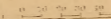


to
EXPEDITION
 and t
TERRITORY

A
 ANATION.

Euphrate -----
 at -----





M A P
 to illustrate the
EXPEDITION OF CYRUS,
 and the Retreat of the
TEN THOUSAND GREEKS.

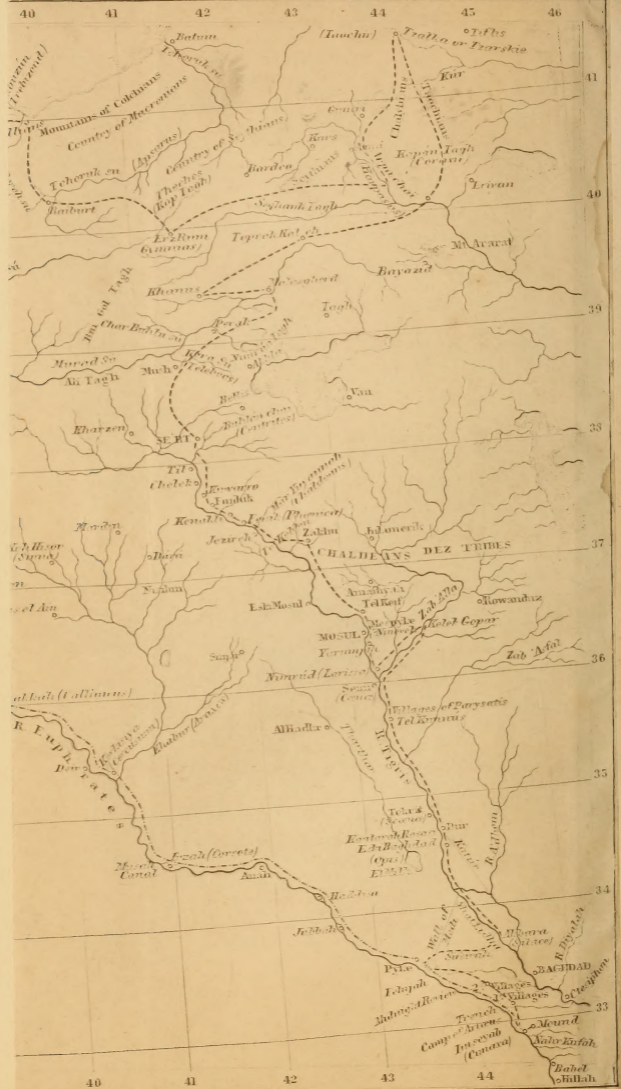
After Arrian.

Engraved by J.M. Woodcut, N.Y.C.



EXPLANATION.

- The Advance -----
- The Retreat - - - - -



THE
ANABASIS
OF
XENOPHON :

CHIEFLY ACCORDING TO THE TEXT OF L. DINDORF,

WITH

NOTES :

FOR THE USE OF SCHOOLS AND COLLEGES.

BY

JOHN J. OWEN, D. D.,

Formerly Principal of the Cornelius Institute, and now Professor of the Latin and Greek
Languages and Literature in the Free Academy in New-York City.

TWELFTH EDITION.

NEW YORK :

LEAVITT & ALLEN No. 379 BROADWAY.

PA 44.94
A508
1843

ENTERED according to Act of Congress in the year 1843, by JOHN J
OWEN, in the Clerk's Office of the District Court of the Southern District
of New-York

P.

D. Com. & Lab

27 Ja '04

MADE IN
NEW YORK

This Work

IS

RESPECTFULLY INSCRIBED

TO THE

REV THEODORE D. WOOLSEY, D. D., LL. D.,

PRESIDENT OF YALE COLLEGE

AS A TRIBUTE

TO

SINCERE PIETY, PROFOUND ERUDITION,

AND

AN ENTHUSIASTIC DEVOTEDNESS TO THE INTERESTS

OF

GREEK LITERATURE.

THE Map which accompanies this edition of the Anabasis, is copied substantially from that prefixed to "Travels in the Track of the Ten Thousand Greeks," by William F. Ainsworth, Surgeon to the late Euphrates Expedition, London, 1844. How well grounded are his claims for accuracy and fidelity, will appear from the following quotation from his preface to the above-mentioned work: "The present illustrator of the Anabasis has by accident enjoyed advantages possessed by no other person, of following at intervals the whole line of this celebrated Expedition, from the plain of Caystrus, and the Cilician Gates, through Syria down the Euphrates, to the field of Cunaxa, and of again travelling in the line of the still more memorable retreat across the plains of Babylonia and Media by Larissa and Mes-Pylæ, and thence through the well-defended passes of the Tigris and Kundistan, to the cold elevated uplands of Armenia, which were the scene of so many disasters and so much suffering to the Greeks. Then again from Trebizond westward he has visited on various parts of the coast of Asia Minor, localities to which an interest is given by the notices of the Athenian historian, independent of their own importance as ancient sites and colonies; and where he has not been personally on that part of the route, as well as in the localities of the first assembling of the troops under Cyrus, the researches of W. J. Hamilton, Pococke, Arundel, and others, fully fill up the slight deficiencies which might otherwise occur. Indeed, out of a journey evaluated by the Arabian at three thousand four hundred and sixty-five miles altogether, there is not above six hundred miles that the illustrator has not personally explored."

The Editor regrets that this valuable work of Ainsworth did not make its appearance until after the Notes of this edition of the Anabasis were stereotyped, and thus placed, for a time at least, beyond the reach of many interesting remarks and explanations respecting the route of the Greeks, with which it might otherwise have been enriched. It is to be hoped, however, that the map will furnish all the information essential to a correct understanding of this remarkable military expedition. The only point which seems to require a passing remark, is the deviation of the Greeks from their direct course to the sea, at Khanus. Mr Ainsworth supposes that they were put upon this course by the treacherous bailiff (IV. 6. § 1), in order to distress or destroy them, since otherwise it is unlikely that he would have run away and left his son behind him. At Tzalka, which is supposed to be the strong place captured by the Greeks, (IV. 7. § 1-14), they changed their course backward, being probably again misled by false information in regard to the direct road to the sea. At Gymnias (IV. 7. § 19) they were extricated from their perplexed and strange wanderings by the hostility of the native chieftains to the neighboring tribes

PREFACE.

THIS edition of Xenophon's *Anabasis*, is chiefly based upon the text of L. Dindorf's larger edition, 1825. Whenever it differs from that, the variation is usually found in the notes at the latter end of the volume. The following are the editions, to which the editor has had access in the correction of the text and in the preparation of the notes. 1. Hutchinson's, Glasgow, 1825, a work so well known to students as to need no passing remark. 2. Schneider's. 3. Bornemann's, Leipzig, 1825, an excellent edition, especially, as throwing light upon obscure and doubtful readings. 4. Dindorf's, Leipzig, 1825, in which the text has been made perhaps as perfect as in any edition extant. 5. Poppo's, Leipzig, valuable among other things for the Index of Greek words based on Zeune's, but enlarged and improved. 6. Krüger's, Halle, containing brief but very valuable notes. 7. Belfour's, London, 1830. 8. Long's, London, 1837, a beautiful edition, following the text of Dindorf, with the more important variations noted at the foot of the page.

References to the Grammar of E. A. Sophocles will be found at the bottom of each page of the text, as far as the end of the first book. To have continued them through the whole work, would have swelled the volume to an expensive size, and besides, they were principally designed to assist the student in acquiring habits of accuracy and research, by frequently introducing him to his grammar in the opening pages of his author, and not falsely to impress him with the idea, that he is to make no references, solve no grammatical or lexical difficulties, save such as are presented to his notice by the editor.

The Notes have been prepared with special reference to students in the earlier stages of their education, who cannot be expected to have at their command, rare and expensive helps to elucidate the meaning of the author they are studying. Hence will be found explanations of idioms, unusual constructions, the use of moods, &c., which to a ripe scholar might seem superfluous, or which apparently might have been dismissed by a simple reference to some grammar or commentary, where the point is fully discussed and explained. But it may be asserted that, even when they have the means at their command, students seldom turn aside from the immediate duty of preparing themselves for recitation, to search out references and investigate idiomatic constructions. It will be seen, however, that after a given explanation has once been made, a similar word or construction, usually, is either passed by without comment, or simply referred to the note where the explanation has been previously given. In the preparation of the notes, much help has been derived from the labors of others, which I have aimed to acknowledge, although in some instances, through inadvertence or a desire of brevity, I may have omitted to do this.

The references to Buttman's and Matthiæ's Grammars are quite copious, inasmuch as the editor believes that these works have now quite an extensive circulation, and are in the hands of almost every teacher of the language. Equally copious references were originally made to Thiersch's and Rost's Grammars, but were mostly suppressed from the belief, that very few copies of those excellent works are in the private libraries of teachers and students.

The punctuation is essentially that of Dindorf, carefully revised, however, by a comparison of the punctuation of Bornemann, Krüger, and Poppo. It may appear to some, that

too many of the usual points have been omitted. If the editor has erred in this, it has been done with the approbation of some of the best classical scholars in this country, whom he consulted in reference to the principles of punctuation, and with the example of eminent scholars abroad, whose recently published works have fewer points of punctuation than appeared in older editions.

As it regards the geography of the places spoken of in the *Anabasis*, the editor has taken pains to avail himself of the best helps within his reach, yet he is far from claiming to have done more than partial justice to this most important task of the commentator. The geography of Western Asia, especially of those countries through which the Retreat was in part conducted, is so imperfect, that there is great difficulty in locating many places with accuracy. The facilities of access to those regions however are now so great, that they will doubtless soon be explored and their geographical statistics more accurately defined, when, if it shall please the public to receive this my first offering to the cause of classical literature with kindness and favor, so as to call for a second edition, I shall endeavor to prefix a map, to assist the student in tracing both the *ἀνάβασις* and *κατάβασις* of the Greeks, and in locating the places referred to by the historian.

I should do injustice to my feelings, were I to forbear acknowledging my obligations to Professors Felton of Harvard University, Woolsey of Yale College, and Lewis and Johnson of the New-York University, for many valuable suggestions in the plan of the work. Especially to Prof. Woolsey and Dr. Robinson am I indebted, for the freely proffered use of their choice and extensive libraries, which placed within my reach many books, that were of great use in preparing this edition.

CORNELIUS INSTITUTE, MAY 2, 1843.

SUMMARY.

BOOK I.

- CHAP.** **CYRUS** the Younger is accused to his brother Artaxerxes of plotting against him, upon which he is apprehended, and obtains his liberty only at his mother's intercession. He returns to his satrapy, and secretly raises an army, part of which are Greeks, in order to make war against his brother.
- I.** He sets out from Sardis, and marches through Lydia, Phrygia, and Lycaonia into Cappadocia, whence he enters Cilicia and finds it deserted by Syenneris, who is however at last induced by his wife to have an interview with Cyrus.
- III.** The Greeks suspecting the real object of the enterprise, refuse to go any further; but by the prudence of Clearchus they consent to follow Cyrus, who says that the expedition is intended against Abrocomas.
- IV.** The army passes the Pylæ Syriæ. Two of the Greek generals, Xenias and Pasion, having taken offence at Cyrus, desert the expedition. The magnanimity of Cyrus in not pursuing them, causes the army to follow him with great enthusiasm. They reach Thapsacus on the Euphrates, where Cyrus discloses the real design of the expedition; but the army, by fresh promises and the craft of Menon, are induced to cross the river.
- V.** They pass through a desert country, having the Euphrates on their right. Many of the beasts of burden perish for want of fodder. While provisions are brought over from Carmande, a town on the opposite bank of the Euphrates, a quarrel arises between Clearchus and Menon, which is settled by a serious appeal from Cyrus.
- VI.** Orontes, a relative of Cyrus, is apprehended when on the point of deserting to the king. He is tried and condemned to death.
- VII.** Cyrus, supposing that the king would join battle the next day, reviews his army at midnight, and makes an encouraging speech to the Greeks. The next day, with his army in order of battle, he passes a trench dug by the king, after which, thinking that his

brother had given up all intention of fighting, he proceeds less cautiously.

- VIII. Suddenly and unexpectedly it is announced, that the king's army is approaching in fine order, whereupon Cyrus and the Greek commanders hastily marshal their forces and prepare for battle. The Greeks, whose position is on the right wing, charge the enemy, and easily rout that part of the royal forces opposed to them. Cyrus, seeing the king in the centre, rashly attacks him and is slain.
- IX. The eulogy of Cyrus.
- X. The king takes and plunders the camp of Cyrus, but is repulsed from the Grecian camp. Joined by Tissaphernes he proceeds against the main body of the Greeks, who again put his army to flight. The Greeks return to their camp.

BOOK II.

- CHAP. The Greeks hear with surprise and grief of the death of Cyrus.
- I. They offer the throne of Persia to Ariæus, who declines it, and expresses his intention of returning forthwith to Ionia. The king summons the Greeks to deliver up their arms. Finding them resolute and undismayed, the envoy in the name of the king, offers them peace if they remain where they are, but threatens them with war, in case they advance or retreat. They dismiss the messenger with a bold answer.
- II. The Greeks join Ariæus, with whom they form a treaty, and take counsel in reference to their return. During the night following the first day's march, the army is seized with a panic, which Clearchus pleasantly allays.
- III. The next morning the king proposes a truce, and sends guides to conduct the Greeks, where they can obtain provisions. A treaty is here concluded between the two parties, the terms of which are, that the Persians shall faithfully conduct the Greeks to their own country, furnishing them with provisions, which the Greeks are to buy, or procure from the country through which they pass, without doing injury to it.
- IV. Mutual suspicion which ripens into enmity, arises between the Greeks and Persians. The armies pass the Median wall and cross the Tigris.
- V. Having halted at the river Zabatus, Clearchus, in order to put an end to the suspicions, seeks an interview with Tissaphernes, at whose invitation he repairs the next day to the Persian camp, with four other generals and twenty captains. At a given signal, the generals are made prisoners, and the captains put to death. Ariæus then comes to the Greek camp, and in the king's name demands the surrender of their arms. The Greeks return a reproachful answer.

VI The character of the five generals.

BOOK III

- CHAP. The Greeks are in great dejection. Xenophon, awakened from
- I. his slumbers by a remarkable dream, arouses first the captains of Proxenus, and then the generals and captains of the other divisions. At his suggestion, they elect new commanders, in place of those, who had been seized by Tissaphernes.
 - II. A new council is held, at which, after speeches made by Chiriosophus, Cleanor, and Xenophon, the order of march is resolved upon, and his post assigned to each commander.
 - III. As the Greeks are about to commence their march, Mithridates, under the guise of friendship, comes to them, but soon shows that he is an enemy, and they resolve for the future, to enter into no negotiations with the Persian king. After the passage of the Zabatus, they are harassed by Mithridates, and suffer for the want of slingers and horsemen. By Xenophon's advice, men are enrolled for these services.
 - IV. Mithridates again pursues the Greeks, but is easily repulsed. They reach the Tigris, after which they are attacked by Tissaphernes with a large army. The Greeks repulse him and then change their order of march. Passing over a mountainous country, they are harassed by the enemy, but getting possession of an eminence, commanding the one occupied by the Persians, they descend into the plain.
 - V. Having arrived at a point, where the Carduchian mountains press close upon the river, and being still harassed by the enemy, the generals hold a consultation, and resolve to march over the mountains.

BOOK IV.

- CHAP. They enter the Carduchian territory, but suffer much from the
- I. wind and cold, and also from the assaults of the barbarians, by whom they are shut up in a valley.
 - II. A prisoner is compelled to serve as a guide, who conducts a part of the army to an eminence, whence they disperse the barbarians, and thus enable the Greeks to leave the valley.
 - III. They arrive at the river Centrites, which, by a series of skillful manœuvres, they cross in safety, and disperse the Persians, who are drawn up on the opposite bank to oppose their passage.
 - IV. The Greeks enter Armenia, pass the sources of the Tigris, and reach the Teleboas. Here they make a treaty with Teribazus, the satrap of the province, whom they soon find to be insincere.
 - V. In their march through the country, they suffer intensely from the cold, and deep snow, as well as from the want of food. At

length they reach some villages well-stored with provisions, where they remain seven days.

- VI. They set out from these villages with a guide, who being struck by Chrisophus, deserts them. After wandering about for several days, they reach the river Phasis. Thence having marched two days, they arrive at a mountain occupied by the Phasiani, whom with much address and gallantry the Greeks dislodge.
- VII. Entering the country of the Taochi, the Greeks storm a fort, in which they find a great number of cattle, upon which they subsist, while passing through the country of the Chalybes. They cross the Harpasus, and march through the country of the Scythini, to Gymnias, from which town a guide conducts them to Mount Teches, where they obtain a view of the sea.
- VIII. The Greeks having descended the mountain, and made a treaty with the Macrones, ascend the Colchian mountains, and rout the enemy who are drawn up to oppose them. Thence they descend into well-furnished villages in the plain, and in two day reach Trapezus, a Grecian city on the Euxine Sea.

BOOK V.

- CHAP. Chrisophus is sent to obtain ships from Anaxibius, the Spartan admiral. Xenophon, in the mean while, takes other measures to procure ships, in case the mission of Chrisophus should prove unsuccessful, and sees that the roads are well prepared for the army, should it be obliged to proceed by land. Dexippus betrays the trust reposed in him and deserts the army.
- II. The Greeks being in want of provisions, Xenophon leads a foraging expedition against the Drilæ. Destroying all their property in the fields, these people shut themselves up in their principal fort, which the Greeks, after meeting with a fierce resistance, take and burn. The next day they return to Trapezus.
- III. Embarking the camp-followers, invalids and baggage, in the ships, the army commences its march towards Greece by land. At Cerasus, they divide the money raised from the sale of captives. The tenth part is given to the generals to be kept for Apollo and Artemis of Ephesus. A short description of Scillus, the residence of Xenophon.
- IV. The Mossynæcians prohibit the Greeks from passing through their territory. An alliance is formed with a part of the Mossynæcians hostile to those opposing the Greeks. With these allies the Greeks force their way into the chief city, which is destroyed. The barbarous manners of the Mossynæcians described.
- V. The army passes through the country of the Chalybes, and arrive at Cotyora. Not being hospitably received, the Greeks sub

assist by plundering the Paphlagonians and the territory of Cotyora. Of this the people of Sinope, through their ambassadors, complain, but are satisfied by the reply of Xenophon.

- VI. The Greeks are advised by these ambassadors to proceed by sea. The design of Xenophon to build a city in Pontus, is frustrated by the treachery of Silanus, to whom he had communicated it.
- VII. Xenophon defends himself from the charge of intending to sail to the Phasis, and accuses certain of the soldiers, who some time previous had insulted the ambassadors from Cerasus.
- VIII. The conduct and accounts of the generals being investigated, some are fined for delinquencies. Xenophon being accused of using severity towards the soldiers, admits the fact, but shows in an eloquent speech, that he was justified in the circumstances.

BOOK VI.

- CHAP. The ambassadors of the Paphlagonians, coming to negotiate a
- I. peace, are treated with a sumptuous banquet. Peace is concluded with them, after which the Greeks sail to Sinope. Here the army determines to choose a commander-in-chief, and elect Xenophon, but he declines the appointment, the omens he offered being unpropitious. Chirisophus is then chosen.
- II. The Greeks sail to Heraclea. At this place, a dissension arises, which results in the division of the army into three parts, one composed of the Arcadians under their own leaders, the other two respectively under Chirisophus and Xenophon.
- III. At the port of Calpe, the Arcadians disembark, and making a predatory incursion against the Bithynians, are in imminent danger of destruction, but are rescued by the timely arrival of Xenophon. They all return to Calpe and join Chirisophus.
- VI. The army pass a decree, that it shall be a capital offence to propose another separation. Neon, contrary to the auguries, leads out two thousand men to forage, but is attacked by Pharnabazus, and retreats with the loss of five hundred men. He is brought back to the camp by Xenophon.
- V. The next day, Xenophon under favorable auspices leads out the troops, buries those who had been slain the day before, and puts to flight the enemy, who suddenly had shown themselves on a hill.
- VI. The army now finds plenty of booty, which they take in perfect security. Cleander, the Spartan harmostes of Byzantium, arrives, and by the intrigues of Dexippus is at first prejudiced against the Greeks, but is reconciled through the wise endeavors of Xenophon. The command of the army is offered to him, which he declines, the omens being unfavorable. The army reach Chrysopolis.

BOOK VII.

- CHAP.** At the instance of Pharnabazus, who wishes to get the Greeks
- I.** out of his territories, Anaxibius, the Spartan admiral, invites the army by a false promise of pay, to cross over to Byzantium. Having been treacherously excluded from the city by Anaxibius, the Greeks force their way in, but are appeased by Xenophon. Cœratades, a Theban, proposes himself to the army as their general, promising to conduct them into the Delta of Thrace, but soon resigns the office conferred upon him.
 - II.** Many of the soldiers now leave the army, while those who remain in Byzantium are sold as slaves by Aristarchus, the successor of Cleander. The Greeks wish to cross back into Asia, but are hindered by Aristarchus. Xenophon repairs to Seuthes a Thracian chief, who had invited the army to enter his service, to learn upon what terms he wishes to engage their services.
 - III.** The Greeks accept the offers of Seuthes, and proceed to his quarters, where they are hospitably entertained.
 - IV.** They march against his enemies, whose villages they burn, but are attacked in their quarters by some fugitives, who had pretended submission, and thus spied out the situation of the camp. The barbarians are repulsed, and submit to Seuthes.
 - V.** Seuthes neglects to pay the army as he had promised, whereupon the Greeks cast the blame of the affair upon Xenophon.
 - VI.** Xenophon defends himself from certain charges and suspicions in respect to the pay withheld by Seuthes. He refuses to remain with Seuthes, preferring to accompany the army into Asia, whither it is about to proceed to engage in the war with Tissaphernes.
 - VII.** The absurdity of the charge of Medosades, a Thracian, against Xenophon is shown by him, upon which the Lacedæmonian deputies refuse to conduct the Greeks into Asia, until Seuthes has paid them. Xenophon at last prevails on Seuthes to pay the wages due to the army.
 - VIII.** Xenophon himself receives no pay, and is so straitened as to be obliged to sell his horse to raise funds. He proceeds with the army to Pergamus, where he is hospitably received by Hellas the wife of Gongylus. By her advice he attacks the castle of Asidates. At first he is unsuccessful, but on the following day, he takes Asidates prisoner, with his wife, children, and all his riches. He receives a large share of the booty and delivers the army to Thimbron, to be incorporated with the forces levied against Tissaphernes.

ABBREVIATIONS AND EXPLANATIONS

S.	stands for Sophocles' Greek Grammar.
Mt.	" " Matthiæ's " "
Butt.	" " Buttmann's " "
Vig.	" " Viger's Greek Idioms (Seager's ed.).
N.	" " note.
cf.	" " compare, consult.
c. v.	" " connecting vowel.
κ. τ. λ.	" " καὶ τὰ λοιπά = &c.
th.	" " theme.
lit.	" " literally.
pen.	" " penult.
sc.	" " scilicet.
synt.	" " syntax.

The references to Buttmann, are made to his larger grammar translated by Dr. Robinson.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Α.

C A P. I.

1. ΔΑΡΕΙΟΥ¹ καὶ Παρυσάτιδος γιγονται παῖδες δύο,² πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος³ δὲ Κῦρος. Ἐπεὶ δὲ ἴσθ' ἔπειτα Δαρεῖος καὶ ὑπόπιπτε τελευτῆν τοῦ βίου, ἐβούλετο⁴ τοὺς παῖδας ἀμφοτέρω παρεῖναι. 2. Ὁ μὲν οὖν πρεσβύτερος⁵ παρῶν⁶ ἐτύγγαρε.⁷ Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς⁸ ἧς αὐτὸν σατραπὴν ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε⁹ πάντων ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρνην ὡς φίλον· καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη¹⁰ τριακοσίους, ἄρχοντα¹¹ δὲ αὐτῶν Ξενίαν Παρόράσιον.

3. Ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει¹² αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν.¹³ Ἡ δὲ μήτηρ ἐξαιτησαμένη¹⁴ αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται ὅπως¹⁵ μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ' ἢν δύνηται βασιλεύσει ἀντ' ἐκείνον. Παρούσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κῦρῳ,¹⁶ φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξη. 5. Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν πάν-

· § 175. N. 2. — ² § 137. N. 8. — ³ § 57. 1. — ⁴ Root? — ⁵ § 57. 2. — ⁶ § 135. 3. — ⁷ § 222. 4; Butt. § 144. — ⁸ account for the circumflex acc. (§ 31. N. 2.) — ⁹ § 96. 9. — ¹⁰ §§ 118. B: 117. 12. — ¹¹ § 184. 1. — ¹² § 216. 1. — ¹³ § 222. 1. — ¹⁴ What is this mid. voice? (§ 207. 2.)? — ¹⁵ §§ 228 2: 213. N. 1. — ¹⁶ Why in the Dat.?

τας οὕτω διατιθεῖς ἀπεπέμπετο ὡςθ' ¹ ἐναντῶν ² μᾶλλον γίλους εἰα ἢ βασιλεῖ. Καὶ τῶν παρ' ἐναντῶν δὲ βαρβάρων ³ ἐπεμελεῖτο ὡς πολεμῆν τε ἱκανοὶ εἶησαν καὶ εὐνοϊκῶς ἔχοιεν ⁴ αὐτῶν. — 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἠθροίζεν ὡς ⁵ μάλιστα ἰδύρατο ἐπικρατούμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. Ὡδε οὖν ἐποιεῖτο τὴν συλλογὴν. Ὅπόσας εἶχε φυλακὰς ⁶ ἐν ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις ⁷ ἐκάστοις λαμβάνειν ⁸ ἀνδρας Πελοποννησίουσιν ὅτι πλείστοις καὶ βελτίστοις, ὡς ἐπιβουλευόντος Τισσαφέρνηου ⁹ ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνηου ¹⁰ τὸ ἀρχαῖον ἐκ βασιλείως δεδομένα, τότε δ' ἀφροσθήκεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. 7. Ἐν Μιλήτῳ δὲ Τισσαφέρνηου προαισθόμενος τὰ αὐτὰ ¹¹ ταῦτα βουλευόμενος, ἀποστῆναι πρὸς Κῦρον τοὺς μὲν αὐτῶν ἀπέπεινε ¹² τοὺς δ' ἐξεβαλεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας ¹³ στρατεύματα ἐπολιόρχει Μιλήτου καὶ κατὰ γῆν ¹⁴ καὶ κατὰ θάλατταν καὶ ἐπειροῦτο κατάρχειν τοὺς ἐκπεποικώτας. Καὶ αὕτη αὖ ἄλλη πρόφρασις ἦν αὐτῶν τοῦ ἀθροίζειν ¹⁵ στρατεύματα. 8. Πρὸς δὲ βασιλεῖα πέμπων ἠξίου ἀδελφὸς ὢν αὐτοῦ δαδῆται ¹⁶ οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῶν ταῦτα· ὥστε βασιλεὺς τῆς μὲν πρὸς ἐναντὸν ἐπιβουλῆς ¹⁷ οὐκ ἔσθάρετο, ¹⁸ Τισσαφέρνηι δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο ¹⁹ αὐτῶν πολεμοῦντων· καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πολεων ²⁰ ὧν ὁ Τισσαφέρνηου ἐτύγγαρεν ²¹ ἔχων. 9. Ἄλλο δὲ στρατεύματα αὐτῶν συνέλεγετο ἐν Χερσόνησσι τῇ ²² καταρτιπέρις Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος γενὴς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῶν μυριάδας δαρεικοῦς. ²³ Ὁ δὲ λαβὼν το χρυσίον στρατεύματα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ

¹ §§ 25; 14. 2 — ² § 196. 1. — ³ § 182. — ⁴ § 216. 1. — ⁵ § 228. z. ὡς. — ⁶ § 151. 2, 3. — ⁷ Component parts? — ⁸ §§ 96. 6; 12. 1. — ⁹ What does this gen. abs. denote (§ 192.)? — ¹⁰ Synt.? — ¹¹ § 144. 3. — ¹² §§ 118. K; 104. 2. — ¹³ §§ 104. 1; 9. 2; 12. 3. — ¹⁴ Account for the circumflex. — ¹⁵ § 221. — ¹⁶ Why does the ult. here take the acute accent (22. 2.)? — ¹⁷ § 179. 1. — ¹⁸ Account for the s subs. — ¹⁹ Th.? Used here in a lit. or trop. sense? — ²⁰ § 43. 3. — ²¹ §§ 96. 7; 12. 2; 222. 4. — ²² § 140. 2. — ²³ Val. of the daric? See N

ἰπολέμει ἐκ Χερρόνησον ὀρμώμενος τοῖς Θραξὶ τοῖς¹ ὑπὲρ Ἑλλήσποντον οἰκοῦσι καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλήσποντιακαὶ πόλεις ἐκοῦσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον² ἔλάνθανεν αὐτῷ τὸ στράτευμα. 10. Ἀριστίππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγγα-
 ρεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι³ ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ⁴ αὐτὸν εἰς διςχιλίους ξένους καὶ τριῶν μηνῶν⁵ μισθόν, ὡς οὕτω παρεγόμενος⁶ ἂν τῶν ἀντιστασιωτῶν.⁷ Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ⁸ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλεύσῃται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἔλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξερρον δὲ τὸν Βοιωτίον ξένον ὄντα αὐτῷ⁹ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστοις παραγγέσθαι,¹⁰ ὡς εἰς Πεισίδας βουλόμενος στρατεύεσθαι,¹¹ ὡς πράγματα παρεχόντων τῶν Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιοὶ, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας¹² ἔλθειν ὅτι πλείστοις, ὡς πολεμήσων¹³ Τισσαφέρει σὺν τοῖς φηγάσι¹⁴ τῶν Μιλησίων. Καὶ ἐποίουν¹⁵ οὕτως οὗτοι.

CAP. II.

1. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποίειτο ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν τὸ ἐνταῦθα στράτευμα, καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἤκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι¹⁰ πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξερίᾳ τῷ Ἀρχαίδι, ὅς αὐτῷ¹⁶ προεστήκει τοῦ ἐν ταῖς πόλεσι¹⁷

¹ § 140. 2. — ² § 222. 4. — ³ Why not *properispcm.* (§ 20. N. 1.)? — ⁴ Accus. of thing following this verb? — ⁵ What does this gen. denote (§ 173. N. 1.)? — ⁶ § 222. 1. — ⁷ § 184. 1. — ⁸ § 181. 1. — ⁹ § 197. N. 4. — ¹⁰ Why *paroxytone* (§ 93. 3.)? — ¹¹ Why *properoxytone* (§ 20. 1, N. 1.)? — ¹² §§ 118. 1: 96. 7: 12. 1. — ¹³ § 95. — ¹⁴ §§ 39. 1: 10. 2. — ¹⁵ Why the imperf.? — ¹⁶ Synt.? — ¹⁷ Dat. plur. how formed?

ξενικοῦ, ἦκειν παριγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅποσοι ἰκα-
 τοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. Ἐκάλεσε² δὲ καὶ τοὺς
 Μίλητον πολιορκοῦντας, καὶ τοὺς θυγάδας³ ἐκέλευσε σὺν αὐτῶ
 στρατεύεσθαι, ὑποσχόμενος⁴ αὐτοῖς, εἰ καλῶς καταπράξειεν⁵ ἐφ'⁶ ἃ
 ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς κατάγοι οἴκαδε.⁷
 Οἱ δὲ ἠδέως ἐπέθορτο· ἐπίστενον γὰρ αὐτῶ· καὶ λαβόντες τὰ ὄπλα
 παρήσαν εἰς Σάρδεις. 3. Ξερίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν
 παρεγένετο⁸ εἰς Σάρδεις ὀπλίτας εἰς τετράκις χιλίους. Πηρόξενος δὲ
 παρήν ἔχων ὀπλίτας⁹ μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ
 πεντακοσίους· Σοφαίητος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους·
 Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ
 ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς
 ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μί-
 λητον στρατενομένων.¹⁰ 4. Οὗτοι μὲν εἰς Σάρδεις αὐτῶ ἀφίγοντο
 Τισσαφέρτης δὲ κατανοήσας ταῦτα καὶ μειζόντα ἡγησάμενος¹¹ εἶπαι
 ἦ ὡς ἐπὶ Πεισίδας τὴν παρασκευὴν πορεύεται ὡς βασιλείᾳ ἢ ἐδύνατο
 τάχιστα ἰππέας ἔχων ὡς πεντακοσίους. 5. Καὶ βασιλεὺς μὲν δὴ
 ἐπεὶ ἤκουσε παρὰ Τισσαφέροντος τὸν Κύρου στόλον, ἀντιπαρεσκευ-
 ᾶζετο.¹²

Κῦρος δὲ ἔχων οὖς¹³ εἴρηκα ὠρμητο¹⁴ ἀπὸ Σάρδεων· καὶ ἐξε-
 λαίνει¹⁵ διὰ τῆς Ἀνδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ
 δύο ἐπὶ τὸν Μαίανδρον ποταμὸν. Τριτόν το εἶδος δύο πλέθρα·
 γένηρα δὲ ἐπὶν ἐξενήμενῃ¹⁶ πλοίοις ἐπίτᾳ. 6. Τριτόν διαβὰς¹⁷ ἐξε-
 λαίνει διὰ Φρυγίας σταθμὸν ἐνὶ παρασάγγας ὀκτώ εἰς Κολοσσάς,
 πόλιν οἰκονομένην, εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἐμείρεν ἡμέ-
 ρας ἐπίτᾳ· καὶ ἔχε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ
 πελταστὰς πεντακοσίους, Δόλοπας¹⁸ καὶ Αἰνιῆτας καὶ Ὀλυρθίους.
 7. Ἐντεῦθεν ἐξελαίνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κε-

Pron. adj. of what kind? — ² § 95. N. 1. — ³ Nom. how formed?
 — ⁴ § 118. Y. — ⁵ § 87. N. 3. — ⁶ How does ἐπὶ become ἐφ' (§§ 25:
 14. 2.)? — ⁷ § 121. N. 3. — ⁸ Tense — root? c. v.? Term.? — ⁹ § 127.
 5; Butt. § 119. N. 11. 1). — ¹⁰ Synt.? — ¹¹ § 208. Root? — ¹² §§ 135. 3:
 226. 1. — ¹³ § 151. R. 1. — ¹⁴ In what tenses are pure verbs con-
 tracted? — ¹⁵ § 15. 3; Butt. §. 26. 6. — ¹⁶ § 76. 2. — ¹⁷ Part. how
 formed? — ¹⁸ §§ 36. 2.

λαινάς τῆς Φοργίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασιλεία ἦν¹ καὶ παραδείσος μέγας ἀγρίων θηρίων² πλήρης, ἃ ἐκεῖνος ἐθήρουν ἀπὸ ἵππου, ὅποτε γυμνάσαι³ βούλοιο ἐαυτόν⁴ τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ⁵ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσὶν⁶ ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. 8. Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρμυνὰ ἐπὶ ταῖς πηγαῖς⁷ τοῦ Μαρσῦαν ποταμοῦ⁸ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσῦου τὸ εὖρος ἐστὶν εἴκοσι καὶ πέντε ποδῶν.⁹ Ἐνταῦθα λέγεται Ἀπόλλων ἐκδειῖραι¹⁰ Μαρσῦαν, νικήσας ἐρίζοντά¹¹ οἱ περὶ σοφίας καὶ τὸ δέμα κρεμάσαι¹² ἐν τῷ ἄντρῳ ὅθεν¹³ αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσῦας. 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἠττηθεὶς¹⁴ τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομησαι¹⁵ ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν ἀκρόπολιν.¹⁶ Ἐνταῦθα ἔμεινε Κύρος ἡμέρας² τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φηγὰς ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θοῤῃκας ὀκτακοσίους καὶ τοξότας Κρητὰς διακοσίους. Ἀμα δὲ καὶ Σωσίας παρῆν ὁ Συρακούσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κύρος ἐξέτασεν καὶ ἀριθμὸν τῶν Ἑλλήτων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ἐπιταὶ μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς διεχιλίους.

10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Πέλιας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινε ἡμέρας τρεῖς· ἐν αἷς Ξερίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε.¹⁷ τὰ δὲ ἄθλα ἦσαν σιληγγίδες χρυσαί.¹⁸ ἔθεώρει δὲ τὸν ἀγῶνα καὶ Κύρος. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. 11. Ἐν-

¹ § Why the sing? — ² Synt? — ³ What has become of ζ in the pres.? — ⁴ Why the acute accent (§ 22. 3.)? — ⁵ § 4. 2. — ⁶ Why unaccented? — ⁷ § 31. N. 2. (2.) — ⁸ § 33. N. 3. (2.) — ⁹ §§ 175 : 36. 2. (5.) Copula and gram. pred. of this clause? — ¹⁰ §§ 104. 2 : 20. N. 1 : 21. 2. — ¹¹ Why two accents? — ¹² § 95. N. 2. — ¹³ §§ 121. 2. 123. — ¹⁴ Dif. betw. *depon.* pass. and *depon.* mid.? — ¹⁵ § 135. 1. — ¹⁶ Comp. parts? — ¹⁷ § 104. N. 2. — ¹⁸ Why *perispom.*?

τεῦθεν ἐξελανει σταθμοὺς τρεῖς παρασάγγας τριάκοντα εἰς Καῦ-
στρου πεδίον, πόλιν οἰκουμένην. Ἐπιχῦθ' ἔμεινεν ἡμέρας πέντε·
καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλεόν ἢ τριῶν μηνῶν,¹ καὶ
πολλάκις ἴοντες ἐπὶ τὰς θύρας ἀπήτον.² Ὁ δὲ ἐλπίδας³ λέγων⁴
διήγε καὶ δῖλος ἦν ἀνωόμενος· οὐ γὰρ ἦν πρὸς τοῦ Κέρου τρόπον
ἔχοντα μὴ ἀποδιδόναι.⁵

12. Ἐνταῦθα ἀγινώσεται Ἐπύαξα ἢ Σεννέσιος γυνή⁶ τοῦ
Κιλικῶν βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δούναί τι χρῆματα
πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττά-
ρων μηνῶν. Εἶχε δὲ ἡ Κίλισσα καὶ γύλακας περὶ αὐτὴν Κίλικας
καὶ Ἀσπιδίους· ἐλέγετο δὲ καὶ συγγενέσθαι⁸ Κῦρον τῇ Κίλισσῃ.

13. Ἐντεῦθεν δ' ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς
Θέρβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἢ
Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ ἴλεται Μίδας τὸν
Σάτυρον θηρεῦσαι οἴῳ κεράσας⁹ αὐτήν.

14. Ἐντεῦθεν ἐξελαύνει
σταθμοὺς δύο παρασάγγας δέκα εἰς Τρυμίον, πόλιν οἰκουμένην·
ἐνταῦθα ἔμεινεν¹⁰ ἡμέρας τρεῖς. Καὶ λέγεται δεηθῆναι¹¹ ἡ Κίλισσα
Κῦρον¹² ἐπιδειξαι¹³ τὸ στράτευμα αὐτῆ. Βουλόμενος οὖν ἐπιδειξαι
ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.

15. Ἐκέλευσε δὲ τοὺς Ἑλληνας ὡς τόμος¹⁴ αὐτοῖς¹⁵ εἰς μάχην οὕτω
ταχθῆναι¹⁶ καὶ στήναι, σεντιάξαι δὲ ἕναστον τοὺς ἑαυτοῦ¹⁷. Ἐτά-
χθησαν οὖν ἐπὶ τεττάρων¹⁸ εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν
αὐτῷ, τὸ δὲ ἐξώτερον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ
ἄλλοι στρατηγοί.

16. Ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρ-
βάρους· οἱ δὲ παρήλαντον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις·
εἶτα δὲ τοὺς Ἑλληνας παρελάων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ'
ἀρμαμάξης. Εἶπον δὲ πάντες κράνη χαλκᾶ¹⁹ καὶ χιτῶνας²⁰ φοι-

¹ § 35. N. 2. (2.) Synt. ? — ² Account for the *ι* subs. — ³ Nom. how formed ? — ⁴ § 222. 4. — ⁵ § 117. 1, N. 18. (3.) — ⁶ § 46. 1. — ⁷ § 80. N. 1. — ⁸ § 12. 2. — ⁹ § 118. K. — ¹⁰ Account for *ι* in the pen. ? — ¹¹ § 96. 10. — ¹² § 181. 1. — ¹³ §§ 96. 9; 117. 2. — ¹⁴ § 157. N. 10. — ¹⁵ § 196. 3. — ¹⁶ § 96. 3: Why is not the subject of the infin. here expressed (§ 158. 3.) ? — ¹⁷ What does this gen. denote ? — ¹⁸ Dia.ect. (§ 6. N. (2.) ? — ¹⁹ § 34. N. 2. (3.) — ²⁰ Nom. how formed (§ 36 3) ?

κοῦς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαθαρμένας.¹ 17. Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πίρρητα τὸν ἐρμηνέα παρὰ τοὺς στρατηγούς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι.² τὰ ὄπλα καὶ ἐπιχώρησαι³ ὄλην τὴν φάλαγγα. × Οἱ δὲ ταῦτα προεῖπον⁴ τοῖς στρατιώταις.⁵ καὶ ἐπεὶ ἐσάλπιγξε,⁶ προβαλλόμενοι τὰ ὄπλα ἐπήεσαν.⁷ Ἐκ δὲ τούτου θῆτιον προϊόντων σὺν κρηνῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. Τῶν δὲ βαρβάρων⁸ φόβος πολὺς καὶ ἄλλοις καὶ ἢ τε Κίλισσα ἐφύγεν⁹ ἐκ τῆς ἀρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς¹⁰ καταλιπόντες τὰ ὄνια ἐφευγον· οἱ δὲ Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνάς ἦλθον. Ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα¹¹ καὶ τὴν τάξιν τοῦ στρατεύματος ἐθάμβησε. Κῦρος δὲ ἤσθη¹² τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδὼν.

19. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὔσαν. × 20. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην¹³ ὁδόν.¹⁴ καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτὸν Μένωνα. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάαν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾗ Κῦρος ἀπέκτεινεν¹⁵ ἄνδρα Πέρσην Μεγαφέρνην, φοινικιστὴν βασιλείον, καὶ ἕτερόν¹⁶ τινα¹⁷ τῶν ὑπάρχων δυνάστην, αἰτιασάμενος¹⁸ ἐπιβουλεύειν¹⁴ αὐτῷ. 21. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἣ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυροῦς καὶ ἀμύχανος εἰσελθεῖν¹⁹ στρατεύματι, εἴ τις ἐκώλυεν. Ἐλέγετο²⁰ δὲ καὶ

¹ § 107. (1). — ² Why has this verb one λ here and two in the pres. ? — ³ Why *properispomen*. ? — ⁴ § 118. E. — ⁵ § 196. 4. — ⁶ Account for ζ. — ⁷ Account for ι subs. — ⁸ Is this gen. *subjective* or *objective* (§ 173. N. 2.)? — ⁹ § 96. 18. — ¹⁰ § 31. N. 2. (2). — ¹¹ § 128. N. 2. — ¹² Account for σ. — ¹³ § 59. 3. — ¹⁴ Synt. ? — ¹⁵ § 118. K. — ¹⁶ What kind of adj. ? — ¹⁷ Why no accent ? — ¹⁸ § 183. 1. — ¹⁹ § 158. 3. — ²⁰ Subj. ?

Σιέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολὴν· δι' οὗ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραία ἦκεν ἄγγελος λέγων ὅτι λελοπῶς εἴη² Σεννέσις τὰ ἄκρα, ἐπεὶ ἤσθητο³ τό τε Μένωρος στρατεύμα⁴ ὅτι ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὄρεων,⁵ (καὶ ὅτι τριήρεις ἦκουε περιπλεούσας ἀπ' Ἰωρίας εἰς Κιλικίαν Ταμῶν ἔχορτυ⁶ τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. X 22. Κύρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος,⁷ καὶ εἶδε τὰς σκιρὰς οὐ οἱ Κιλικίαι ἐφύλαττον.⁸ Ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπίρρυτον,⁹ καὶ δένδρων⁵ πυρτοδαπῶν¹⁰ ἔμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σῆσαμον καὶ μελίην καὶ κέγγρον καὶ περὺν καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχρῶν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

23. Καταβίς δὲ διὰ τούτου τοῦ πεδίου ἦλθε σταθμοὺς τέταρα· παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εἰδαίμογα. Ἐταῦθα ἦσαν τὰ Σεννέσιος βασιλεια τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύνδρος ὄνομα, εὖρος¹¹ δύο πλέθρων. 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Σεννέσιος εἰς χωρίον ὄχρῶν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. 25. Ἐπύαξα δὲ ἡ Σεννέσιος γενὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀφίκετο. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὄρων τῶν¹² εἰς τὸ πεδίον δύο λόφοι τοῦ¹³ Μένωρος στρατεύματος ἀπώλοντο¹⁴, οἱ¹⁵ μὲν ἔχασαν¹⁶ ἀσπίδας τι κατακοπήναι¹⁷ ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εἶρεῖν τὸ ἄλλο στρατεύμα οὐδὲ τὰς ὁδοὺς εἴτα πλατωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἐκαιὸν ὀπλίται. 26. Οἱ δ' ἄλλοι ἐπειδὴ ἦκου, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀηγίζόμενοι, καὶ τὰ βασιλεια τὰ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσῆλθε εἰς τὴν πόλιν, μετε-

¹ What would this be unaccented? — ² §§ 216. 3: 87. N. 1. —

³ What kind of dep. verb (§ 208)? — ⁴ § 179. N. 1. — ⁵ Synt. ? —

⁶ § 222. 2. — ⁷ What does this gen. abs. denote? — ⁸ Why the imperf. ? — ⁹ §§ 13: 132. 1. — ¹⁰ If the ult. is to be accented, why *perisporom.* ? — ¹¹ § 167; Mt. § 425. 1. b. — ¹² § 140. 2. — ¹³ § 140. 1. —

¹⁴ § 115. 2. — ¹⁵ § 142. 1. — ¹⁶ Root? — ¹⁷ Why *properisporom.* ?

πέμπετο¹ τὸν Σπέντεσιν πρὸς ἑαυτὸν· ὁ δὲ οὔτε πρότινον οὐδενί²
 πω κρείττονι³ ἑαυτοῦ⁴ εἰς χεῖρας ἔλθειν ἔφη, οὔτε τότε Κύρῳ ἵεναι
 ἔθελε, πρὶν ἢ γενῆ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε. 27. Μετὰ δὲ
 ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις,⁵ Σπέντεσις μὲν ἔδωκε⁶ Κύρῳ χρή-
 ματα πολλὰ εἰς τὴν στρατιάν, Κύρος δ' ἐκείνῳ δῶρα ἀνομιζέται⁷ παρα-
 βασιλεῖ τίμα, ἵππον χρυσοχάλινον καὶ στρεπτόν χρυσοῦν⁸ καὶ ψέλλια
 καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι
 ἀφαιρῆσαι⁹· τὰ δὲ ἤρπασμένα¹⁰ ἀνδράποδα, ἦν που ἐντυγχά-
 νωσιν, ἀπολαμβάνειν.

CAP. III.

1. Ἐνταῦθα ἔμεινε Κῆρος καὶ ἡ στρατιὰ ἡμέρας¹¹ εἴκοσιν· οἱ
 γὰρ στρατιῶται οὐκ ἔφασαν ἵεναι τοῦ πρόσω· ὑπόπτενον γὰρ ἴδη
 ἐπὶ βασιλείᾳ ἵεναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος
 δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο¹² ἵεναι· οἱ δὲ αὐτὸν
 τε ἔβαλλον¹³ καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προϊέναι.
 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέταγε¹⁴ τοῦ μὴ καταπετρωθῆναι,
 ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δύνησεται βιάσασθαι, συνήγαγεν¹⁵ ἐκ-
 κλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολλὴν
 χρόνον ἐστῶς¹⁶· οἱ δὲ ὀρώντες ἔδαύμαζον καὶ εἰδιώπων· εἶτα δὲ ἔλεξε
 τοιαύδε.¹⁷

3. Ἄνδρες στρατιῶται,¹⁸ μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς
 παροῦσι πράγμασιν. Ἐμοὶ⁵ γὰρ Κῆρος ξένος ἐγένετο καὶ με φέρ-
 οντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μισθίους ἔδωκε δαρι-
 κούς· οὐς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον⁹ κατεθέμην ἔμοι ἄλλ' οὐδὲ
 καθηδυνάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς
 τοὺς Θοράκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ'

¹ What does this imperf. denote? — ² § 195. 1. — ³ § 58. 2. N. 2.
 — ⁴ § 186. 1. — ⁵ Synt? — ⁶ § 104. N. 2. — ⁷ § 157. 2. — ⁸ Why
 perisporon. contrary to gen. rule § 23. N. 3. (2)? — ⁹ § 162. 3. — ¹⁰ Ac-
 count for σ in the antepen. — ¹¹ § 168. 1. — ¹² § 210. N. 1. —
¹³ Why the imperf.? — ¹⁴ § 225. 3. — ¹⁵ §§ 81. 1. : 96. N. 1. — ¹⁶ § 91.
 N. 7. — ¹⁷ § 73. 1. — ¹⁸ § 136. N. 3. R. — ⁹ Ellip. of what word
 with ἴδιον?

ὑμῶν, ἐκ τῆς Χερσόνησος αὐτοὺς ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας¹ τὴν γῆν.¹ Ἐπειδὴ² δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμενος, ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν ἀνθ³ ὧν⁴ εὖ ἔπαθον ὑπ' ἐκείνου. 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ⁵ χρῆσθαι ἢ πρὸς ἐκείνον ψευσίμενον μεθ' ὑμῶν ἰέναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, κίρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἂν δέῃ πείσομαι.⁶ Καὶ οὐποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. Ἀλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι οὐδὲ ἔπεσθαι, ἐγὼ σὺν ὑμῖν ἔσομαι καὶ ὅ τι ἂν δέῃ πείσομαι. Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾖ, ὑμῶν⁷ δ' ἔρημος ὧν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι⁸ οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε. 7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες ὅτι οὐ φαίη⁹ παρὰ βασιλέα πορεύεσθαι ἐπήρσαν¹⁰ παρὰ δὲ Ξερῖον καὶ Πασίωνα πλείους ἢ διςχίλιοι λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα ἔστρατοπεδεύσαντο παρὰ Κλέαρχον. 8. Κύρος δὲ τούτοις¹¹ ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο¹² τὸν Κλέαρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν¹³ πέμπων αὐτῷ ἄγγελον ἔλεγε θαρσύνειν ὡς καταστησομένων τούτων¹⁴ εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων¹¹ τὸν βουλόμενον, ἔλεξε τοιάδε.

Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνον

¹ § 165. 1. — ² Moods which follow ἐπειδὴ (§§ 213. 3 : 216. 1 : 214 N. 5) ? — ³ Does ἀντί have here its prim. or sec. signif. ? — ⁴ Antecedent of ὧν ? Why the gen. (See N.) ? — ⁵ § 198. N. 1. — ⁶ Root (118. II.) ? — ⁷ § 181. 1. — ⁸ § 219. 1. — ⁹ § 216. 4. — ¹⁰ Account for ε subs. — ¹¹ Synt. ? — ¹² Why the imperf. ? — ¹³ § 188. 2. — ¹⁴ § 192 N. 2

ἡ στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῶ, οὔτε ἐκεῖνος ἔτι ἡμῖν μισθοδοτής. 10. "Οἱ μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ¹ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυρόμενος ὅτι σύννοϊδα ἐμαντῶ πάντα ἐφρευσμένος² αὐτόν· ἔπειτα δὲ καὶ δεδιώς³ μὴ λαβῶν με δίκην ἐπιθῆ ὧν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. 11. "Εμοὶ οὖν δοκεῖ οὐκ ὥρα εἶναι ἡμῖν⁴ καθεύδειν οὐδ' ἀμελεῖν ἡμῶν⁵ αὐτῶν, ἀλλὰ βουλευέσθαι ὅ τι χρὴ ποιεῖν ἐκ τούτων. Καὶ ἕως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ⁶ εἶναι ὅπως ἀσφαλίστατα μενοῦμεν· εἴτε ἤδη δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλίστατα⁷ ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε⁸ στρατηγῶ οὔτε ἰδιώτου ὄφελος οὐδέν. 12. "Ο δὲ ἀνὴρ πολλοῦ⁹ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ, χαλεπώτατος¹⁰ δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ. "Ετι δὲ δύναμιν ἔχει καὶ πεζῶν καὶ ἰππικῶν¹¹ καὶ ναυτικῶν ἢ πάντες ὁμοίως ὀρωμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι· ὥστε ὥρα λέγειν¹² ὅ τι¹³ τις γιγνώσκει ἄριστον¹⁴ εἶναι. Ταῦτα εἰπὼν ἐπαύσατο.

13. "Εκ δὲ τούτου ἀρίσταρτο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἂ ἐρίγρωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες¹⁵ οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης¹⁶ καὶ μένειν καὶ ἀπιέναι. 14. Εἷς δὲ δὴ εἶπε, προσποιούμενος σπεῖδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγὸς μὲν ἐλέσθαι¹⁷ ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι¹⁸ (ἢ ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι) καὶ συσκευάζεσθαι¹⁹ ἐλθόντας· ἐκ Κύρου αἰτεῖν πλοῖα,²⁰ ὡς ἀποπλέοιεν²¹· ἐὰν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. "Εὰν δὲ μηδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφόμενους²² τὰ ἄκρα, ὅπως μὴ φθάσωσι²³ μήτε Κύρος μήτε οἱ Κίλιες καταλαβόντες,²⁴ ὧν πολλοὺς καὶ

¹ Does this gen. abs. denote time or cause? — ² § 76. 2. — ³ § 118. A. — ⁴ Synt. ? — ⁵ § 182. — ⁶ § 159. N. 1. — ⁷ Compare (§ 57. 4). — ⁸ § 224. N. 1. — ⁹ § 190. 2. — ¹⁰ Why ὠτάτος and not ὀτάτος? — ¹¹ § 131. 1. — ¹² § 221. N. 4. — ¹³ § 71. 2. — ¹⁴ Compare. — ¹⁵ § 117. 10. — ¹⁶ 226. 2. — ¹⁷ Root? — ¹⁸ § 134. 1. — ¹⁹ Th. ? — ²⁰ § 165. 1. — ²¹ 216. 1. 3. — ²² Composition? Synt. (222. 5). ? — ²³ Why subjunct. (214. 3). ? — ²⁴ 222. 4.

πολλὰ χρήματα ἔχομεν ἀνηρπακότες. Οὗτος¹ μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον·² 15. Ὡς μὲν στρατηγήσουσα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον·³ ὡς δὲ τῷ ἀνδρὶ³ ὃν ἂν ἔλησθε πείσομαι⁴ ἢ δυνατὸν μάλιστα, ἴνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα κτεῖν⁵ κελύοντος, ὡςπερ⁶ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὐήθεις εἴη⁷ ἡγεμόνα αἰτεῖν παρὰ τοῦτον ᾧ λυμαινόμεθα τὴν πρᾶξιν. Εἰ δέ τι καὶ τῷ ἡγεμόνι⁸ πιστεύσομεν ᾧ⁹ ἂν Κύρος διδῶ, τί¹⁰ κωλύει καὶ τὰ ἄκρα ἡμῖν κελεῖν Κύρον προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὀκνοῖν¹¹ μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ,¹² φοβοίμην¹³ δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἶόν¹⁴ τε ἔσται ἐξελεθεῖν· βουλοίμην δ' ἂν ἄκορτος ἀπιὼν Κύρον λαθεῖν αὐτὸν ἀπελθεῖν· ὃ οὐ δυνατὸν ἔστιν. 18. Ἄλλ' ἔγωγε¹⁵ φημί ταῦτα μὲν ἡλικίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον οἵτινες¹⁶ ἐπιτίθειοι σὺν Κλεάρχῳ ἐρωιτῶν¹⁷ ἐκείνον, τί¹⁸ βούλεται ἡμῖν χρῆσθαι· καὶ εἰ μὲν ἢ πρᾶξις ἢ παραπλησία οἴμπερ¹⁹ καὶ πρόσθεν ἐχρῆτο τοῖς ξένοις,²⁰ ἔπεσθαι καὶ ἡμᾶς καὶ μὴ κακίους¹⁶ εἶναι τῶν πρόσθεν τούτῳ συναβαθάντων· 19. εἰ δὲ μεῖζων²¹ ἢ πρᾶξις τῆς πρόσθεν γαίνηται καὶ ἐπιπορωτέρα καὶ ἐπικινδυνωτέρα, ἀξιοῦν ἢ πείσαντα²² ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φίλιαν ἀφίεμαι· οὕτω γὰρ καὶ ἐπόμενοι²³ ἂν φίλοι αὐτῷ καὶ προθυμοὶ ἐποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν· ὃ τι δ' ἂν πρὸς ταῦτα λέγῃ²⁴ ἀπαγγεῖλαι²⁵ δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι. 20. Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν

¹ § 149. 1. — ² §§ 162. N. 1; 200. 2. — ³ § 40. 2. Synt. ? — ⁴ § 118. II. — ⁵ § 158. 3. — ⁶ § 192. N. 2. — ⁷ Subj. ? — ⁸ Synt. ? — ⁹ Why the dat. ? — ¹⁰ What does the accent show this to be ? — ¹¹ §§ 87. N. 2; 217. 2. — ¹² Why subjunct. ? — ¹³ Why optat. ? — ¹⁴ § 160. N. 1. — ¹⁵ § 64. N. 1. — ¹⁶ Decline. — ¹⁷ Accus. of thing ? — ¹⁸ § 167. R. — ¹⁹ § 151. 1. — ²⁰ § 198. N. 1. — ²¹ How formed (§ 59. N. 3.) ? — ²² Root ? Tense how formed ? — ²³ § 209. 1. — ²⁴ Upon what verb does this subjunct. depend ? — ²⁵ § 104. 2.

Κλεόρχῳ πέμπουσιν, οἱ ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο ὅτι ἀκούοι Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ¹ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· καὶ² μὲν ἤ³ ἐκεῖ, τὴν δίκην ἔφη χορῆζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα
21. Ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ³ ἀναγγέλλουσι τοῖς στρατιω-
ταις· τοῖς δὲ ὑποψία⁴ μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ
ἐδόκει⁵ ἔπεσθαι. Προσαιοῦσι δὲ μισθόν· ὁ Κῦρος ὑπισχεῖται
ἡμιόλιον πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδα-
ρεικά τοῦ μηνός⁶ τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδ'
ἐνταῦθ' ἤκουσεν οὐδεὶς ἔν γε τῷ φανερωῷ.

CAP. IV.

1. Ἐρτεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας δέκα ἐπὶ τὸν
Σάρον ποταμὸν, οὗ ἦν τὸ εὔρος τρία πλέθρα. Ἐρτεῦθεν ἐξελαύνει
σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ
εὔρος στάδιον. Ἐρτεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας
πεντεκαίδεκα εἰς Ἴσσοῦς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ
θαλάττῃ οἰκουμένην,⁷ μεγάλην⁸ καὶ εὐδαίμονα. 2. Ἐνταῦθα
ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν⁹ αἱ ἐκ Πελοποννήσου νῆες
τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος¹⁰ Πυθαγόρας Λακε-
δαιμόνιος. Ἠγεῖτο δ' αὐτῶν¹¹ Τιμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων
ναῦς¹² ἑτέρας Κύρον πέντε καὶ ἑκοσίαι, αἷς ἐπολιόρκει Μίλητον,
ὅτε Τισσαφέρην φίλη³ ἦν, καὶ συνεπολέμει⁷ Κύρῳ πρὸς αὐτόν.
3. Παρήν¹⁴ δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν,
μετάπεμπτος ὑπὸ Κύρον, ἐπιτακσίους ἔχων ὀπίστας, ὧν ἐστρατιῆγει,
παρὰ Κύρῳ. Αἱ δὲ νῆες¹⁵ ὄρμονν παρὰ τὴν Κύρον σκηῖν.
Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες

¹ § 139. 3. — ² § 24. — ³ § 132. 1. — ⁴ § 129. 3. Th. ? — ⁵ Subj.
(§ 159. N. 1.) ? — ⁶ Synt. ? — ⁷ Th. ? — ⁸ § 56. — ⁹ Significations
of *παρά* when followed by the gen. dat. and accus. ? — ¹⁰ § 135. N. 1.
— ¹¹ § 184. 1. — ¹² Decline. — ¹³ Why fem. gen. ? — ¹⁴ Followed
by what case ? — ¹⁵ Dialect ?

ἦλθον παρὰ Κῦρον τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐνὶ βασιλείᾳ.

4. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τείχη,¹ καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Σύννεσις εἶχε καὶ Κιλικίων φυλακὴ, τὸ δ' ἔξω τὸ² πρὸ τῆς Συρίας βασιλείως ἐλέγετο φυλακὴ φυλάττειν. Διὰ μέσον δὲ ῥεῖ τούτων ποταμὸς Κέρσος ὄνομα,³ εὖρος πλέθρον. Ἄπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν⁴ βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεν⁵ δ' ἦσαν πέτραι ἠλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήμεσαν⁶ πύλαι. 5. Ταύτης ἕνεκα τῆς παρόδου Κῦρος τὰς ταῦς μετεπέμψατο,⁷ ὅπως ὀπλίτας ἀποβιβάσειεν⁸ εἴσω καὶ ἔξω τῶν πηλῶν, καὶ βιυσάμενοι τοὺς πολεμίους παρελθοῖεν, εἰ φυλάττειεν ἐπὶ ταῖς Συρίας πύλαις, ὅπερ ᾔετο ποιήσειν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στρατεύμα. Ἀβροκόμας δὲ οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα,⁹ ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλείᾳ ἀπήλανεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας¹⁰ στρατιᾶς.

6. Ἐντεῦθεν ἐξελαίνει διὰ Συρίας σταθμὸν ἕνα παρασάγγας πέντε εἰς Μυριάδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμον ἀντόθι¹¹ ὀλκάδες πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἐπτά· καὶ Ξενίας ὁ Ἀρχὴς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες¹² εἰς πλοῖον καὶ τὰ πλείστον ἄξια ἐνθήμεροι ἀπέπλευσαν¹³ ὡς μὲν τοῖς πλείστοις ἐδόκουν φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλείᾳ εἶα¹⁴ Κῦρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' οἷν ἦσαν ἀφανεῖς,¹⁵ διήλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι¹⁶ καὶ οἱ μὲν

When are nouns of the third declen. contracted? — ² § 140. 2. — ³ § 167. — ⁴ Subj. ? — ⁵ § 121. 2. — ⁶ § 77. N. 2. — ⁷ Why mid. voice? — ⁸ Why optat. ? — ⁹ § 222. 2. — ¹⁰ § 62. 1. — ¹¹ § 121. 1. — ¹² Root ? — ¹³ Why πλεν here and πλε in the pres. ? — ¹⁴ Aug. ? — ¹⁵ Why perispon. ? — ¹⁶ Synt. ?

εὔχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι¹ οἱ δ' ὄνται² εἰ ἀλώσονται.³

8. Κῦρος δὲ συγκαλέσας⁴ τοὺς στρατηγούς εἶπεν· Ἀπολελοί-
πασιν⁵ ἡμᾶς Ξερίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν
ὅτι οὔτε ἀποδεδράκασιν·⁶ οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύ-
γασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν⁷ τὸ ἐκείνων πλοῖον. Ἀλλὰ
μὰ⁸ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὐδεὶς ὡς
ἐγὼ ἕως μὲν ἂν παρῆ⁹ τις χροῶμαι, ἐπειδὴν δὲ ἀπίεμαι βούληται,
συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ.
Ἀλλὰ ἰόντων,¹⁰ εἰδότες ὅτι κακίους εἰσὶ¹¹ περὶ ἡμᾶς ἢ ἡμεῖς περὶ
ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας¹² ἐν Τράλ-
λεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων¹³ στερηθήσονται, ἀλλ' ἀπολήφον-
ται τῆς πρόσθεν¹⁴ ἕνεκα περὶ ἐμὲ ἀρετῆς. 9. Καὶ ὁ μὲν ταῦτα
εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν,¹⁵
ἀκούοντες τὴν Κῦρου ἀρετὴν ἴδιον καὶ προθυμότερον συνεπορεύ-
οντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας παρασάγγας
εἴκοσιν ἐπὶ τὸν Χάλορ ποταμὸν, ὄντα τὸ εὖρος πλέθρον, πλήρη
δ' ἰχθύων μεγάλων καὶ πρᾶέων,¹⁶ οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ
ἀδικεῖν¹⁷ οὐκ εἴων, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι ἐν αἷς ἰσκή-
νον¹⁸ Παρυσάτιδος¹⁹ ἦσαν εἰς ζώνην δεδομένοι. 10. Ἐντεῦθεν ἐξε-
λαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ
Δαράδακος ποταμοῦ,²⁰ οὗ τὸ εὖρος πλέθρον. Ἐνταῦθα ἦσαν τὰ
Βελέσνος βασιλεία τοῦ Συρίας²¹ ἄρξαντος, καὶ παραδείσος πάνν μέ-
γας καὶ καλὸς, ἔχων πάντα ὅσα²² ὦραι φύουσι. Κῦρος δ' αὐτὸν
ἐξέκοψε καὶ τὰ βασιλεία κατέκαυσεν.

11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαί-
δεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων σταδίων·

¹ § 118. A — ² Account for ι subs. — ³ Root? — ⁴ Account for γ — ⁵ § 99. — ⁶ § 118. A. How does δράω become διδράτω? — ⁷ § 220. 1 Root? — ⁸ § 171. N. 1. — ⁹ § 214. 4. — ¹⁰ § 88. 1. — ¹¹ Dif. between εἰσὶ and εἶσι? — ¹² § 46. 1. — ¹³ §§ 181. 2; 206. 3. — ¹⁴ § 141. 1. — ¹⁵ § 129. 3. — ¹⁶ § 56. Decline. — ¹⁷ § 158.3. — ¹⁸ Th. ? — ¹⁹ § 175. — ²⁰ Why perispom. ? — ²¹ Syn. 7 — ²² A pronom. adj. of what kind ?

καὶ πόλις ἀντόθι ὠκεῖτο μεγάλη καὶ εὐδαίμων Θαυρακος ὀνόματι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος μεταπεμφάμενος τοὺς στρατηγούς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπεύθειν ἔπειθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς² πάλαι ταῦτα εἰδότες³ κρύπτειν,⁴ καὶ οὐκ ἔφασαν ἵεσθαι,⁵ ἂν μὴ τις αὐτοῖς χρήματα διδῶ,⁶ ὥσπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς⁷ Κύρου. 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο⁸ ἀνδρὶ ἐκάστῳ⁹ δώσειν πέντε ἀργυρίου μνᾶς,¹⁰ ἐλάν¹¹ εἰς Βαβυλῶνα ἦκωσι, καὶ τὴν μισθὸν ἐντελῆ μέχρις ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωρίαν π... Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέσθη. Μέρων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔφορται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρατεύμα χωρὶς τῶν ἄλλων¹² καὶ ἔλεξε τάδε.¹³

14. Ἄνδρες, ἂν ἐμοὶ πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε ποινήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύς ποιῆσαι; Νῦν δεῖται Κύρος ἔπειθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν γρη῏ ὑμᾶς χοῖραι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι¹⁴ ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. 15. Ἦν μὲν γὰρ ψηγίσωνται¹⁵ ἔπειθαι, ὑμεῖς δόξετε αἰτιοὶ εἶναι ἄρξαντες τοῦ διαβαίνειν¹⁶ καὶ ὡς προθυμοτάτοις οὔσιν ὑμῖν χάριν εἴσεται Κύρος καὶ ἀποδώσει· (ἐπίσταται δ' εἴ τις καὶ ἄλλος·) ἦν δ' ἀποψηγίσωνται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες εἰς τοῦρπαλιν ὑμῖν δ' ὡς μόνοις πειθομένους πισιτοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας· καὶ ἄλλον οὔτινος ἂν δέσθε οἶδα ὅτι ὡς φίλοι τεύξεσθε Κύρου.¹⁷ 16. Ἀκούσαντες ταῦτα ἐπέθοντο καὶ διέβησαν

¹ § 197. 2. — ² § 144. 1. — ³ § 118. E. — ⁴ §§ 96. 2. Accus. of pers. following this verb? — ⁵ § 153. 2. — ⁶ Why subjunct.? — ⁷ What does this gen. abs. denote? — ⁸ § 118. Y. — ⁹ § 140. N. 7. — ¹⁰ Why circumflexed (§ 32)? — ¹¹ Composition? — ¹² Synt.? — ¹³ § 70. — ¹⁴ § 220. 2. — ¹⁵ § 134. Th.? — ¹⁶ § 221. — ¹⁷ § 178. 2.

πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ἤσθετο¹ διαβεβηκότας,² ἤσθη³ τε καὶ τῷ στρατεύματι πεμψας Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμῶς ἐπαινώ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινεῖσθε ἐμοὶ μελήσει,⁴ ἢ μηκέτι με Κῦρον ρουίζετε. 17. Οἱ μὲν δὲ στρατιῶται ἐν ἐλλίσσι⁵ μεγάλαις ὄντες εὐχοντο αὐτὸν εὐτυχεῖν· Μείων δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέβρινε· συνείπειο δὲ καὶ τὸ ἄλλο στρατεῦμα αὐτῷ ἅπαν· καὶ τῶν διαβαινότων⁶ τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω⁷ τῶν μασθῶν⁸ ὑπὸ τοῦ ποταμοῦ. 18. Οἱ δὲ Θαψακητοὶ ἔλεγον ὅτι οὐ πρόποθ'⁹ οὔτος¹⁰ ὁ ποταμὸς διαβατὸς¹¹ γένοιτο περὶ εἰ μὴ τότε, ἀλλὰ πλοίοις ἂν τότε Ἀβροκόμας προῖων¹² κατέκλυσεν, ἵνα μὴ Κῦρος διαβῇ. Ἐδόκει⁴ δὲ θεῖον εἶναι καὶ σαφῶς ὑποχωρεῖσαι τὸν ποταμὸν Κῦρος ὡς βασιλεύσουσι.

19. Ἐντεῦθεν ἐξελαίνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμὸν. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεστὰι σίτον καὶ οἶνον. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.¹³

CAP. V.

1. Ἐντεῦθεν ἐξελαίνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδῖον ἅπαν ὀμαλὸν ὡς περὶ θάλαττα, ἀψιθίου δὲ πλήρες·¹⁴ εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμων, ἅπαντα ἦσαν ἐνώδη ὡς περὶ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν.

2. Θηρία δὲ παντοῖα,¹⁵ πλεῖστοι μὲν ὄνοι ἄγριοι, οὐκ ὀλίγα¹⁶ δὲ στρουθοὶ αἱ μεγάλαι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐτίετο ἐδίωκον.¹⁷ Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες¹⁸ ἂν ἕστασαν·¹⁹ πολὺν γὰρ τῶν ἵππων θᾶττον ἔτρεχον· καὶ πάλιν ἐπεὶ πλησιάζοι²⁰ ὁ ἵππος ταὐτὸν ἐποίουν,²¹ καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν²² διαδεχόμενοι

¹ Account for ε subs. — ² § 222. 2. — ³ Root? — ⁴ Subj.? — ⁵ How formed? — ⁶ §§ 140. 3: 177. 1. — ⁷ § 125. N. 2. — ⁸ § 186. 1. — ⁹ §§ 25: 14. 2. Composition? — ¹⁰ § 140. 5. — ¹¹ § 132. 1. — ¹² § 82. — ¹³ Th.? — ¹⁴ Decline. — ¹⁵ Why properispom. (§§ 130 21)? — ¹⁶ § 58. N. 3 — ¹⁷ What does this imperf. denote? — ¹⁸ § 118 T. — ¹⁹ §§ 209. N. 4: 213. N. 3. — ²⁰ Th.? — ²¹ § 210. N. 2. — ²² § 37. N. 2.

τοῖς ἵπποις.¹ Τὰ δὲ κρέα τῶν ἀλισχομένων² ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερον δὲ 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἵππέων³ ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμος, ταῖς δὲ πτέρυξιν⁴ ἄρᾶσα,⁵ ὥσπερ ἰστία χρωμένη. Τὰς δὲ ὠτίδας ἄν τις ταχὺ ἀπιστῆ, ἔστι λαμβάνειν πέτοισι⁶ γὰρ βραχὺν, ὥσπερ πέρδικας, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀγρινοῦνται ἐπὶ τὸν Μασκᾶν ποταμὸν, τὸ εὖρος πλεθριαῖον.⁷ Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα⁸ δὲ αὐτῇ Κορσωτή· περιερόετο⁹ δὲ αὕτη ὑπὸ τοῦ Μασκᾶ κύλφω. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.¹⁰ 5. Ἐντεῦθεν ἐξελαύρει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα παρασάγγας ἐνεήχοντα τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀγρικεῖται ἐπὶ Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο¹¹ ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα¹² ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄρους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλον καὶ ἀνταγοράζοντες σίτον ἕζων. 6. Τὸ δὲ στρατεύμα ὁ σίτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ¹³ ἐν τῷ Κέρου βαρβαρικῷ, τὴν καπίθην¹ ἀλεύρων ἢ ἀλγίτων τεττάρων σίλων¹⁴· ὁ δὲ σίγλος δύναιται¹⁵ ἐπὶ ὀβολοῦς καὶ ἡμισόβλιον Ἀττικόν· ἡ δὲ καπίθη δύο χοίνας⁴ Ἀττικὰς ἐχώρει.¹⁶ Κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγνοντο. 7. Ἦν δὲ τούτων τῶν σταθμῶν¹ οὓς πᾶν μακροῦς ἦλαντες, ὁπότε ἡ πρὸς ὕδωρ¹⁷ βούλοιτο διατελέσαι ἢ πρὸς χιλόν. Καὶ δὴ ποτε στεροχωρίας¹⁸ καὶ πηλοῦ φαιέντος ταῖς ἀμάξαις δυσπορεύτου¹⁹ ἐπέστη ὁ Κῆρος σὺν τοῖς περὶ αὐτὸν ὑρίστοις καὶ εἰδαιμονεστάτοις καὶ ἔταξε²⁰ Γλοῦν καὶ Πί

- Synt. ? — ² Signif. of perf. act. (§ 205. N. 2.) ? — ³ § 177. N. 1. — ⁴ Nom. how formed ? — ⁵ § 104. N. 5. — ⁶ Dep. pass. or dep. mid. ? — ⁷ § 131. 1. — ⁸ §§ 157. N. 10 : 160. 2. — ⁹ §§ 82. R. : 13. — ¹⁰ Why Mid. voice ? — ¹¹ Root ? Log. Subj. ? — ¹² §§ 53. N. 2 : 10. 2 : 12. 5. — ¹³ Why *perispom.* ? — ¹⁴ 190. 1. — ¹⁵ § 208. N. 1. — ¹⁶ Th. ? — ¹⁷ § 46. 1. — ¹⁸ Composition ? — ¹⁹ § 132. 1. — ²⁰ Tense-root ?

γρητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ¹ συνεκβιβάζειν² τὰς ἀμάξιας
 8. Ἐπεὶ δὲ ἐδόκουν αὐτῷ σχολαίως ποιεῖν ὡς περὶ ὀργῆ ἐκέλευσε
 τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀ-
 μάξιας. Ἐνθα δὲ μέρος τι³ τῆς ἐνταξίας ἦν θεάσασθαι. Ῥίψαν-
 τες⁴ γὰρ τοὺς πορφυροῦς κἀνδρῶς⁵ ὅπου ἔτυχεν ἕκαστος ἐσιτηκῶς,⁶
 ἔειπτο ὡς περὶ ἂν δρόμοι τις περὶ νίκης, καὶ μάλα κατὰ πρᾶτοῦς
 γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς
 ποικίλας ἀναξυρίδας, ἔτιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις
 καὶ ψέλλια περὶ ταῖς χερσίν· ἐνθὺς δὲ σὺν τούτοις εἰσπηδήσαντες
 εἰς τὸν πηλὸν θάπτον⁷ ἢ ὡς τις ἂν ᾤετο μετεώρους ἐξεκόμισαν τὰς
 ἀμάξιας. 9. Τὸ δὲ σύμπαν δῆλος ἦν Κῦρος σπεύδων πᾶσαν τὴν ὁδὸν⁸
 καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινὸς ἄλλου ἀναγ-
 καίου ἐκαθέζετο, τομίζων, ὅσῳ μὲν ἂν θάπτον ἔλθοι, τοσοῦτω
 ἀπαρυσκεναστοτέρῳ⁹ βασιλεῖ μάχεσθαι, ὅσῳ δὲ σχολαιότερον, το-
 σοῦτω πλέον συναγείσασθαι βασιλεῖ στρατεύμα. Καὶ συνιδεῖν δ' ἦν
 τῷ προσέχοντι¹⁰ τὸν τοῦν ἢ βασιλέως ἀρχὴ πλήθει¹¹ μὲν χώρας καὶ
 ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκει τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι¹²
 τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοῖτο

† 10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ¹³ κατὰ τοὺς ἐρήμους
 σταθμοὺς ἦν πόλις εἰδαίμων καὶ μεγάλη, ὄνομα δὲ Χαριάνδη.
 Ἐκ ταύτης οἱ στρατιῶται ἠγόραζον¹⁴ τὰ ἐπιτήδεια, σχεδίως
 διαβαίνοντες ὧδε. Διφθέρας ἄς εἶγον σχεπάσματα¹⁵ ἐπίπλασαν¹⁶
 χόρτον¹⁷ κούφον, εἶτα συγγῶν καὶ συνέσπων, ὡς μὴ ἄπιεσθαι τῆς
 κάρφης¹⁸ τὸ ἕδωρ.¹⁹ Ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπι-
 τήδεια, οἷνόν τε ἐκ τῆς βαλάνου πεποιμημένον²⁰ τῆς ἀπὸ τοῦ φοί-
 νικος²¹ καὶ οἶτον μελίνης²² τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον.

11. Ἀμφιλεξάντων δὲ τι ἐνταῦθα τῶν τε τοῦ Μέρωρος στρα-
 τιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν²³ τοῦ

¹ § 178. 1. — ² § 96. 1. Force of σύν and ἐκ in this word? —
³ § 22. 3. — ⁴ § 4. 2. — ⁵ Why not *perispom.* in accus. plur. like
 ἐκ θύς (43. 1.)? — ⁶ § 222. 4. — ⁷ §§ 6. N. (2): 124. 2. Compare. —
⁸ § 167. — ⁹ Th.? — ¹⁰ § 140. 3. — ¹¹ § 197. 2. — ¹² § 221. — ¹³ §§ 188. 2:
 121. (3.) — ¹⁴ Th.? § 134. 1. — ¹⁵ § 129. 4. — ¹⁶ § 118. II. — ¹⁷ § 181.
 2. — ¹⁸ § 179. 1. — ¹⁹ Why does *v* take the rough breathing? —
 Account for *η* in the antepen. — ²¹ Nom. how formed? — ²² What
 relation does this gen. denote? — ²³ § 140. 4.

Μένωνος πληγὰς ἐρέβαλεν· ὁ δ' ἐλθὼν πρὸς τὸ ἑαυτοῦ στρατεύμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο² ἰσχυρῶς τῷ Κλέαρχῳ. 12. Τῇ δ' αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διαβάσειν³ τοῦ ποταμοῦ καὶ ἐκεῖ κατασκευάμενος τὴν ἀγορὰν ἀφιππεύει⁴ ἐπὶ τὴν αὐτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· (Κῦρος δ' οὔπω ἦκεν, ἀλλ' ἔτι προσήλασεν·) τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις ὡς εἶδε τὸν Κλέαρχον διελαύνοντα, ἦσι τῇ ἀξίῳη. Καὶ οὗτος μὲν αὐτοῦ⁵ ἤμαρτεν,⁶ ἄλλος δὲ λίθῳ καὶ ἄλλος, εἴτα πολλοὶ, κραυγῆς γενομένης.⁷

13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στρατεύμα, καὶ εὐθὺς παρρηγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπίστας αὐτοῦ ἐκέλευσε μῖναι⁸ τὰς ἀσπίδας πρὸς τὰ γόνατα⁹ θέντας· αὐτὸς δὲ λαβὼν τοὺς Θρηῶνας καὶ τοὺς ἰππέας οἱ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους¹⁰ ἢ τετταράκοντα, τούτων δ' οἱ πλείστοι Θρηῶνες, ἤλαυνεν ἐπὶ τοὺς Μένωνος,¹¹ ὥστε ἐκείνους ἐκπεπλήχθαι¹² καὶ αὐτὸν Μένωνα, καὶ τρέχει ἐπὶ τὰ ὄπλα. Οἱ δὲ καὶ ἔστασαν¹³ ἀποροῦντες τῷ πράγματι. 14. Ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσιῶν¹⁴ καὶ τάξις αὐτῷ ἐπομένῃ τῶν ὀπλιτῶν, εὐθὺς οἶν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα, καὶ ἰδεῖτο τοῦ Κλέαρχου μὴ ποιεῖν τιῶτα. Ὁ δὲ ἐχαλέπαινον ὅτι αὐτοῦ ὀλίγον δείσαντος καταλευσθῆναι¹⁵ πρόως λέγει τὸ αὐτοῦ πάθος· ἐκέλενέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.^{11*} 15. Ἐν τούτῳ δὲ ἐπήει καὶ Κῦρος καὶ ἐπέθετο¹⁶ τὸ πρᾶγμα, εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι¹⁷ τῶν πιστῶν¹⁸ ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε¹⁹ ὃ τι ποιεῖτε. Εἰ γὰρ τινα²⁰ ἀλλήλοισι μάχην συνάψετε νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμὲ τε κατακεκόψεσθαι²¹ καὶ ὑμᾶς οὐ

¹ § 142. 1. — ² Th. ? — ³ What do verbal nouns ending in *σις* denote? — ⁴ § 209. N. 1. — ⁵ § 180. 1. — ⁶ Root? — ⁷ What does this gen. abs. denote? — ⁸ Why *properispom.*? — ⁹ § 46. 1. — ¹⁰ Compare and decline. — ¹¹ Relation denoted? — ¹² How is *πλησσο* formed from *πλᾶν* (§ 118. II)? Account for *χ* in the penult. — ¹³ Why the imperf.? — ¹⁴ § 222. 4. — ¹⁵ Synt.? — ¹⁶ Root? — ¹⁷ What is this part.=to? — ¹⁸ § 177. N. 1. — ¹⁹ § 118. E. N. 1. — ²⁰ Why not accented? — ²¹ § 211. N. 3.

πολὸν ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὁράτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν¹ παρὰ βασιλεῖ ὄντων. 17. Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι² ἀμφοτέροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

CAP. VI.

1. Ἐντεῦθεν προϊόντων³ ἐφαίνετο⁴ ἰχθῖα^{σῖ} ἵππων καὶ κόπρος ἐκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίων⁵ ἵππων.¹ Οὗτοι προϊόντες ἕκατον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ Πέρσης ἀνηρ, γένει⁶ τε προσήκων βασιλεῖ καὶ τὰ πολεμικά⁷ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν⁸ ἐπιβουλεύει Κύρῳ καὶ πρόσθεν πολεμήσας. 2. Κατάλλαγεις δὲ οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ⁹ ἰππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἰππέας ἢ κατακαίτοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσει¹⁰ τοῦ καίειν¹¹ ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας¹² τὸ Κύρου στρατέμμα βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα¹³ εἶναι· καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστον τῶν ἡγεμόνων.

3. Ὁ δὲ Ὁρόντης νομίσας ἐτοιμοὺς αὐτῷ εἶναι τοὺς ἰππέας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἤξει ἔχων ἰππέας ὡς ἂν δύνηται πλείστον· ἀλλὰ φράσαι¹⁴ τοῖς ἑαυτοῦ ἰππεῦσιν¹⁵ ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχσθαι. Ἐνῆν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν¹⁶ φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀιδοῖ ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δείκνυσιν. 4. Ἀγαγνούς¹⁷ δε αὐτὴν ὁ Κύρος συλλαμβάνει¹⁸ Ὁρόντην, καὶ συγκαλεῖ¹⁹ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνὴν. Οἱ δὲ ταῦτα

¹ Synt. ? — ² Why mid. voice ? — ³ § 27. N. 1. — ⁴ Why ring. ? — ⁵ § 60. N. 4. — ⁶ § 197. 2. — ⁷ Deriv. ? Synt. ? — ⁸ § 177 l. — ⁹ § 216. 3. — ¹⁰ § 87. N. 3. — ¹¹ §§ 221 : 180. 2. — ¹² § 118 E. — ¹³ § 131. 4. — ¹⁴ Root ? — ¹⁵ Why *propertispom.* ? — ¹⁶ § 141 l. — ¹⁷ §§ 118. Γ. 36. 2 : 3. 5. — ¹⁸ § 12. 3. — ¹⁹ § 12. 2. —

ἔποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὃς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δὲ Κῦρον ἄρχειν τοῦ λόγου² ὧδε·

6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ἡμῖν βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω³ περὶ Ὀρόντου τουτουί.⁴ Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι.⁵ Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τοῦτω τοῦ πρὸς ἐμὲ πολέμου⁶ παύσασθαι, καὶ δεξιὴν ἔλαβον καὶ ἔδωκα. 7. Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα,⁷ ἔστιν ὃ τι⁸ σε ἰδίωσα;⁹ Ὁ δὲ ἀπεκρίνατο, ὅτι¹⁰ οὐ. Πάλιν δὲ ὁ Κῦρος ἠρώτα· Οὐκοῦν¹¹ ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμετος ἀποστάς εἰς Μυσσοὺς κακῶς ἐποίησ¹² τὴν ἐμὴν χώραν ὃ τι ἰδίω¹³; Ἐφη ὁ Ὀρόντης. — Οὐκοῦν, ἔφη ὁ Κῦρος, ὅπου¹⁴ αὐ¹⁵ ἔγνωσ¹⁴ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα¹⁵ καὶ πείσας ἐμὲ, πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; Καὶ ταῦθ'¹⁶ ὁμολογεῖ ὁ Ὀρόντης. 8. Τί οἶν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ τῶν τὸ τρίτον ἐπιβουλεύων¹⁷ μοι φανερός γεγὼτας; Εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδικηθεὶς,¹⁸ ἠρώτησεν¹⁹ ὁ Κῦρος αὐτόν· Ὁμολογεῖς οὖν περὶ ἐμὲ ἀδικός²⁰ γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος· Ἐτι οἶν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός; Ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοὶ γ' ἂν εἴτι ποτὲ δόξαιμι.

9. Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν· Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ἡμῶν δὲ σὺ πρῶτος, ὦ

¹ § 132. 1. — ² § 184. 1. — ³ § 214. 1. — ⁴ § 70. N. 2. —
⁵ § 219. 2. — ⁶ § Synt. ? — ⁷ § 31. (4.) — ⁸ Why ὃ τι and not ὅτι ?
 Synt. (§ 167) ? — ⁹ Th. ? — ¹⁰ § 228. 2. — ¹¹ § 15. 4. — ¹² § 165. N.
 2. — ¹³ § 117. N. 3. — ¹⁴ § 117. 1. What c. v. is dropped (§ 85 U ?
 — ¹⁵ § 84. N. 6. — ¹⁶ Account for φ. — ¹⁷ 222. 2. — ¹⁸ § 222. 1 —
¹⁹ Accus. of thing following this verb ? — ²⁰ § 161. 1.

Κλέαρχε, ἀπόφηναι γνώμην ὃ τί σοι δοκεῖ. Κλέαρχος δὲ εἶπε
 τῷδε Συμβουλευῶ ἐγὼ τὸν ἄνδρα τοῦτον¹ ἐκποδῶν² ποιῆσθαι
 ὡς τάχιστα, ὡς μηκέτι δέη τοῦτον φυλάττεσθαι, ἀλλὰ σχολῇ ἢ ἡμῶν
 κὸ κατὰ τοῦτον εἶναι³ τοὺς ἐθελοντάς φίλους τούτους εὖ ποιεῖν.
 10. Ταῦτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ
 ταῦτα κελεύοντος Κύρου ἐλάβοντο τῆς ζώνης⁴ τὸν Ὀρόντην ἐπὶ
 θανάτῳ, ἅπαντες ἀνασιάντες καὶ οἱ συγγενεῖς⁵ εἶτα δὲ ἐξῆγον
 αὐτὸν οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν
 προσεκύνουν, καὶ τότε προσεκύνησαν,⁶ καίπερ εἰδότες ὅτι ἐπὶ θα-
 νάτῳ ἄγοιτο.⁷ 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσηρέχθη
 τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων,⁸ μετὰ ταῦτα οὔτε ζῶντα
 Ὀρόντην οὔτε τεθνηκότα⁹ οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν
 οὐδεὶς εἰδὼς ἔλεγεν· εἰκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς
 πώποτε αὐτοῦ ἐφάνη.

CAP. VII.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς
 παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν
 ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας
 νύκτας.¹⁰ ἔδοκει γὰρ εἰς τὴν ἐπιούσαν ἕω ἤξειν βασιλέα σὺν τῷ
 στρατεύματι μαχόμενον.¹¹ καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιῶ
 κέρως¹² ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς
 δὲ τοὺς ἐαυτοῦ διέταξε. 2. Μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιού-
 σῃ ἡμέρᾳ¹³ ἦκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον
 Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κύρος δὲ συγκαλέσας¹⁴ τοὺς
 στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων συνεβουλεύετό¹⁵ τε πῶς
 ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήρει¹⁶ θαρρόνων τοιάδε. 3.
 Ὡ ἄνδρες Ἕλληρες, οὐκ ἀνθρώπων¹³ ἀπορῶν βαρβάρων συμμάχους

¹ § 140. 5. — ² § 124. N. — ³ § 221. N. 3. — ⁴ § 179. 2. — ⁵ Account for γ in the antepen. — ⁶ Th. ? — ⁷ § 216. 3. — ⁸ Why *paroxytone*?
⁹ § 118. Θ. — ¹⁰ Nom. how formed? — ¹¹ § 222. 5. — ¹² § 42. N. 3. —
¹³ Synt. ? — ¹⁴ Why ε in the pen. contrary to gen. rule (§ 95.) ?
 — ¹⁵ Why two accents? — ¹⁶ Account for the ι subs.

ἡμᾶς ἄγω, ἀλλὰ τομιζῶν ἀμείρονας καὶ κρείττους πολλῶν βαρβάρων ἡμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οἶν ἔσεσθε¹ ἄνδρες; ἀξιοὶ τῆς ἐλευθερίας² ἢς³ κέκτησθε καὶ ὑπὲρ ἧς ἡμᾶς ἐγὼ εὐδαίμονιζω.⁴ Εὐ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν⁵ ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳν. 4. Ὅπως δὲ καὶ εἰδῆτε εἰς οἶον⁶ ἔρχεσθε ἀγῶτα, ἐγὼ ἡμᾶς εἰδὼς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῆ³ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα⁷ καὶ αἰσχύνεσθαί μοι δοκῶ οἴους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν⁸ ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν⁹ τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι⁰ ζιλιωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσειν τὰ¹¹ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

5. Ἐπταῦθα Γαυλίτης παρῶν φρυγᾶς Σάμιος, πιστὸς δὲ Κύρω, εἶπε· Καὶ μὲν, ὧ Κύρε, λέγουσί τινες ὅτι πολλὰ ὑπισχνῆ νῦν διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δ' εὐ γένηται τι, οὐ μεμνησθαί¹² σέ¹³ γασιν· εἶποι δὲ οὐδ' εἰ μεμνησθῶ¹⁴ τε καὶ βούλοιο δύνασθαι ἂν ἀποδοῦναι ὅσα¹⁵ ὑπισχνῆ. 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος· Ἀλλ' ἔστι μὲν ἡμῖν, ὧ ἄνδρες, ἡ ἀρχὴ ἢ πατρῴα πρὸς μὲν μεσημβρίαν μέχρις οὐ¹⁶ διὰ καῦμα οὐ δύναται οἰκεῖν ἄνθρωποι· πρὸς δὲ ἄρκτον μέχρις οὐ¹⁶ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα¹⁷ μὴ¹⁸ οὐκ ἔχω ὃ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὐ γένηται,¹⁹ ἀλλὰ μὴ οὐκ ἔχω ἰκανοὺς οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω. 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινές,²⁰ ἀξιοῦντες εἰδέναί τι

¹ § 213. N. 5. — ² § 190. 2. — ³ Synt. ? — ⁴ Th. ? — ⁵ § 128. — Pronom. adj. of what kind ? — ⁷ § 167. — ⁸ § 40. N. 3. (2). — ⁹ § 177. N. 1. — ¹⁰ § 121. N. 1. — ¹¹ 140. N. 5. — ¹² Would this word have received two accents had it been *paroxytone* ? — ¹³ § 22. N. 2. — ¹⁴ Account for the *ι* subs. — ¹⁵ § 150. 5. — ¹⁶ § 194. — ¹⁷ § 98. N. 3. — ¹⁸ § 224. 5. — ¹⁹ § 157. N. 8. (1). — ²⁰ Why does this enclitic retain its accent ?

σφισιν ἔσται, εἰάν κριτήσωσιν. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. Παρεκλεύοντο δ' αὐτῷ πάντες ὅσοιπερ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἐαντῶν¹ τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧδὲ πως ἤρετο Κῦρον· Οἶε γάρ σοι μαχεῖσθαι, ᾧ Κῦρε, τὸν ἀδελφόν; Νῆ² Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς³ ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία· πελτασταὶ δὲ διεχίλιοι καὶ πεντακόσιοι· τῶν δὲ μετὰ Κῦρον βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρούας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἑννεήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης⁴ ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἠγγέλλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἠγγέλλον. 14. Ἐνταῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα παράσάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι⁴ παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧετο⁵ γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ⁶ βαθεῖα, τὸ μὲν εὖρος ὀργυαὶ πέντε, τὸ δὲ βάθος ὀργυαὶ τρεῖς. 15. Παρετέτατο⁷ δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. Ἐνθα δὴ εἰσὶν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσai⁸ εἰσὶ⁹ δὲ τέτταρες, τὸ μὲν εὖ-

¹ Synt. ? — ² § 171. N. 1. — ³ Subj. or pred. ? — ⁴ § 199. — ⁵ Why the imperf. ? — ⁶ § 132. 1. 'h. ? — ⁷ Root ? — ⁸ When does it take the rough breathing ? — ⁹ V hat does the accent show this to be ?

ρος πλεθριαῖαι,¹ βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς
 σιταγωγὰ² εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι³ δὲ ἐκάστη
 παρασύγγη, γέφυραι δὲ ἔπεισιν. 16. Ἦν δὲ παρ' αὐτὸν τὸν Εὐ-
 φράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ⁴ καὶ τῆς τάφρου ὡς
 εἴκοσι ποδῶν τὸ εἶρος. Ταύτην δὴ τὴν τάφρον βασιλεὺς μέγας
 ποιῆ ἀντὶ ἐρύματος, ἐπειδὴ πνυθάρεται Κῦρον προσελαύνοντα.⁵
 17. Ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε καὶ
 ἐγένοντο εἰσω τῆς τάφρου. Ταύτη μὲν οὖν τῇ ἡμέρᾳ⁶ οὐκ ἐμαχέ-
 σατο βασιλεὺς, ἀλλ' ὑποχωροῦντων φανερὰ ἦσαν καὶ ἵππων καὶ
 ἀνθρώπων ἴσση πολλά. 18. Ἐνταῦθα Κῦρος Σιλανὸν καλέσας
 τὸν Ἀμβρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τριςχιλίους, ὅτι
 τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θνόμενος εἶπεν αὐτῷ
 ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν.⁷ Κῦρος δ' εἶπερ, Οὐκ ἄρα
 ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀλη-
 θεύσης,⁸ ὑπισχυοῦμαι σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε
 ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ' ἐπὶ τῇ
 τάφρῳ οὐκ ἐκόλυε βασιλεὺς τὸ Κῦρον στρατεύμα διαβαίνειν,⁹ ἔδοξε
 καὶ Κῦρῳ καὶ τοῖς ἄλλοις ἀπεργωκεῖται τοῦ μάχεσθαι⁴ ὥστε τῇ ὑστε-
 ραῖα Κῦρος ἐπορεύετο ἡμελημένος μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπι-
 τε τοῦ ἄρματος καθήμενος¹⁰ τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν
 τάξει ἔχων πρὸ αὐτοῦ τὸ δὲ πολὺ αὐτῷ ἀκατεταραγμένον ἐπο-
 ρεύετο καὶ τῶν ὀπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἦγοντο
 καὶ ὑποζυγίων.

CAP VIII.

1. Καὶ ἴδι τε ἦν ἀμφὶ ἀγορὰν πλῆθουσιν καὶ πλησίον¹¹ ἦν
 σταθμὸς ἐνθα ἐμελλε¹² καταλίσειν, ἡνίκα Πυταγίας ἀνὴρ Πέρσης¹³
 τῶν ἀμφὶ Κῦρον πιστῶν προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδροῦν-
 τι τῷ ἵππῳ· καὶ ἐνθὺς πῦσιν οἷς ἐνετύγγαρεν ἐβόα καὶ βαρβαρι-

¹ What kind of adj. ? — ² Composition ? — ³ § 157. 4. — ⁴ Synt. ?
 — ⁵ § 222. 2. — ⁶ § 201. — ⁷ § 191. 3. — ⁸ Th. ? How formed ?
 (134. 1.) ? — ⁹ §§ 221 : 180. 2. — ¹⁰ How is *κάθημαι* formed from *κα-
 τά* and *ἦμαι* ? — ¹¹ 121. (3) ? — ¹² § 219. N. 1. — ¹³ § 136. R.

κῶς¹ καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῶ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος.² 2. Ἐνθα δὴ πολλὸς ταραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις ἰφίσιν ἐπιπεσεῖσθαι. 3. Καὶ Κῦρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλιὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πῦσι παρήγγελλεν³ ἐξοπλιζέσθαι⁴ καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. 4. Ἐνθα δὴ σὺν πολλῇ σποδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος⁵ ἔχων πρὸς τῷ Ἐνφράτη ποταμῷ, Πρόξιος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τούτων. Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ.⁶ 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόες εἰς χιλίους παρὰ Κλέαρχον ἕστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρον ἕπαρχος καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ ἵππεῖς μετ' αὐτοῦ ὅσον ἐξακόσιοι ὀπλισμένοι θώραξι⁷ μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι⁸ πάντες πλὴν Κύρον. Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. [Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς⁹ ἐν τῷ πολέμῳ διακινδυνεύειν.] 7. Οἱ δ' ἵπποι ἄπαρτες οἱ μετὰ Κύρον εἶχον καὶ προμετωπίδια¹⁰ καὶ προστερνίδια εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας¹¹ καὶ οὐπω καταφανεῖς¹² ἦσαν οἱ πολέμοι· ἠρίκα δὲ δειλὴ ἐγίγνετο, ἐφάνη κοινορτός⁴ ὥσπερ νεφέλη λευκὴ, χρόνῳ⁹ δὲ [οὐ] συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. Ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἦστραπτε,¹³ καὶ αἱ λόγχοι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. Καὶ ἦσαν ἵππεῖς¹⁴ μὲν λευκοθώρακες¹⁵ ἐπὶ τοῦ εὐωνύμου ἰῶν πολεμιῶν· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γερόσοφοροι· ἐχόμενοι δὲ ὀπλίται σὺν ποδήρεσι ξυλίταις¹⁶ ἰσπίσιν¹⁷ Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς ἄλλοι

¹ § 119. 1.—² Account for σ in the antepen. (§ 10. 1.)—³ Why the imperf. ?—⁴ Th. ? —⁵ §§ 42. N. 3 : 177. 2.—⁶ § 131. 1. —⁷ Nom. how formed ?—⁸ § 39. 1.—⁹ Synt. ?—¹⁰ § 127. N. 3. —¹¹ § 177. 2.—¹² Root ? —¹³ What does this imperf. denote ?—¹⁴ § 44.—¹⁵ Composition ? —¹⁶ § 131. 2.—¹⁷ How formed ?

τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη ἐν πλεισίῳ πλήρει ἀνθρωπων ἕκαστος τὸ ἔθνος ἐπορεύετο. ¶ 10. Πρὸ δ' αὐτῶν ἄρματα διαλείποντα σιγῶν ἀπ' ἀλλήλων τὰ δρεπάτησθόρα καλούμενα² εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ἰπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν³ ὄψιν ἐντεγγάτοιεν. Ἡ δὲ γνάμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων⁴ καὶ διακοφόντων. 11. Ὁ μόντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλήσι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι,⁵ ἐφεύσθη τοῦτο⁶ οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς ἀνεστὸν καὶ ἰσχυρῆ⁷ ἐν ἴσῳ καὶ βραδέως προσήεσεν. 12. Καὶ ἐν τούτῳ Κῦρος παρελαίνων αὐτὸς σὺν Πίγηρτι τῷ⁸ ἐρημητῇ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλέαρχῳ ἔβόα ἄγειν τὸ στρατεύμα κατὰ μέσον τὸ τῶν πολεμίων,⁹ ὅτι ἐκεῖ βασιλεὺς εἴη.¹⁰ Κῶν¹¹ τοῦτο, ἔφη, νικῶμεν, πάσι¹² ἡμῖν πεποίηται.¹³ 13. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κίρου¹⁴ ἔξω ὄντα¹⁵ τοῦ Ἑλληνικοῦ ἐνωρίμου βασιλέα· τοσοῦτον⁹ γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων¹⁶ τοῦ Κίρου ἐνωρίμου ἔξω ἦν· ἀλλ' ὁμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ¹⁷ κεκλωθεῖν ἐκατέρωθεν.¹⁸ τῷ δὲ Κίρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.¹⁹

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρατεύμα ὁμαλῶς προίει²⁰ τὸ δ' Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μέγρον συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελαίνων οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι κατεθεῖτο ἐκατέρωσε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἴδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπέλασας ὡς συναντῆσαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστίσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερά καὶ τὰ σφάγια καλά.²¹ 16. Ταῦτα δὲ λέγων, θορύβον⁹ ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς²² ὁ θόρυβος

1 Th. ? — 2 What is the gram. and iog. subj. of this proposition ? — 3 § 220. 1. — 4 § 222. 1. Why *paroxysione* and not *properispom.* ? — 5 Subj. ? — 6 § 167. — 7 § 124. 1. — 8 § 139. 3. — 9 Synt. ? — 10 Upon what verb does this optat. depend (§ 216. 3.) ? — 11 What is this kind of contraction called ? — 12 Account for *θ.* — 13 § 209. N. 6. — 14 § 179. 1 — 15 § 222. 2. — 16 § 222. 1. — 17 § 224. 5. — 18 § 121. 2. — 19 § 157. N. 8.(1). — 20 § 118. εἶμι N. 3(end). — 21 § 157. N. 10. — 22 § 147.

εἶη. Ὁ δὲ Ξενοφῶν εἶπεν ὅτι τὸ σύνθημα παρέρχεται δευτεροῦ ἤδη. Καὶ ὅς¹ ἐθαύμισε τίς παραγγέλλει καὶ ἤρετο ὅ τι εἶη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο ὅτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ 17. Ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυσε· καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια² διειχέτην τὸ φάλαγγε ἀπ' ἑλλήλων, ἥνικα ἐπαί-
 ἀνιζόν τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντίοι ἵεναι³ τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων⁴ ἐξεκύναιε τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμου⁵ θεῖν· καὶ ἅμα ἐγθέγγξαντο⁶ πάντες οἷόν περ τῶ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρυα ἐδοῦπησαν φόβον ποιοῦντες τοῖς ἵπποις. 19. Πρὶν δὲ τόξενμα ἐξικνεῖσθαι⁷ ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμου, ἀλλ' ἐν τάξει ἔπεσθαι. 20. Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν⁸ δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡριόχων.⁹ Οἱ δὲ, ἐπεὶ προῖδοιεν, δίσταντο· ἔστι δ' ὅστις¹⁰ καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγείς,¹¹ καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔρασαν,¹² οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν¹³, πληρὴν ἐπὶ τῶ ἐνώνυμῳ τοξενθῆναί τις ἐλέγετο.

21. Κῦρος δὲ ὁρῶν τοὺς Ἕλληνας νικῶντας¹⁴ τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν· ἀλλὰ συνσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἰππέων τάξιν ἐπεμελεῖτο, ὅ τι ποιήσει βασιλεὺς. Καὶ γὰρ ἤδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν² ἡγοῦντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ¹⁵ εἶναι, ἢν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει¹⁶ ἂν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. 23. Καὶ

¹ § 152. (Form. καὶ ὅς). — ² Synt. ? — ³ § 219. 1. — ⁴ What does this gen. abs. denote ? — ⁵ § 198. — ⁶ Root ? Tense how formed ?
⁷ § 220. 2. — ⁸ § 142. (Att. Dial.) — ⁹ § 181. 1. — ¹⁰ § 150. 5. — ¹¹ Why πλαγ in this tense, and πλησο in the pres. ? — ¹² Why subj. not expressed ? — ¹³ § 225. 1. — ¹⁴ What is this part. = ο ? — ¹⁵ § 57. 4. — ¹⁶ Decline.

βασιλεὺς δὲ τότε, μέσον ἔχων τῆς ἐαυτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου ἐωγύμου κέρατος. Ἐπεὶ δὲ οἶδεις αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου οἶδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἔτεκαμπτεν ὡς εἰς κίχλωσιν. 24. Ἐνθα δὲ Κύρος δεισας¹ μὴ ὀπισθεν γενόμενος κατακόψη τὸ Ἑλληνικὸν Ἰλαίρι ἀντίος· καὶ ἐμβάλων σὺν τοῖς ἑξακοσίοις ριζῶ τοῖς πρὸ βασιλέως τεταγμένους καὶ εἰς φρυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἐαυτοῦ χειρὶ Ἀρταγέρτην τὸν ἄρχοντα αὐτῶν.

25. Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαρτες· πλὴν πάντῳ ὀλίγοι ἀμφ' αὐτὸν κατελείψθησαν,² σχεδὸν οἱ ὁμοζυγέτοι καλούμενοι.³ 26. Σὺν τούτοις δὲ ὢν καθορῆ βασιλεύα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθύς οὐκ ἠρέσχετο,⁴ ἀλλ' εἰπὼν, Τὸν ἄνδρα ὀρῶ, ἔτε⁵ ἐπ' αὐτὸν καὶ παύει⁶ κατὰ τὸ στέρον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησὶ⁷ Κτησίης ὁ ἰατρός· καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι. 27. Παύοντα δ' αὐτὸν ἀνορτίζει τις παλιῶ ὑπὸ τὸν ὀφθαλμὸν βυαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλεύα ἀπέθνησκον Κτησίης λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κύρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειτο ἐπ' αὐτῷ. 28. Ἀρταπάτης δὲ ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θυράπων λέγεται, ἐπειδὴ πεπτωκότα⁸ εἶδε Κύροι, καταπιδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν⁹ αὐτῷ. 29. Καὶ οἱ μὲν φησι βασιλεύα κλεῖσαι τινα¹⁰ ἐπισφάξαι αὐτὸν Κύρω· οἱ δὲ, ἐναντὸν ἐπισφάξαι, σπασάμενον τὸν ἀκινάκην· εἶς γὰρ χρυσῶν, καὶ στρεπτόν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα ὡς περ οἱ ἄριστοι τῶν Περσῶν· ἐτετίθητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.¹¹

¹ Tense how formed? — ² Root? Account for φ in the antepen. — ³ § 140. 3. — ⁴ § 82. N. 3. — ⁵ Why mid. voice? — ⁶ § 209. N. 1. — ⁷ Why is φησὶ here accented? — ⁸ Account for πτω in the root of the perf. and πιπ in that of the present. — ⁹ § 96. 15. — ¹⁰ § 148. 2. — ¹¹ §§ 128. N. 2: 35. N. 2. (1).

CAP. IX.

1. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιότατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρον δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὅτε ἐπαιδεύετο¹ καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ,² πάντων πάντα κράτιστος,³ ἐνομιζέτο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθει ἄν τις, αἰσχρὸν δ' οὐδὲν⁴ οὔτε ἀκοῦσαι οὔτ' ἰδεῖν ἔστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους⁵ ὥστε ἐνθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἐνθα Κύρος αἰδημονέστατος⁶ μὲν πρῶτον τῶν ἡλικιωτῶν ἔδόκει εἶναι, τοῖς τε πρεσβυτέροις⁷ καὶ τῶν ἑαυτοῦ ὑποδεεστέρων⁸ μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος⁹ καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως,¹⁰ φιλομαθέστατον εἶναι καὶ μελετηρότατον.¹¹ 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ⁸ ἔπρεπε, καὶ φιλοθηρότατος¹² ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκιον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπιάσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν,¹³ ὢν καὶ τὰς ὠτειλάς φανεράς εἶχε, τέλος¹⁴ δὲ κατέκτανε¹⁵ καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατραπίης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγός¹⁶ δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστον ποιοῖτο, εἴ τῳ σπείσαιοτο¹³ καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν

¹ Th. ? How formed ? — ³ Compare. — ⁴ § 179. N. 1. — ⁶ § 135. 4. — ⁶ § 132. 5 — ⁷ § 57. 2. — ⁹ Synt. ? — ⁹ Composition ? ¹⁰ § 129. 3. — ¹¹ § 131. 3. — ¹² Composition. — ¹³ Root ? — ¹⁴ § 124. i. — ¹⁵ § 105. — ¹⁶ § 166. N. 1.

αὐτῶν¹ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστενον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπείσασθαι Κῦρον ἐπίστενε μηδὲν ἂν παρὰ τὰς σποιδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι² Κῦρον εἴλοντο³ ἀντὶ Τισσαφέρνου πλὴν Μιλησίων· οὗτοι δὲ οὔτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβούντο⁴ αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ ἄπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μεῖν⁵ γένοιτο, ἔτι δὲ καὶ κάκιον πράξειαν.⁶ 11. Φανερός δ' ἦν καὶ εἰ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν⁷ αὐτὸν⁸ νικῆν πειρώμενος· καὶ εὐχὴν δέ τις αὐτοῦ ἐξέφερον ὡς εὖχοιτο τοσοῦτον χρόνον ζῆν ἕστε νικῆν⁹ καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῶ ἐπί γε ἀνδρῶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἐναντῶν σώματα προέσθαι.

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς τοὺς κακούργους¹⁰ καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀρειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις¹¹ δ' ἦν ἰδεῖν πυρὰ τὰς στιβορένας ὁδοὺς καὶ ποδῶν¹ καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους· ὥστε ἐν τῇ Κίρον ἀρχῇ ἐγένετο¹² καὶ Ἑλληνι¹³ καὶ βαρβάρῳ μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὃ τι προχωροῖ. 14. Τοὺς γε μέγιστοι ἀγαθοὺς εἰς πόλεμον¹⁴ ὠμολόγητο διαφερόντως τιμῆν. Καὶ πρῶτος μὲν ἦν αὐτῶ πόλεμος πρὸς Πεισίδας καὶ Μυσούς. Στρατενόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὖς ἐώρα¹⁵ ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας,¹⁶ ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦν εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῶ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι.

16. Εἰς γε μὴν δικαιοσύνην εἴ τις αὐτῶ φανερός γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους

¹ Synt. ? — ² § 53. N. 2. — ³ Root ? — ⁴ What does this imperf. denote ? — ⁵ Compare and decline (§§ 59 : 58. 2). — ⁶ § 87. N. 3 — ⁷ Dialect ? — ⁸ § 165. 1. — ⁹ § 87. N. 2. — ¹⁰ Composition ? — ¹¹ § 126. — ¹² Subj. ? — ¹³ § 196. 3. — ¹⁴ § 167 N. 3. — ¹⁵ § 80. N. 3. — ¹⁶ § 151. 1. 3.

ποιεῖν τῶν¹ ἐκ τοῦ ἀδίκου φιλοκερδούντων.² 17. Καὶ γὰρ οὐκ ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι³ ἀληθινῶ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνον ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον⁴ εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆτρα κέρδος.⁵ 18. Ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν,⁶ οὐδενί⁷ πώποτε ἀχάριστον εἶασε⁸ τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρετοῦντι παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὀργήν δεινὴν ὄντα οἰκονόμον ἐκ τοῦ δικαίου⁹ καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας¹⁰ καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ ἀεὶ πλείω¹¹ προσεδίδον· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαυμάλιως ἐκτῶντο, καὶ ἂ¹² ἐπέπατο¹³ αὐτίς, ἧκιστα Κύρῳ ἐκρυπτεν· οὐ γὰρ φθορῶν τοῖς φανερωῶς πλουτοῦσιν¹⁴ ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους ποιήσασατο καὶ εὖνους γροίη ὄντας¹⁵ καὶ ἰκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι¹⁶ τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.¹⁷ 21. Καὶ γὰρ αὐτὸ τοῦτο οὐπερ αὐτὸς ἕνεκα φίλων¹ ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχει, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου¹⁸ ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

22. Δῶρα δὲ πλεῖστα μὲν, οἷμαι, εἰς γε ἀνὴρ ὦν ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδον, πρὸς τοὺς τρόπους ἐκάστου σκοπῶν καὶ ὅτου μάλιστα ὀργήν ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν¹⁹ ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι²⁰ κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον

Synt. ? — ² Th. ? — ³ § 198. N. 1. — ⁴ With what does this adj. agree ? Th. ? — ⁵ § 186. N. 5. — ⁶ Dialect ? — ⁷ § 197. N. 4. —

⁸ What verbs form their augment by lengthening ε into ει ? — ⁹ § 124. N. — ¹⁰ Why the gen. (§ 151. 3. 2.) ? — ¹¹ Compare and decline. — ¹² §§ 165. 1 : 150. 5. — ¹³ § 118. II. — ¹⁴ §§ 140. 3 : 196. 2. —

¹⁵ § 222. 2. — ¹⁶ Antecedent ? — ¹⁷ Object of this verb ? — ¹⁸ § 182. —

¹⁹ Why is the subj. not expressed ? — ²⁰ Dat. plur. how formed (§ 39. 1.) ?

ἀνδρὶ νομίῳι. 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ
 κοιῶντα οὐδὲν θαυμαστὸν,¹ ἐπειδὴ γε καὶ δευρατώτερος ἦν· τὸ δὲ
 τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμῆσθαι² χαρίζεσθαι,
 ταῦτα ἔμοιγε μᾶλλον³ δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπειπε
 βίκους οἴνου ἡμιδεῖς πολλάκις, ὁπότε πάνν ἰδὼν λάβοι,⁴ λέγων ὅτι
 οὐπω δὴ πολλοῦ χρόνου⁵ τούτου ἰδίῳι οἴνω ἐπαύχοι· τοῦτον οὖν
 σοὶ ἔπεμψε καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα
 φιλεῖς. 26. Πολλάκις δὲ χῆρας ἡμιβρώτους ἔπεμπε καὶ ἄρτων
 ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις
 ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων⁶ γεύσασθαι. 27.
 Ὅπου δὲ χιλὸς σπάνιος πάνν εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσα
 σθαι διὰ τὸ πολλοὺς ἔχειν⁷ ὑπηρετίας καὶ διὰ τὴν ἐπιμέλειαν, δια
 πέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν
 ἵπποις ἐμβάλλειν τοῦτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ
 φίλους ἄγασιν. 28. Εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλεῖστοι μέλλοιεν⁸
 ὄψεσθαι, προσκαλῶν τοὺς φίλους ἔσπονδαιολογεῖτο,⁹ ὡς δηλοῖη¹⁰
 οὓς τιμᾶ· ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδέτα κρίνω ὑπὸ πλείονων
 περικλῆσθαι¹¹ οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. Τεκμήριον δὲ
 τούτου καὶ τόδε· παρὰ μὲν Κῦρον δούλου ὄντος οὐδεὶς ἀπῆει πρὸς
 βασιλέα· πλὴν Ὀρόντας ἐπεχείρησε¹¹ καὶ οὗτος δὴ ὄν ᾤετο πιστόν
 οἱ εἶναι, ταχὺ αὐτὸν¹² εἶρε Κῦρος φιλαίτερον ἢ ἑαυτῶ· παρὰ δὲ
 βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμοι ἀλλήλοις
 ἐγένοντο, καὶ οὗτο· μέντοι οἱ μάλιστα ἵπ' αὐτοῦ ἀγαπώμενοι, νομί
 ζοντες παρὰ Κῦρος ὄντες ἀγαθοὶ ἀξιοτέρας ἀν τιμῆς¹³ τυγχάνειν ἢ
 παρὰ βασιλεῖ. 30. Μῆγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευταῖ τῶν
 βίον αὐτῶ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ κρίνειν ὀρθῶς
 ἐδύνατο τοὺς πιστοὺς καὶ εὖνοὺς καὶ βεβαίους. 31. Ἀποθνήσκον
 τος γὰρ αὐτοῦ¹⁴ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντραπέζοι
 ἀπέθανον μαχόμενοι ὑπὲρ Κῦρον πλὴν Ἀρσιαίου· οὗτος δὲ τετα-

¹ § 160. N. 1. — ² §§ 221: 198. — ³ § 125. N. 3. — ⁴ § 216. 1.
 — ⁵ § 191. 2. — ⁶ § 179. 1. — ⁷ Synt. ? — ⁸ § 219. N. 1. —
⁹ Th. ? — ¹⁰ Subj. ? — ¹¹ Account for η in the pen. — ¹² § 144. N. 1. —
¹³ § 178. 2. — ¹⁴ What does this ger abs. denote ?

γμένος ἐτύχανεν¹ ἐπὶ τῷ εὐωνύμῳ τοῦ ἰππικοῦ ἄρχων· ὡς δ' ἦσθετο
Κύρον πεπτωκότα,² ἔφυγεν, ἔχων καὶ τὸ στρατεύμα πᾶν οὐ ἤγειτο.

CAP. X.

1. Ἐνταῦθα δὴ Κύρου ἀποτίμεται ἡ κεφαλὴ καὶ χεὶρ ἢ δεξιὰ
Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κρυεῖο
στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ
φείγονσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὦρ
μηρτο· τέτταρες δὲ ἔλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 2. Βασι-
λεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν
Φωκαΐδα³ τὴν Κύρον πυλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι
λαμβάνει. 3. Ἡ δὲ Μιλησία ἢ νεωτέρα ληφθεῖσα⁴ ὑπὸ τῶν ἀμφὶ
βασιλεία, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευθ-
φόροις ὄπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπάζόν-
των ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν⁵ ἀπέθανον· οὐ μὴν ἔφυγόν γε,
ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα
καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν. 4. Ἐνταῦθα διέσχον ἀλλήλων⁶
βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες
τοὺς καθ' αὐτοὺς, ὡς πάντας νικῶντες· οἱ δὲ ἀρπάζοντες ὡς ἦδη
πάντες νικῶντες. 5. Ἐπεὶ δὲ ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς
σὺν τῷ στρατεύματι ἐν τοῖς σκευθφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε
Τισσαφέρους ὅτι οἱ Ἕλληνες νικῶν τὸ καθ' αὐτοὺς καὶ εἰς το
πρόσθεν οἴχονται διώκοντες,⁷ ἔνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει
τε τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον
καλέσας, πλησιαίτατος⁸ γὰρ ἦν, εἰ πέμποιέν τινος ἢ πάντες ἴοιεν
ἐπὶ τὸ στρατόπεδον ἀρήζοντες.⁹

6. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσίων πάλιν ὡς ἐδόκει ὀπι-
σθεν. Καὶ οἱ μὲν Ἕλληνες συστραφέντες παρεσκευάζοντο ὡς ταύτη
προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτη μὲν οὐκ ἤγην, ἦ δὲ

¹ How is τυγχάνω used with the part. ? — ² § 222. 2. — ³ § 127. 3.
— ⁴ § 118. A. — ⁵ Synt' — ⁶ § 180. 1. — ⁷ § 222. N. 2. — ⁸ § 121
1 (3.) — ⁹ § 222. 5.

παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτη καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἑλληνας αὐτομολήσαντας καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφηνεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἑλληνας πελταστάς· διελαύτων δὲ κατέκατε μὲν οὐδένα, διαστάντες δὲ οἱ Ἕλληνες ἔπαιον καὶ ἰκόνιζον¹ αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης² ἴρχε τῶν πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρης ὡς μῖτον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκὶ συντηγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συντιζόμενοι ἐπορεύοντο. 9. Ἐπεὶ δ' ἴσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν³ οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτίξαντες ἀφοτέρωθεν αὐτοὺς κατακόψειν· καὶ ἰδόκει⁴ αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι ὄπισθεν τὸν ποταμὸν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐνατίαν τὴν γάλαγγα ὥσπερ τὸ πρῶτον μαχομένους συνέμει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγύς τε ὄντας καὶ παρατεταγμένους, αἰθίς παικνίσαντες ἐπήεσαν πολὺν ἔτι προθυμότερον ἢ τὸ πρόσθεν.⁵ 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφηνον· οἱ δ' ἐπέδιωκον μέχρι κόμης⁶ τινός. 12. Ἐνταῦθα δὲ ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κόμης γήλοφος ἦν ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκ ἔτι, τῶν δὲ ἰππέων ὁ λόφος ἐτεπλήσθη, ὥστε τὸ ποιοῦμενον μὴ γινώσκειν. Καὶ τὸ βασίλειον σημεῖον ὄρᾳν ἔρασαν, ἀετόν τινα χρυσοῦν ἐπὶ πέλιτις ἀνατεταμένον.

13. Ἐπεὶ δὲ καὶ ἐνταῦθα ἐχώρουν¹ οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἰππεῖς· οὐ μέντοι ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐπιλοῦτο δ' ὁ λόφος τῶν ἰππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἐστίν

¹ Th. ? — ² § 127. 3. — ³ Tense how formed ? — ⁴ § 150. N. 1. — ⁵ § 141. N. 1. — ⁶ § 226. 2.

ἀπαγγεῖλαι 15. Καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. 16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρῆν· οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα,¹ ἀλλ' εἴκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληφόμενόν² τι προεληλακέναι· 17. καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἔδοξεν οὖν αὐτοῖς ἀπίεσθαι· καὶ ἀφικνοῦνται ἀμφὶ δόρηστον ἐπὶ τὰς σικηνάς. 18. Ταύτης μὲν οὖν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα³ καὶ εἴ τι σιτίον ἢ ποτὸν ἦν· καὶ τὰς ἀμάξας μεστὰς ἀλεύρων⁴ καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα εἴ ποτε σφοδρὰ λάβοι ἔνδεια τὸ στράτευμα, διαδιδοίη τοῖς Ἕλλησιν· ἦσαν δ' αὐταί, ὡς ἐλέγοντο, τετρακόσαι ἀμάξαι, καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. 19. Ὡς τε ἄδειπνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀκάριστοι· πρὶν γὰρ δὴ καταλῦσαι⁵ τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγέροντο.

¹ What is this part. = to? — ² What does this part. express (§ 222. 5)? — ³ What has become of ζ in the root? — ⁴ Synt. ? — ⁵ § 220. 2.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Β΄.

CAP. I.

Ὡς μὲν οὖν ἰθροίσθη Κύρος τὸ Ἑλληνικὸν, ὁπότε ἐπὶ τὸν ἀδελ-
 φὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνοδῷ ἐπράχθη, καὶ ὡς
 ἡ μάχη ἐγένετο, καὶ ὡς Κύρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον
 ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα νικῆν, καὶ Κύ-
 ρου ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδίλωται. 2. Ἄμα δὲ τῇ ἡμέρᾳ συν-
 ελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι Κύρος οὔτε ἄλλον πέμποι
 σηματοῦντα ὅ τι χρὴ ποιεῖν, οὔτ' αὐτὸς γαίνοιτο. Ἔδοξεν οὖν
 αὐτοῖς συσχευασαμένοις ἃ εἶχον καὶ ἐξοπλισασμένοις προΐεναι εἰς
 τὸ πρόσθεν, ἕως Κύρου συμμίξαιαν. 3. Ἴδῃ δὲ ἐν ὁρμῇ ὄντων, ἄμ-
 ῆλῳ ἀρίσχορτι ἦλθε Προκλῆς, ὁ Τενθραρίας ἄρχων, γενοῦς ἀπὸ
 Δαμασκάτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Τιμῶ. Οὗτοι ἔλεγον ὅτι
 Κύρος μὲν τέθνηκεν, Ἀρσιαιοὶ δὲ πεγενῶς ἐν τῷ σταθμῷ εἶη μετὰ
 τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὠρμῶντο· καὶ λέγοι ὅτι
 ταύτην μὲν τὴν ἡμέραν περιμείνειεν ἂν αὐτοὺς, εἰ μέλλοιεν ἤκειν·
 τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε. 4. Ταῦτα
 ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες βαρέως ἔφερον.
 Κλέαρχος δὲ τάδε εἶπεν· Ἄλλ' ὄφειλε μὲν Κύρος ζῆν· ἐπεὶ δὲ τε-
 τελεύτηκεν, ἀπαγγέλλετε Ἀρσιαίῳ ὅτι ἡμεῖς γε νικῶμεν βασιλέα και,
 ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται· καὶ εἰ μὴ ἡμεῖς ἦλθετε, ἐπο-
 ρενομέθα ἂν ἐπὶ βασιλέα. Ἐπαγγελλόμεθα δὲ Ἀρσιαίῳ, εὖν ἐνθάδε
 ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ τὴν
 μάχην νικῶντων και τὸ ἄρχειν ἐστί. 5. Ταῦτ' εἰπὼν ἀποστέλλει
 τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα και
 Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς ὁ Μένων ἐβούλετο
 ἦν γὰρ φίλος και ξένος Ἀρσιαίου. 6. Οἱ μὲν ὄχοντο, Κλέαρχος

δὲ περιέμενε. Τὸ δὲ στρατεύμα ἐπορίζετο οἶτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος οὗ ἡ μάχη ἐγένετο, τοῖς τε οἰστοῖς πολλοῖς οὔσιν, (οὓς ἠγάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως,) καὶ τοῖς γέροισι καὶ ταῖς ξυλίταις ἀσπίσι ταῖς Αἰγυπτίαις· πολλὰ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι κρέα ἔφοντες ἦσθιον ἐκείνην τὴν ἡμέραν.

7. Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρους κήρυκες, οἱ μὲν ἄλλοι βάρβαροι· ἦν δὲ αὐτῶν Φαλίνοσ εἷς Ἕλληρ, ὃς ἐτύγγανε παρὰ Τισσαφέρει ὦν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὀπλομαχίαν. 8. Οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἀρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νικῶντων εἴη τὰ ὅπλα παραδιδόναι· Ἄλλ', ἔφη, ὑμεῖς μὲν, ὧ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὅ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ ἀντίκα ἤξω. Ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θνύμενος. 10. Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρχὰς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὧ Φαλίνε, θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, εἰ ἂν αὐτῶ ταῦτα χαρίσωνται. 11. Πρὸς ταῦτα Φαλίνοσ εἶπε· Βασιλεὺς νικῶν ἠγγῆται, ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῶ ἐστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἐαντοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἐαντοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πληθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι νυῖν δύναισθ' ἂν ἀποκτεῖναι.

12 Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπε· ὦ Φαλίνε,

νῦν ὡς σὺ ὁρᾷς ἡμῖν οὐδὲν ἐστὶν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετὴ.
 Ὅπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· πα-
 ραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. Μη οὖν οἶον
 τὰ νότα ἀγαθὰ ἡμῖν ὄντα ἡμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ
 περὶ τῶν ἡμετέρων ἀγαθῶν μαχοίμεθα. 13. Ἀκούσας δὲ ταῦτα
 ὁ Φαλῆτος ἐγέλασε καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεα-
 νίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι· μέντοι ἀνόητος ὢν, εἰ οἶει
 ἂν τὴν ἡμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλείως δυνάμεως. 14.
 Ἄλλους δὲ τινὰς ἔμασαν λέγειν ὑπομυλακίζομένους ὡς καὶ Κίρῳ
 πιστοὶ ἐγένοντο καὶ βασιλεῖ γ' ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιο
 φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον
 στρατεύειν, συγκαταστρέψαιτ' ἂν αὐτῷ. 15. Ἐν τούτῳ Κλέ-
 αργος ἦκε καὶ ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἴεν. Φαλῆτος δ'
 ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν
 εἰπὲ τί λέγεις. 16. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλῆτε, ἄσμενος
 ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες [οὗτοι]· σὺ τε γὰρ Ἕλληνα εἰ
 καὶ ἡμεῖς, τοσοῦτοι ὄντες ὅσους σὺ ὁρᾷς· ἐν τοιούτοις δὲ ὄντες
 πράγμασι συμβουλευόμεθί σοι τί χρῆ ποιεῖν περὶ ὧν λέγεις. 17.
 Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν ὅ τι σοι δοκεῖ κάλλιστον καὶ
 ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἶσει εἰς τὸν ἔπειτα χρόνον ἀναλεγό-
 μενοι, ὅτι Φαλῆτός ποτε πεμφθεὶς παρὰ βασιλέως κελείσων τοὺς
 Ἕλληνας τὰ ὄπλα παραδοῦναι συμβουλενομένοις συνεβούλευσεν
 αὐτοῖς τάδε. Οἶσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἂν
 συμβουλείῃς. 18. Ὁ δὲ Κλέαρχος ταῦτα ἐπήγετο, βουλόμενος
 καὶ αὐτὸν τὸν παρὰ βασιλέως πρὸς βεβούνητα συμβουλεύσαι μὴ παρα-
 δοῦναι τὰ ὄπλα, ὅπως ἐνέλπιδες μᾶλλον εἶεν οἱ Ἕλληνας. Φαλῆ-
 τος δ' ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν ὧδε.

19. Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ἡμῖν ἐστι σωθῆναι
 πολεμοῦντας βασιλεῖ, συμβουλείῳ μὴ παραδιδόναι τὰ ὄπλα· εἰ δέ
 τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἀκοντος βασιλέως, συμβουλεύω
 σώζεσθαι ἡμῖν ὅπῃ δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν·
 Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελτε τάδε, ὅτι
 ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι
 φίλοι ἔχοντες τὰ ὄπλα ἢ παραδόντες ἄλλῳ· εἰ δὲ δέοι πολεμεῖν, ἄμεινον
 ἂν πολεμεῖν ἔχοντες τὰ ὄπλα ἢ ἄλλῳ παραδόντες. 21. Ὁ δὲ Φαλῆτος

εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσεν βασιλεὺς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἶπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμον ὄντος παρ' ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοίνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτά δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτ' ἐστίν; ἔφη ὁ Φαλῖνος. Ἀπεκρίνατο Κλέαρχος· Ἦν μὲν μένωμεν, σπονδαί· ἀπιοῦσι δὲ καὶ προῖοῦσι πόλεμος. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτά πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προῖοῦσι πόλεμος. Ὅτι δὲ ποιήσοι οὐ διεσήμανε.

CAP. II.

1. Φαλῖνος μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἦγον, Προκλῆς καὶ Χείρισσος· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δ' ἔλεγον ὅτι πολλοὺς φραίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε στυραπιέναι, ἤκειν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μὴ, αὐτὸς πρῶτ' ἀπιέναι φησίν. 2. Ὁ δὲ Κλέαρχος εἶπεν· Ἄλλ' οὕτω χρὴ ποιεῖν, ἂν μὲν ἤκωμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πράττετε ὅποιον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. 3. Ὅτι δὲ ποιήσοι οὐδὲ τούτοις εἶπε. Μετὰ δὲ ταῦτα, ἡδὴ ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς ἔλεξε τοιαύδε· Ἐμοί, ὦ ἄνδρες, ἕνομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγίγνετο. Ὡς γὰρ ἐγὼ τῶν πενθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τήρης ποταμὸς ἐστι τανσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δ' ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἐστὶν ἔχειν· ἵεναι δὲ παρὰ τοὺς Κύρον φίλους πάντῃ καλὰ ἡμῖν τὰ ἱερά ἦν. 4. Ὡς οὖν χρὴ ποιεῖν· ἀπιόντας δειπνεῖν ὃ τί τις ἔχει· ἐπειδὴν δὲ σηκίον τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὴν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τῷ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλ-

Θεν καὶ ἐποίουν ὄντω· καὶ τὸ λοιπὸν ὁ μὲν ἴρχεν, οἱ δ' ἐπέιθοντο. οὐχ ἐλόμενοι, ἀλλ' ὀρώντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δὲ ἄλλοι ἄπειροι ἴσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ ἦν ἦλθον ἐξ Ἐφέσου τῆς Ἰωυίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐννεήκοντα, παρασύγγαι πέντε καὶ τριακόσια καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μίριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τοιακόσῳ

7. Ἐντεῦθεν δὲ, ἐπὶ σκότος ἐγένετο, Μιλιοκίθης μὲν ὁ Θυράξ, ἔχων τοὺς τε ἰππεύς τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα, καὶ τῶν πεζῶν Θυρακῶν ὡς τριακοσίους, ἠέτομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἠγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἴποντο· καὶ ἀγρινοῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαίων καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα συνῆλθον οἱ στρατιῶται καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαίων· καὶ ὤμοσαν οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν συν' αὐτῇ οἱ κράτιστοι μήτε προδώσειν ἀλλήλους σέμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἠγήσεσθαι ἀδόλως. 9. Ταῦτα δ' ὤμοσαν, σφάξαιτες ταῦρον καὶ λέκρον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, βύπτοντες οἱ μὲν Ἕλληνες ξίφος, οἱ δὲ βάρβαροι λόγχην. 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὦ Ἀριαῖε, ἐπεὶ περὶ ὁ αὐτὸς ἡμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν ἢ περ ἦλθομεν ἢ ἄλλην τιὰ ἐννεοηκείαι δοκεῖς ὁδὸν κρείττω; 11. Ὁ δ' εἶπεν· Ἦν μὲν ἦλθομεν ἀπίοντες πάντες ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ τῆν ἡμῖν οἰδὲν τῶν ἐπιτιθείων. Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οἰδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οἰδὲν ἔχομεν λαμβάνειν· ἐνθαδ' εἴτι ἦν, ἡμεῖς διαπορευόμενοι κατεδυναρήσαμεν. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέρην μὲν, τῶν δ' ἐπιτιθείων οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλεῖστον ἀποσπασθῶμεν τοῦ βασιλικῶν στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκ ἐτι υἷη δύνηται βασιλεὺς ἡμῶν καταλαβεῖν. Ὀλίγω μὲν γὰρ στρατεύματι οὐ τολμήσει ἐγέπεσθαι· πολλὴν δ' ἔχων στόλον οὐ δυνήσεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτιθείων σπανεῖ Ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

13. Ἦν δ' αὐτῆ ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρῶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἦξειν ἅμα ἡλίῳ δένοντι εἰς κόμης τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. 14. Ἔτι δὲ ἀμφὶ δέλιον ἔδοξαν πολεμίους ὄρᾶν ἰππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀρσιαῖος, (ἐτύχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέρωτο,) καταβάς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὠπλίζοντο ἤκον λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐχ ἰππεῖς εἰσιν, ἀλλὰ ὑποζύγιο νέμοιτο. Καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγὺς πον ἐστρατοπεδεύετο βασιλεύς· καὶ γὰρ καὶ καπνὸς ἐφαίετο ἐν κόμῃσιν οὐ πρόσω. 16. Κλέαρχος δὲ ἐπιμὲν τοὺς πολεμίους οὐκ ἔγινε· (ἴδει γὰρ καὶ ἀπειρηκῶτας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ ὀψὲ ἦν·) οὐ μέντοι οὐδ' ἀπέκλινε, φυλαττόμενος μὴ δοκοίῃ φεύγειν· ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυνόμενη εἰς τὰς ἐγγυτάτω κόμῃσιν τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικῷ στρατεύματι καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. 17. Οἱ μὲν οὖν πρώτοι ὁμῶς τρόπον τινὶ ἐστρατοπεδεύσαντο, οἱ δ' ἕστεροι σκοταῖοι προσιόντες ὡς ἐτύχανον ἕκαστοι ἠλλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφηνον ἐκ τῶν σκηνωμάτων. 18. Διήλον δὲ τοῦτο τῇ ἕστεραίῃ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ἕστεραίῃ ἔπρατε. 19. Προϊούσης μὲντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλήσι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν οἷον εἰκὸς φόβον ἐμπεσότος γίγνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἠλεῖον, ὃν ἐτύχαιεν ἔχων παρ' ἑαυτῷ κήρυκα ἀριστον τῶν τότε, τοῦτον ἀναιρεῖν ἐκέλευσε σιγὴν κατακρηρῶντα ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὅς ἂν τὸν ἀγέντα τὸν ὄνον εἰς τὰ ὄπλα μνήσῃ, ὅτι λήψεται μισθὸν τέλειον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκρηρῶθη, ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἶη καὶ οἱ ἄρχοντες σωοί. Ἄμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας ἵπερ εἶχον ὅτε ἦν ἡ μάχη.

CAP. III.

1. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, ὧδε δὴ λέγει ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα παρασιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προσύλακας, ἐξήτουν τοὺς ἀρχοντας. Ἐπεὶ δ' ἀπήγγειλαν οἱ προσύλακες, Κλέαρχος τεχνῶν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προσύλαξι κελεῦν τοὺς κήρυκας περιμένειν ἄχρις ἂν σχολάσῃ. 3. Ἐπεὶ δὲ κατέστησε τὸ στρατεύμα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντη φύλαγμα πικρῆν, τῶν δὲ ὀπλων μηδένα καταραῆν εἶναι, ἐκάλεσε τοὺς ἀγγέλους καὶ αὐτὸς τε προσῆλθε τοὺς τε ἐνοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλουτο. Οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἦκοιεν ἄνδρες οἵτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως τοῖς Ἕλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. Ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοίνυν αὐτῷ ὅτι μάχης δεῦ προῖτον· ἄριστον γὰρ οὐκ ἔστιν οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἕλλησι μὴ πορίσας ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἀγγελοι ἀπίλαντον, καὶ ἦγον ταχὺ· ὃ καὶ δὴ λην ἦν ὅτι ἐγγὺς πον βασιλεὺς ἦν ἢ ἄλλος τις ὃ ἐπετέτακτο ταῦτα πράττειν· ἔλεγον δὲ ὅτι εὐκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἦκοιεν ἡγεμόνας ἔχοντες οἱ αὐτοὺς, ἔαν αἱ σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἕξουσι τὰ ἐπιτίθεται. 7. Ὁ δ' ἠρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰούσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δὲ Πᾶσιν, ἔφρασαν, μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ. 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιῆσθαι ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτίθεται καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καὶ ἐμοὶ ταῦτα· οὐ μέντοι ταχὺ γε ἀπαγγεῖλω, ἀλλὰ διαιτρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἀγγελοι μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἴμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο. καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτίθεται.

10. Καὶ οἱ μὲν ἠγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει· καὶ αὐτὸς δὲ ὀπισθοφυλάκει. Καὶ ἐνετύχαρον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεις ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιῶντο διαβάσεις ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάται, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βρακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνῃ εἶναι μὴ οὐ συσπουδάζειν. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γερονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπουδάζοντα, προσελάμβανον καὶ οἱ προεσβύτεροι. 13. Πολὺν δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· (οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδειν·) ἀλλ' ἵνα ἤδη πολλὰ τὰ ἄπορα προσφαινοίτο τοῖς Ἕλλησιν εἶναι εἰς τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπόπτενεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφαικίναί.

14. Πορευόμενοι δὲ ἀφίκορτο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἠγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐνῆν δὲ οἶτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. Αὐταὶ δὲ αἰβάλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἕλλησιν ἐστὶν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο· αἱ δὲ τοῖς δεσπότηαις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσιαι τὸ κάλλος καὶ τὸ μέγεθος· ἡ δὲ ὄψις ἡλέκτρον οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες τραγίματα ἀπετίθεσαν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδοῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. Ὁ δὲ φοίνιξ ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος ὄλος ἀναίετο.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μέγαλον βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήτων στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως τοιάδε·

18. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμήχανα ἐμπεπτωκότας, εὖρημα

ἐποιησάμην εἴ πως δυναίμην παρὰ βασιλέως αἰτησασθαι δοῦναι μοι ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξιν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης.

19. Ταῦτα δὲ γνούς ἠτοίμην βασιλεία, λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρον τε ἐπιστρατεύοντα πρῶτος ἤγγειλα καὶ βοήθειαν ἔχων ἄμα τῇ ἀγγελίᾳ ἀφικόμεν· καὶ υἱὸς τῶν κατὰ τοὺς Ἑλληνας τεταγμένων οὐκ ἔφραγον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἐνθα βασιλεὺς ἀφίκετο ἐπεὶ Κῦρον ἀπέκτεινε. Καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖςδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι.

20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι· ἔρῃσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα τίνας ἔρεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἢ εἰάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπραΰνασθαι.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσοντες οὔτ' ἐπορευόμεθα ἐπὶ βασιλεῦ· ἀλλὰ πολλὰς προσάσεις Κῦρος εἵρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβῃ καὶ ἡμᾶς ἐνθάδε ἀναγάγῃ. 22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτιον ἔτεκα βουλοίμεθ' ἂν τὴν βασιλείως χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλομεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· εἰάν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρξῃ, καὶ τούτου εἰς γε δύναμιν οὐχ ἠτήσομεθα εὖ ποιοῦντες. Ὁ μὲν οὕτως εἶπεν.

24. Ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· Ταῦτα ἐγὼ ἀπαγγελοῦ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἰσπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὡς δ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν ὅτι ἡαπεπρηγμένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σῶζειν τοὺς Ἑλληνας, καίπερ πάντων πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἶν βασιλεῖ ἀφῆναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους.

26. Τέλος δ' εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν ἢ

μὴν φιλίαν παρέξιν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀτάξιν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάτομεν τὰ ἐπιτήδεια. 27. Τμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὡς διὰ φιλίας ἀσινῶς, σῖται καὶ ποτὰ λαμβάνοντας, ὅποταν μὴ ἀγορὰν παρέχωμεν· ἢν δὲ παρέχωμεν ἀγορὰν, ὠνούμενους ἕξιν τὰ ἐπιτήδεια. 28. Ταῦτα ἔδοξε· καὶ ὤμοσαν καὶ δεξιάς· ἔδωσαν Τισσαφέρνης καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὴν δὲ διαπράξωμαι ἃ δέομαι, ἤξω συσκευασίμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἑμαυτοῦ ἀρχήν.

CAP. IV.

1. Μετὰ ταῦτα περιέμενοι Τισσαφέρνην οἱ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἑστρατοπεδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν. Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παραθαρόνυοντές τε καὶ δεξιάς ἐποι παρὰ βασιλέως φέροντες μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παροικομένων. 2. Τούτων δὲ γιγνομένων ἔνδηλοι ἦσαν οἱ περὶ τὸν Ἀριαῖον ἦτιον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκεν, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς· 3. Τί μένομεν; ἢ οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ἦ ἐπὶ βασιλέα μέγαν στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στρατεύμα· ἐπειδὴν δὲ πάλιν ἀλισθῆι αὐτῷ ἢ στρατιᾷ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. Ἴσως δὲ που ἢ ἀποσκάπτει τι ἢ ἀποτειχίζει, ὡς ἄπορος ἦ ἢ ὁδός. Οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὡς ἡμεῖς, τοσοῖδε ὄντες, ἐπικῶμεν τὴν βασιλείως δύναμιν ἐπι ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπήλθομεν.

5. Κλεάρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθου μοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ ὅτι εἰ νῦν ἄπιμεν, δόξομεν

ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδ' ὁπόθεν ἐπισιτιούμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιοῦντων ἡμῶν εὐθὺς Ἀριαῖος ἀφροστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμοι ἡμῖν ἔσονται. 6. Ποταμὸς δὲ εἰ μὲν τις καὶ ἄλλος ἅρα ἡμῖν ἔστι διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλύοντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαί γε δέη, ἵππεῖς εἰσὶν ἡμῖν σύμμαχοι· τῶν δὲ πολεμίων ἵππεῖς εἰσὶν οἱ πλεῖστοι καὶ πλείστον ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ μὴρ οὐδένα οἷόν τε σωθῆναι. 7. Ἐγὼ μὲν οὖν βυσιλέα, ᾧ πολλὰ οὕτως ἔστι τὰ σύμμαχα, εἶπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμῶσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιροαῖσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησί τε καὶ βαρβάροις. Τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἔκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν, ὡς εἰς οἴκον ἀπιὼν, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἔχε δὲ καὶ τὴν θυγατέρα τὴν βυσιλέως ἐπὶ γάμῳ. 9. Ἐρτεῦθεν δὲ ἤδη Τισσαφέρνης ἡγουμένον καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, τὸ Κύρον βαρβαρικὸν ἔχων στρατεύμα, ἅμα Τισσαφέρνηι καὶ Ὀρόντα καὶ ξυρεστρατοπεδεύετο σὺν ἐκείνοις. 10. Οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρον ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ μεῖον· ἐφυλάττοντο δὲ ἀμφοτέρω ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρεῖχεν. 11. Ἐπίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς ἐρέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.

12. Διελθόντες δὲ τρεῖς σταθμοὺς ἀγίζοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρῆλθον εἴσω αὐτοῦ. Ἦν δὲ ᾠκοδομημένον πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δὲ ἐλέγετο εἶναι εἴκοσι παρυσιαγγῶν· ἀπέχε δὲ Βαβυλῶνος οὐ πολὺ. 13. Ἐρτεῦθεν δ' ἐπορεύθησαν σταθμοῖς δύο παρασάγγας ὀκτώ· καὶ διέβησαν διώρηχας δύο, τὴν μὲν ἐπὶ περσικῆς, τὴν δ' ἐξενγμένην πλοίοις ἐπτά· (αὗται δὲ ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ

μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὄχσοι, ὡς περ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας·) καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμὸν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ἢ ὅμοια Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα.

14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήρωσαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα οὐ μέντοι καταφανεῖς ἦσαν.

15. Μετὰ δὲ τὸ δεῖπνον ἔτευγον ἐν περιπάτῳ ὄντες πρὸ τῶν ὀπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωτα δὲ οὐκ ἐξήτει, καὶ ταῦτα παρὰ Ἀρσιαίου ὦν τοῦ Μένωρος ξένου.

16. Ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι Αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος ταῦτα· Ἐπεμψέ με Ἀρσιαῖος καὶ Ἀρτιάοχος, πιστοὶ ὄντες Κύρω, καὶ ὑμῖν εὐνοί, καὶ κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στρατεύμα πολὺ ἐν τῷ πλησίον παραδείσῳ.

17. Καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακῆν, ὡς διανοεῖται αὐτὴν λῦσαι Τισσαφέρους τῆς νυκτὸς, ἤνπερ δύνηται, ὡς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος.

18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο.

19. Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν ὡς οὐκ ἀκόλουθα εἶη τὸ ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. Δῆλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικῶν δεήσει ἢ ἠτῶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὧσιν ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν.

20. Ἐὰν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἴξουσιν ἐκεῖνοι ὅποι φύγωσιν· οὐδὲ μὴν βοηθήσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας.

21. Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση τις εἶη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κῶμαι ἔννεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι.

22. Τότε δὲ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ἀκροῖντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μένοιεν ἐν τῇ γέφυρᾳ, ἐρύματα ἔχοντες ἐνθεν μὲν τὸν Τίγρητα, ἐνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας

πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνότων· εἶτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιο βασιλέα κακῶς ποιεῖν. 23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὄμως φυλακὴν ἔπεμψαν. Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὡς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν πικρὰ Τισσαφέρους Ἑλλήνων ὡς διαβαινόντων μέλλοιεν ἐπιθήσασθαι. Ἄλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ᾤχετο ἀπελευθέρων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρασάγγας εἴκοσι ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρον· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη, ἣ ὄνομα Ὠπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρον καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐμβατάνων στρατιῶν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στρατεύμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. 26. Ὁ δὲ Κλέαρχος ἠγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δ' [ἂν] χρόνον τὸ ἠγούμενον τοῦ στρατεύματος ἐπιστήσεις, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στρατεύμα καὶ αὐτοῖς τοῖς Ἑλλησι δόξαι πάμπλου εἶναι καὶ τὸν Πέρσῃν ἐκπεπληγῆναι θεωροῦντα. 27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρους Κύρω ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. Ἐντὴν δὲ σῖτος πολὺς καὶ πρόβατα κα' ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τετταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμόν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾤκειτο μεγάλη καὶ εὐδαίμων ὄνομα Καιναί, ἐξ ἧς οἱ βαρβαροὶ διήγον ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυροὺς, πίνον

CAP. V.

Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάβρατον ποταμὸν, τὸ εὖρος τετάρτων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. Ἐν δὲ ταύταις ὑποψία μὲν ἦσαν, φανερὰ δ' οὐδεμία ἐφαίμετο ἐπιβουλῇ.

2. Ἔδοξεν οὖν τῷ Κλεάρχῳ συγγεῖσθαι τῷ Τισσαφέρει καὶ, εἴ πως δύναίτο, παῦσαι τὰς ὑποψίας, πρὶν ἔξ αὐτῶν πόλεμον γενέσθαι· καὶ ἐπεμψέ τινα ἑροῦντα ὅτι συγγεῖσθαι αὐτῷ χροῖζοι. Ὁ δὲ ἐτοίμως ἐκέλευσεν ἔκειν.

3. Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλεάρχος τάδε· Ἐγὼ, ὦ Τισσαφέρην, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξ' ἄς δεδομένας μὴ ἀδικήσῃς ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα.

4. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σέ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπιροοῦμεν τοιοῦτον οὐδὲν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως εἰ δυναίμεθα ἐξέλκοιμεν ἀλλήλων τὴν ἀπιστίαν.

5. Καὶ γὰρ οἶδα ἤδη ἀνθρώπους, τοὺς μὲν ἐκ διεβολῆς, τοὺς δὲ καὶ ἔξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, θάσσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν.

6. Τὰς οὖν τοιαύτας ἀγρωμοσύνας νομίζων συνοσίαις μάλιστα ἂν παύεσθαι, ἤκω καὶ διδάσκω σε βούλομαι ὡς σὺ ἡμῖν οὐκ ὁρθῶς ἀπιστεῖς.

7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ὄρκιοι ἡμᾶς κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σένοιδεν αὐτῷ παρημελητῶς, τούτου ἐγὼ οὐ ποῦ ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποστέγοι, οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ, οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἐπισταίῃ. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γρηθόσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δὲ ἀνθρωπίνων σέ ἐγώ γε ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν.

9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ἡμῖν ὁδὸς εἴπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα πᾶς δὲ ποταμὸς δύνπορος, πᾶς δ' ὄχλος φοβερός· φοβερῶτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν.

10. Εἰ

δὲ δὴ καὶ μανέντες σὲ κατακτείναιμεν, ἄλλο τι ἢ τὸν εἰεργετην κατακτείναντες πρὸς βασιλείᾳ τὸν μέγιστον ἔφεδρον ἄγων.ζοίμεθα; Ὅσων δὲ δὴ καὶ οἶωρ ἂν ἐλπίδων ἔμαντὸν στερήσωμι, εἴ σέ τι κακὸν ἐπιχειρήσωμι ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κύρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἰκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιο. Σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χάριον ἔχοντα καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣν Κύρος πολεμίᾳ ἐχοῖτο, σοὶ ταύτην σύμμαχον οὖσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω γαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; Ἀλλὰ μὴν, (ἐγὼ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι.) 13. οἶδα μὲν γὰρ ἡμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρουσίᾳ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πεισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐν-χλοῦντα αἰετῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γηρώσκω τεθνημομένους, οὐχ ὁρῶ, ποίᾳ δυνάμει συμμάχῳ χρῆσόμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὕσης. 14. Ἀλλὰ οὐκ ἔν γε τοῖς περίξ οἰκοῦσι σὺν, εἰ μὲν βούλοιο τῷ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποίῃ, ὡς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπερέτας, οἷ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὲ ταῦτα πάντα ἐνθυμομένῳ οὕτω δοκεῖ θαναμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν ὥστε καὶ ἡδιστ' ἂν ἀκούσασαι τοῦτομα τίς ἐστίν οὕτω δεινὸς λέγειν ὥστε σε πείσαι λέγων ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπήμειράθη·

16. Ἀλλ' ἡδομαι μὲν, ὃ Κλέαρχε, ἀκούων σου φρονίμους λόγους ταῦτα γὰρ γηρώσκων εἰ τι ἐμοὶ κακὸν βουλευόις, ἅμα ἔν μοι δοκεῖς καὶ σταντῷ κακόνους εἶναι. Ὡς δ' ἂν μάθης ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὐτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερὰ σοι δοκοῦμεν ἰππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ἣ ὑμᾶς μὲν βλάπτειν ἰκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; 18. Ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὁρᾶτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν

ἄπορα ὑμῖν παρέχειν; τοσοῦτοι δὲ εἰσι ποταμοὶ, ἐφ' ὧν ἕξεστιν ἡμῖν ταμιεύεσθαι: ὅπόσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι; Εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν πανταπασὶ διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορούομεν. 19. Εἰ δὲ ἐν πᾶσι τούτοις ἠττώμεθα, ἀλλὰ τό γέ τοι πῦρ τοῦ καρποῦ κοιλιτόν ἐστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ἡμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πάνν ἀγαθοὶ εἴητε μάχεσθαι ἂν δύνασθε. 20. Πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτον ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηγάνων καὶ ἀνάγκη ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιτορίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὧ Κλέαρχε, οὔτε ἠλίθιοι οὔτε ἀλόγιστοι ἐσμέν. 22. Ἀλλὰ τί δὴ ὑμᾶς ἕξον ἀπολέσαι οὐκ ἐπὶ τοῦτο ἤλθομεν; Εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρωσ τούτου αἴτιος τοῦ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι καὶ ᾧ Κῦρος ἀρέβη ξενικῶ δια μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. Ὅσα δὲ μοι ὑμεῖς χορήσιοι ἔσεσθε, τὰ μὲν καὶ σὺ εἶπες, τὸ δὲ μέγιστον ἐγὼ εἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἕξεστιν ὀρθῆν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπειτῶς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν, καὶ εἶπεν· Οὐκοῦν, ἔφη, οἵτινες τοιοῦτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς, ἄξιοί εἰσι τὰ ἔσχατα παθεῖν; 25. Καὶ ἐγὼ μὲν γε ἔφη ὁ Τισσαφέρης, εἰ βούλεσθέ μοι οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεῖ, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐπιβουλεύεις ἐμοὶ τε καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἐγὼ δ' ἔφη ὁ Κλέαρχος, ἄξω πάντας· καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρης φιλοφρονούμενος τότε μὲν μέγειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποίησατο· τῇ δ' ἕστεραία Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δῆλός τε ἦν πάνν φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρει, καὶ ἃ ἔλεγεν ἐκεῖνος ἀπήγγελλεν· ἔφη τε χοῆναι ἰέναι παρὰ Τισσαφέρην οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλήσιν ὄντας τιμωρηθῆναι. 28. Ὑπώπτευσ δὲ εἶναι τὸν διαβάλλοντα

Μένωνα, εἰδὼς αὐτὸν καὶ συγγενημένον Τισσαφέρνει μετὰ Ἀρ-
αίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στρατεύμα
ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ἢ Τισσαφέρνει. 29. Ἐβούλετο δὲ
καὶ ὁ Κλέαρχος ἅπαν τὸ στρατεύμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην
καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. Τῶν δὲ στρατιωτῶν
ἀντέλεγον τινες αὐτῷ μὴ εἶναι πάντας τοὺς λοχαγούς καὶ στρατη-
γούς, μηδὲ πιστεῦναι Τισσαφέρνει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς
κατέπεινε, ἔστε διεπράξατο πέντε μὲν στρατηγούς ἰέναι, εἴκοσι δὲ
λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρα-
τιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρρους, οἱ μὲν
στρατηγοὶ παρεκλήθησαν εἶσω, Πρόξενος Βοιωτίας, Μένων Θετ-
ταλός, Ἀγίας Ἀρκὰς, Κλέαρχος Λύκων, Σωκράτης Ἀχαιοῦ· οἱ
δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμεινον. 32. Οὐ πολλῶν δ' ὕστερον ἰπὸ τοῦ
αὐτοῦ σημείου οἱ τε ἔειδον συνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν.
Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων, διὰ τοῦ πεδίου ἐλαύ-
νοντες, ᾗτιμι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ ἢ ἑλενθέρῳ, πάντας
ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἰππυσίαν αὐτῶν ἐθαύμαζον,
ἐκ τοῦ στρατοπέδου ὁρῶντες, καὶ ὅ τι ἐποίουν ἡμφιγρόουεν, πρὶν
Λίκαρχος Ἀρκὰς ἔχε φεύγων, τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἐν-
τερι ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τού-
του δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ ρομί-
ζοντες αὐτίκα ἤξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν
οὐκ ἦλθον, Ἀρσάιος δὲ καὶ Ἀρτάξος καὶ Μιθριδάτης, οἱ ἦσαν Κύρω
πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηθεὺς ἔφη καὶ τὸν Τισσαφέρρους
ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γινώσκειν· συνηκολούθηον δὲ καὶ ἄλλοι
Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. Οὗτοι ἐπεὶ ἐγγὺς ἦσαν,
προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγός,
ἵνα ἀπαργείλωσι τὰ παρὰ βουσιλεύς. 37. Μετὰ ταῦτα ἐξῆλθον φυλατ-
τόμενοι τῶν Ἑλλήνων στρατηγῶν μὲν Κλεάωρ Ὀρχομένιος καὶ
Σοκαίρειος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως
μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγγαυεν ἰπῶν ἐν κόμῃ
τινὶ σὺν ἄλλοις ἐπισιτιζόμενος. 38. Ἐπεὶ δ' ἔστησαν εἰς ἐπήκοον,
εἶπεν Ἀρσάιος τάδε· Κλέαρχος μὲν, ὃ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιπορκῶν
τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε. Πρόξενος
δὲ καὶ Μενων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ

τιμῇ εἶσιν· ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· ἐαυτοῦ γὰρ εἶναι φησὶν, ἐπεὶπερ Κύρον ἦσαν τοῦ ἐκείνου δούλου.

39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, (ἔλεγε δὲ Κλέαρχος ὁ Ὀρχομήτιος)· ὦ κέλαιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, οἷτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνηι τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας αὐτοὺς οἷς ὤμνυτε ὡς ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες σὺν τοῖς πολεμίσις ἐφ' ἡμᾶς ἔρχεσθε ; 40. Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνηι τε καὶ Ὀρόντῳ καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. 41. Ἐπὶ τούτοις δὲ Ξενοφῶν τὰδε εἶπε· Κλέαρχος μὲν τίνην, εἰ παρὰ τοὺς ὄρκους ἔλνε τὰς σπουδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιροκῶντας· Πρόξενος δὲ καὶ Μένων ἐπεὶπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειρασονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλιστα συμβουλεύειν. Πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

CAP. VI.

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτιμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀγὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρέμεινεν· ἐπεὶ δ' εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θοῤῃκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφορέων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνησον καὶ Πειρίνθου Θοῤῃζίν. 3. Ἐπεὶ δὲ μεταγρόντες πως οἱ Ἐφοροὶ ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχετο πλέων εἰς Ἑλλήσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. Ἦδη δὲ φυγὰς ὧν ἔρχεται πρὸς Κύρον, καὶ ἰσχυρίσας μὲν λόγῳ, ἔπεισε Κύρον ἄλλη γέγραπται· δίδωσι δ'

αὐτῷ Κύρος μισοὺς δουρικοὺς· 5. ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥαθυμίᾳ ἐτρέπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύματα ἐπολέμη τοῖς Θραξί· καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγεν αὐτούς· καὶ πολέμων διεγέετο, μέχρι Κύρος ἐδείθη τοῦ στρατεύματος· τότε δ' ἀπῆλθεν ὡς σὺν ἐκείνῳ αὐτῷ πολεμίων.

6. Ταῦτα οὖν φιλοπολέμον μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἔξῃ μὲν εἰρήρην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν· ἔξῃ δὲ ῥαθυμῶν, βούλεται ποιεῖν ὥστε πολεμεῖν· ἔξῃ δὲ χρήματα ἔχει ἀκινδύνως, αἰρεῖται πολέμων μείονα ταῦτα ποιεῖν. Ἐκεῖνος δὲ ὡς περ εἰς παιδικὰ ἢ εἰς ἄλλην τιὰ ἡδονὴν ἤθελε διαπαρᾶν εἰς πόλεμον. Οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ αὐτῷ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὁμολογοῦν. 8. Καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου οἶον καὶ ἐκεῖνος εἶχεν. Ἰκανὸς μὲν γὰρ ὡς τις καὶ ἄλλος φρονιτίζειν ἦν ὅπως ἔξει ἡ στρατιὰ αὐτοῦ τὰ ἐπιτίθεται καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ καὶ ἐμποῖσθαι τοῖς παροῦσιν ὡς πεισιτόν εἴη Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι. Καὶ γὰρ ὄρᾳν στυγρὸς ἦν καὶ τῇ φωνῇ τραχὺς· ἐκόλαξέ τε αἰὲ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνῶμη δὲ ἐκόλαξεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δεῖοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἀρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφῆξεσθαι ἢ ἀπροσασίτως ἵκειν πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκοῦειν σφόδρα καὶ οὐκ ἕλλον ἡροῦντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγρὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρόωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλους ἀρχομένους ἀπιεῖναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ αἰὲ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὡς περ παῖδες πρὸς διδάσκυλον. 13. Καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλη τινὶ ἀνάγκῃ κατεχόμενοι παρζήσαν αὐτῷ, σφόδρα πνιθομένοις ἐχρήτο. 14. Ἐπειδὴ δε

καὶ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας τό τε γὰρ πρὸς τοὺς πολεμίους θαρσάλως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δ' ὑπὸ ἄλλων οὐ μάλῃ ἐθέλειν ἐλέγετο. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πενήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιωτίος εὐθύς μὲν μειράκιον ὧν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὧν τοῖς πρώτοις μὴ ἠτιᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά. 18. Τοσοῦτων δ' ἐπιθυμῶν σφόδρα ἐνδρῆλον αὐτῷ καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυχάνειν, ἄνευ δὲ τούτων μὴ. 19. Ἀρχεῖν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποῖησαι, ἀλλὰ καὶ ἰσχύνητο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβούμενος μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ὡς οὖν ἀρχεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ ἐκκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε κάγαθοὶ τῶν συνόντων εὔνοι ἦσαν, οἱ δ' ἀδικοὶ ἐπεβούλενον ὡς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἑτῶν ὡς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μεγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιπορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δὲ ἀπλοῦν καὶ τὸ ἀληθές ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαιή φίλος εἶναι, τούτῳ ἐνδρῆλος ἐγίγνετο ἐπιβουλεύων. Καὶ πολεμίον μὲν οὐδενοὺς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίῳν κτήμασιν οὐκ ἐπεβούλενε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ

τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὀπλισμένους ἐφοβεῖτο· τοῖς δ' ὁσίοις καὶ ἀλήθειαν ἀσκοῦσιν ὡς ἀνάνδρους ἐπειρᾶτο χρῆσθαι. 26. Ὡςπερ δὲ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνη, οὕτω Μένων ἠγάλλετο τῷ ἔξαπατῆρ ἰσχυροῦσθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελαῖν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδευτῶν αἰεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρωτεύειν φιλία, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτῆσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συταδικεῖν αὐτοῖς ἐμμηχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος ὅτι πλεῖστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίσταται, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. Καὶ τὰ μὲν δὴ ἀγαθῆ ἔξεστι περὶ αὐτοῦ ψεῖδεσθαι· ἅ δὲ πάντες ἴσασι, τάδ' ἐστί. Περὶ Ἀριστίππῳ μὲν εἶτι ὠραῖος ὢν στρατηγεῖν διεπράξατο τῶν ξένων· Ἀριαίῳ δὲ βαρβάρῳ ὄντι, ὅτι μειρακίους καλοῖς ἦδετο, οἰκειότατος εἶτι ὠραῖος ὢν ἐγένετο· αὐτὸς δὲ παιδικὰ εἶχε θαυρύπαν, ἀγένειος ὢν γερειῶντα. 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, οἳ ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, ταῦτ' ἀπεποιηκῶς οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανε, οὐχ ὡςπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς, ὡςπερ τάχιτος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐναντιὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκᾶς καὶ Σωκράτης ὁ Ἀχαιοὺς καὶ τούτῳ ἀπεθανέτην. Τούτων δὲ οὐδεὶς οὐθ' ὡς ἐν πολέμῳ κακῶν κατεγέλα οὐτ' ἐς φιλίαν αὐτοὺς ἐλέμφετο· ἦσθη τε ἅμα ἅμφι τετραράκοντα ἔτη ἀπὸ γενεᾶς.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Γ.

CAP. I.

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο, ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνει, ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ οἷ τε στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐνθυμούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δ' αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἐτι παρέξειν ἔμελλεν, ἀπεῖχον δὲ τῆς Ἑλλάδος πλέον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεύρογον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὔδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἰππέα οὐδένα σύμμαχον ἔχοντες· ὥς τ' εὐδηλον ἦν ὅτι νικῶντες μὲν οὐδ' ἂν ἕνα κατακαίνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθεῖη. 3. Ταῦτα ἐννοούμενοι καὶ ἀθρόως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐρεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκανσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύχαιεν ἕκαστος, οὐ δυνάμενοι καθεῦδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παίδων, οὓς οὐποτε ἐνόμιζον ἐτι ὄψεσθαι. Οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

4. Ἦν δὲ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγός, οὔτε λοχαγός οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἴκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον Κύρῳ ποιήσῃν· ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μὲντοι Ξενοφῶν, ἀναγρὸς τὴν ἐπιστολὴν, ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ

περὶ τῆς πορείας Καὶ ὁ Σωκράτης, ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως οἱ ὑπαίτιον εἶη Κύρου φίλον γενέσθαι, (ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι,) συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δὲ ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω τίτι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα ἐλθοι τὴν ὁδὸν ἣν ἐπινοεῖ καὶ καλῶς πράξας σωθεῖν. Καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαρτίαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ἠτιᾶτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα, πότερον λῶν εἶη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτο ἐπυρθάνετο, ὅπως ἂν κάλλιστα πορευθεῖν. Ἐπεὶ μέντοι οὕτως ἦρον, ταῦτ', ἔφη, χρῆ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσε. 8. Ὁ μὲν δὲ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνεῖλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Προξένου καὶ Κύρου μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν· καὶ συνεστάθη Κύρου. 9. Προθυμομένον δὲ τοῦ Προξένου καὶ ὁ Κύρος συμπροθύμειτο μέναι αὐτόν· εἶπε δὲ ὅτι ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισίδας.

10. Ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεὶς οὐχ ὑπὸ τοῦ Προξένου· οὐ γὰρ ἦδει τὴν ἐπὶ βασιλείᾳ ὁρμῆν, οὐδ' ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεόρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἦδη ἐδόκει εἶναι ὅτι ὁ στόλος εἶη ἐπὶ βασιλείᾳ. Φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἷς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δ' ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἐδύνατο καθεῖδειν· μικρὸν δὲ ὕπνου λαχὼν εἶδεν ὄναρ. Ἐδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῆ μὲν ἔκριεν ἀγαθόν, ὅτι ἐν πόνοις ὧν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῆ δὲ καὶ ἐγοβείτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κίκλω δ' ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναται ἐκ τῆς χώρας ἐξελεθεῖν τῆς βασιλείως, ἀλλ' εἴργοιτο πάντοθεν ὑπὸ τινων ἰποριῶν.

13. Ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίνεται γὰρ τάδε

Εὐθύς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν εἰνοια αὐτῷ ἐμπίπτει· Τι κατὰκειμαι; ἢ δὲ νῦν προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἦξιν. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδῶν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότατα παθόντας ὑβρίζομένους ἀποθανεῖν; 14. Ὅπως δὲ ἀμνησούμεθα οἵδεις παρασκευάζεται οὐδ' ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἔξον ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξιν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀγαμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίσις. 15. Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. Ἐπεὶ δὲ συνῆλθον, ἔλεξεν· Ἐγὼ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὁρῶν ἐν οἴσις ἔσμέν. 16. Οἱ μὲν γὰρ δὴ πολέμοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν καλῶς τὰ ἐαυτῶν παρεσκευάσθαι· ἡμῶν δ' οὐδείς οὐδὲν ἀντεπιμελεῖται ὅπως ὡς κἄλλιστα ἀγωνιούμεθα. 17. Καὶ μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἴομεθα πάσσεσθαι; ὅς καὶ τοῦ ὁμομητριῦ καὶ ὁμοπατριῦ ἀδελφοῦ καὶ τεθνηκότου ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεστῆύρωσεν· ἡμᾶς δὲ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δ' ἐπ' αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως ποιήσοντες καὶ ἀποκτενοῦντες, εἰ δυναίμεθα, τί ἂν οἴομεθα παθεῖν; 18. Ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦσαι ποτε ἐπ' αὐτόν; Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον. 19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὔποτε ἐπανόμην ἡμᾶς μὲν οἰκτεῖρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὄσσην μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δὲ, ἐσθῆτα δέ· 20. τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα, ὅτου δὲ ὠνησόμεθα ἦδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνομενους ὄρκους ἦδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκεῖνοι ἔλυσαν τὰς σπονδὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὑβρις καὶ ἡ ἡμστέρᾳ ὑποψία. Ἐν

μέσας γὰρ ἤδη κεῖται ταῦτα τὰ ἀγαθὰ ἄθλα, ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνορες ὦσιν· ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἳ σὺν ἡμῖν, ὡς τὸ εἰκὸς, ἔσονται. 22. Οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρήκασιν· ἡμεῖς δὲ, πολλὰ ὀρῶντες ἀγαθὰ, στερόφως αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους· ὥστε ἐξεῖναί μοι δοκεῖ ἵνα ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζοι ἢ τούτοις. 23. Ἐτι δὲ ἔχομεν σώματα ἰκανώτερα τούτων καὶ ψυχὴ καὶ θύλη καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνορας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοὶ ὥσπερ τὸ πρόσθεν νίκην ἡμῖν διδώσιν. 24. Ἄλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμούνται, πρὸς τῶν θεῶν μὴ ἀταμέωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοῖς ἄλλοις ἐπὶ τὴν ἀρετὴν. Φάνητε τῶν λοχαγῶν ἀριστοὶ καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Κἀγὼ δὲ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι· εἰ δὲ ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προσασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαντοῦ τὰ κακὰ.

26. Ὁ μὲν ταῦτα ἔλεξεν, οἱ δὲ λοχαγοὶ, ἀκούσαντες ταῦτα ἡγεῖσθαι ἐκέλευον ἅπαντες. Πλὴν Ἀπολλωνίδης τις ἦν βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν ὅτι φλυαροίη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τεχεῖν ἢ βασιλέα πείσας, εἰ δύναιτο· καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. 27. Ὁ μὲντοι Ξενογῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὧδε· Ὁ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδ' ὀρῶν γιγνώσκεις οὐδ' ἀκούων μένησαι. Ἐν ταύτῳ γε μέντοι ἦσθα τούτοις ὅτε βασιλεὺς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παραδιδόναι τὰ ὄπλα. 28. Ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξωπλισμένοι ἐλθόντες, ταρεσκηνήσαμεν αὐτῷ; τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; 29. Ἐπεὶ δ' αὖ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ σὺν κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὄπλων ἦλθον πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ἐβριζόμενοι, οὐδ' ἀποθανεῖν οἱ τλήμονες δύνανται; καὶ μάλ' οἶμαι ἐρῶντες τούτου· ἂν σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνεσθαι κελευοντάς φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας. 30. Ἐμοὶ δὲ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσεῖσθαι εἰς ταῦτ' ἡμῖν αὐτοῖς ἀφε-

λομένους τε τὴν λοχαγίαν σκευὴ ἀναθέντας ὡς τοιοῦτω χρῆσθαι. Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλλάδα. ὅτι Ἕλληρ ὦν τοιοῦτός· ἐστίν.

31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἄλλα τούτω γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν· ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Λυδὸν ἀμφοτέρω τὰ ὄτα τετραπημένον. 32. Καὶ εἶχεν οὕτως. Τοῦτον μὲν οὖν ἀπήλασαν· οἱ δ' ἄλλοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς σῶος εἶη, τὸν στρατηγὸν παρεκάλουν· ὁπόθεν δὲ οἴχοιτο τὸν ὑποστρατηγόν· ὅπου δ' αὐτὸν λοχαγὸς σῶος εἶη τὸν λοχαγόν. 33. Ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὀπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. Ὅτε δὲ ταῦτα ἦν σχεδὸν μέσια ἦσαν νύκτες. 34. Ἐνταῦθα Ἱερώνυμος Ἥλειος πρεσβύτατος ὦν τῶν Προξένου λοχαγῶν ἤρχετο λέγειν ὧδε· Ἡμῖν, ὧ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσάμεθα εἴ τι δυναίμεθα ἀγαθόν. Λέξον δ', ἔφη, καὶ σὺ, ὧ Ξενοφῶν, ἄπερ καὶ πρὸς ἡμᾶς.

35. Ἐκ τούτου λέγει τάδε Ξενοφῶν· Ἄλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδνηθήσαν συνειλήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὡς ἦν δύνωνται ἀπολέσωσιν. Ἡμῖν δὲ γ' οἴμαι πάντα ποιητέα ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γειώμεθα, ἀλλὰ μᾶλλον ἦν δυνώμεθα ἐκεῖνοι ἐφ' ἡμῖν. 36. Εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι ὄντες ὅσοι νῦν συνελθύθατε μέγιστον ἔχετε κερδόν. Οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς ἀποβλέπουσι· κὰν μὲν ὑμᾶς ὁρῶσιν ἀθυμοῦντας, πάντες κακοὶ ἔσονται· ἦν δὲ ὑμεῖς αὐτοῖ τε παρασκευαζόμενοι φανεροὶ ἥτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλήτε, εὖ ἴστε ὅτι ἔσονται ὑμῖν καὶ πειράσσονται μιμεῖσθαι. 37. Ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων. Ἦμεῖς γὰρ ἐστε στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχαγοὶ· καὶ ὅτε εἰρήνη ἦν ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός ἐστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἦν που δέη. 38. Καὶ νῦν πρῶτον μὲν οἴομαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στρατέμμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιιστα στρατηγοὶ

καὶ λοχαγοὶ ἀντικατασταθῶσιν. Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτα κυλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόρτι εἶπεῖν, οὐδαμοῦ· εἰ δὲ δὴ τοῖς πολεμικοῖς παιτιάσασιν. Ἡ μὲν γὰρ εὐταξία σώζει δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. 39. Ἐπειδὴν δὲ καταστήσασθε τοὺς ἄρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρόβητε, οἶμαι ἂν ὑμᾶς πάνν ἐν καιρῷ ποιῆσαι. 40. Νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἀθύμως μὲν ἦλθοι ἐπὶ τὰ ὄπλα, ἀθύμως δὲ πρὸς τὰς φυλακὰς· ὥστε οὔτω γε ἐχόντων οὐκ οἶδα ὅ τι ἂν τις χρίσασαι αὐτοῖς εἴτε νυκτὸς δέοι τι εἴτε καὶ ἡμέρας. 41. Ἦν δὲ τις αὐτῶν τρέψη τὰς γνώμας, ὡς μὴ τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι, πολὺν εὐθυμότεροι ἔσονται. 42. Ἐπίστασθε γὰρ δήποι ὅτι οὔτε πλῆθος ἔστιν οὔτε ἰσχυρὸς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιῶσα· ἀλλ' ὁπότεροι ἂν σὲν τοῖς θεοῖς ταῖς ψυχαῖς ἐξῆωμενέστερο ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οἱ δέχονται. 43. Ἐπιθεύμηται δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο ὅτι ὁπόσοι μὲν μαστεύουσι ζῆν ἐκ πατὸς τρόπον ἐν τοῖς πολεμικοῖς, οὔτα μὲν κακῶς τε καὶ αἰσχροῶς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν· ὁπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασιν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλον κως εἰς τὸ γῆρας ἀσικρομένους, καὶ, ἔως ἂν ζῶσιν, εὐδαιμονέστερον διάγοντας. 44. Ἄ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοῖς οὔτῳ γὰρ καιρῷ ἔσμεν, αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοῖς ἄλλοις παρακαλεῖν. Ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο.

45. Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἄλλὰ πρόσθεν μὲν, ὦ Ξεροφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον ἦκουον Ἀθηναίων εἶναι· νῦν δὲ καὶ ἐπαινῶ σε, ἐρ' οἷς λέγεις τε καὶ πράττεεις καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιοῦτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. 46. Καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκατε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτα ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας· παρῆστο δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κήρυξ. 47. Καὶ ἅμα ταῦτα εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο ἀλλὰ περαινόιτο τὰ δέοντα. Ἐκ τούτου ἠρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίῳν Δαρδανεὺς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιοὺς, ἀντὶ δὲ Ἀγίου-Κλεάνωρος Ἀρκάδας.

ἀντι δὲ Μένωνος Φιλήσιος Ἀχαιοῖς, ἀντι δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

CAP. II.

1. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ εἰς τὸ μέσον ἦγον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιῶτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνῆλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε· 2. ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν· πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀχαιοὶν οἱ πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς. 3. Ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἄγαθοὺς τε ἔλθειν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως ἦν μὲν δυνώμεθα καλῶς νικῶντες σωζώμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἵποθνήσκωμεν, ὑποχείριοι δὲ μήποτε γενώμεθα ζῶντες τοῖς πολεμίοις. Οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσεται.

4. Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε· Ἀλλ' ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπισοχίαν καὶ ἀσέβειαν· ὁρᾶτε δὲ τὴν Τισσαφέρου ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἴη τῆς Ἑλλάδος καὶ περὶ πλείστον ἂν ποιήσαιο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσα· ἡμῖν, αὐτὸς δεξιὰς δοὺς, αὐτὸς ἔξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία Ξένιον ἠδέσθη, ἀλλὰ, Κλεάνωρ καὶ ὁμοτρόπεζος γενόμενος αὐτοῖς τούτοις ἔξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. 5. Ἀχαιοὶ δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλίᾳ καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὕτως οὔτε τοὺς θεοὺς δέσας οὔτε Κύρον τὸν τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. 6. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἔξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀρίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς

ἔδνατο κάλλιστα· νομιζῶν, ἢτε νίκην διδοῖεν οἱ θεοὶ τον κάλλι στον κόσμον τῷ νικᾶν πρόπειν· εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἤρχετο ὧδε· 8. Τὴν μὲν τῶν βαρβάρων ἐπιπορκίαν τε καὶ ἀπιστίαν λέγει Κλεάνωρ, ἐπίστυσθε δὲ καὶ ὑμεῖς οἶμαι. Εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἵεναι, ἀνάγκη ἡμᾶς πᾶλλῃν ἀθυμίαν ἔχειν, ὀρῶντας καὶ τοὺς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντός πολέμου αὐτοῖς ἵεναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας. 9. Τοῦτο δὲ λέγοντος αὐτοῦ πτέρυγται τις· ἀκούσαντες δὲ οἱ στρατιῶται πάντες μὴ ὀρμῇ προσεκύνησαν τὸν θεόν. Καὶ Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰώτῃς τοῦ Διὸς τοῦ Σωτήρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα· συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δέναμιν. Καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. Καὶ ἀρέτειναν ἅπαντες. Ἐκ τούτου εὐξάντο καὶ ἐπαιώρισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε·

10. Ἐτύγχανον λέγων, ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἰεν σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἳ δὲ πολέμοι ἐπιπορκήασί τε καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν. Οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμέχους, οἵπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς καὶ ἐν δεινοῖς ὦσι, σώζειν εὐπετῶς, ὅταν βούλωνται. 11. Ἐπειτα δὲ, (ἀγαπήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν οἳ ἀγαθοί·) ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούτων ἀνθὶς τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτοὺς. 12. Καὶ εὐξάμενοι τῇ Ἀρτέμειδι ὅποσους ἂν κατακάνοιεν τῶν πολεμίων τοσαύτας χμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐναντὸν πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ἀποθύουσιν. 13 Ἐπειτα ὅτε Ξέρξης ὕστερον ἀγεῖρας

τὴν ἀναριθμητον στρατιάν ἤλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγότους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὡν ἔστι μὲν τεκμήρια ὄραϊν τὴ τροπία, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτρέφητε· οὐδένα γὰρ ἀνθρώπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. Τοιούτων μὲν ἔστε προγόνων. 14. Οὐ μὲν δὴ τοῦτό γε ἐρῶ ὡς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ' οὐπω πολλὰ ἡμέραι ἀπ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκτόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ' ὁπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἔστι πολὺ δύπον ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. 16. Ἀλλὰ μὴν καὶ θαρσύλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό τε πλῆθος ἀμετρον ὄρωντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δ', ὁπότε καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι θέλονσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι; 17. Μηδὲ μῆντοι τοῦτο μείον δόξετε ἔχειν εἰ οἱ Κυρεῖοι πρόσθεν σὺν ἡμῖν ταυτόμενοι νῦν ἀφροσύνας· ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἠττημένων· ἐφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. Τοὺς δὲ ἐθέλοντας φυγῆς ἀρχεῖν πολὺ κρείττον σὺν τοῖς πολεμίους ταυτομένους ἢ ἐν τῇ ὑμετέρα τάξει ὄραϊν. 18. Εἰ δὲ τις αὖ ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίους πολλοὶ πάρεσιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἀνθρώποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν· οἱ δ' ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ τι ἀν ἐν ταῖς μάχαις γίγνηται. 19. Οὐκοῦν τῶν γε ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρον ὀχήματος ἐσμέν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν, ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον πάσομεν ἢ τις προσή, πολὺ δ' ἔτι μᾶλλον ὅτου ἀν βουλώμεθα τευξόμεθα. Ἐπὶ μόνῳ προέχουσιν οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. 20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρσύνετε, ὅτι δ' οὐκ ἐτι ἡμῖν Τισσαφέρους ἠγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρείττον Τισσαφέρου ἡγεμόνα ἔχειν, ὃς ἱπποβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὗς ἀν ἡμεῖς ἄνδρας λαβόντες

ἡγεῖσθαι κελύωμεν· οἱ εἴσονται ὅτι ἦν τι περὶ ἡμῶν ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ τὰ σώματα ἀμαρτάνουσι. 21. Τὰ δ' ἐπιτίθεται πότερον ὠνεῖσθαι κρεῖττον' ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρεῖχον μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο εἶ ἐχοντας, ἢ αὐτοὺς λαμβάνειν, ἢ περ κραιτῶμεν, μέτρον χρωμένους ὅπως ἂν ἕκαστος βούληται; 22. Εἰ δὲ ταῦτα μὲν γηγρώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιθήσασιν οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοὶ, ἦν καὶ πρόσω τῶν πηγῶν ἄποροι ᾧσι, προῖοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίγνεται οὐδὲ τὸ γόνυ βράχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ διοίσουσι ἡγεμόν τε μηδεὶς ἡμῖν φανῆται, οὐδ' ὡς ἡμῖν γε ἀθυμητέον. Ἐπιστάμεθα γὰρ Μεσοῦς, οὗς οὐκ ἂν ἡμῶν φανῆμεν βελτίους εἶναι, οἱ βασιλέως ἄκοτος ἐν τῇ βασιλείῳ χώρᾳ πολλὰς τε καὶ μεγάλας καὶ εὐδαίμονας πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πεισίδας ὡσαύτως· Ἀγκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι, ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καὶ ταλαβόρτες τὴν τούτου χώραν καρποῦνται. 24. Καὶ ἡμῶς δ' ἂν φαίην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὠρημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ πονοῦσας οἰκίσσοντας. Οἶδα γὰρ ὅτι καὶ Μεσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ὁμίρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειε γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπύεαι. Καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τριτάσμετος ταῦτα ἐποίει, εἰ ἑώρα ἡμῶς μένειν παρασκευαζομένους. 25. Ἀλλὰ γὰρ δέδοικα μὴ ἂν ἅπαξ μάθωμεν ἀργοὶ εἶναι καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλῶς καὶ μεγάλας γυναιξὶ καὶ παρθείοις ὀφιλῆν, μὴ ὥσπερ οἱ λωτοφάγοι ἐπιλαθόμεθα τῆς οἴκαδε ὁδοῦ. 26. Δοκεῖ οἶν μοι εἰκόσ καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους περῶσθαι ἀφικνεῖσθαι καὶ ἐπιδειξάσασιν τοῖς Ἕλλησιν ὅτι ἐκόντες πένονται, ἔξον αὐτοῖς τοὺς νῦν οἴκοι ἀκλήρους πολιτεύοντας ἐνθάδε κομισσμένους πλουσίους ὄραν. Ἀλλὰ γὰρ, ὦ ἄνδρες, πάντα ταῦτα τὰ γὰρ δὲ δῆλον ὅτι τῶν κρατούντων ἐστὶ. 27. Τοῦτο δὲ δεῖ λέγειν πῶς ἂν πορευοίμεθα τε ὡς ἀσφαλέστατα καὶ, εἰ μάχεσθαι δεῖ, ὡς κράτιστα μαχοίμεθα. Πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν· ἵνα μὴ τὸ ζεύγη ἡμῶν στρατηγῆ, ἀλλὰ πορευοίμεθα ὅπη ἂν τῆ στρατιᾷ συμφέρη· ἔπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι. Αὐτὰ

γὰρ ἀν' ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δὲ οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. Ἐτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν· ἵνα ὡς πλεῖστοι μὲν ἡμῶν ἐν τοῖς ὄπλοις ᾧσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. Κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν. 29. Λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὁρᾶτε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συντέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἰκανοὺς εἶναι ἡμᾶς περιγερέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἀρχοντας ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. 30. Δεῖ οὖν πολὺ μὲν τοὺς ἀρχοντας ἐπιμελεστέροους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἀρχουσι νῦν ἢ πρόσθεν. 31. Ἦν δέ τις ἀπειθῆ, ἦν ψηφίσθησθε τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἀρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλεῖστον ἐψευσμένοι ἔσονται· τῆδε γὰρ τῆ ἡμέρα μυρίους ὄφονται ἀνθ' ἐνὸς Κλεάρχους τοὺς οὐδ' ἐνὶ ἐπιτρέφοντας κακῶ εἶναι. 32. Ἀλλὰ γὰρ καὶ περαινεῖν ἤδη ὄρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρῆσονται. Ὅτω οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαινηται. Εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκει· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τινος ἄλλον δεῖ πρὸς τούτοις οἷς εἶπε Ξενοφῶν, καὶ αὐτίκα ἐξέσταται ποιεῖν· ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἀριστον εἶναι· καὶ ὅτω δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. 34. Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· Ὁ ἄνδρες ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. Διήλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ ἐπιτήδεια. Ἀκούω δὲ, κόμας εἶναι καλὰς οὐ πλεῖον εἴκοσι σταδίων ἀπεχούσας. 35. Οὐκ ἂν οὖν θαυμάζοιμι εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσιν τε καὶ δάκνουσιν ἢ δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ οὗτοι ἡμῶν ἀπιούσιν ἐπακολουθοῖεν. 36. Ἰσως οὖν ἀσφαλέστερον ἡμῶν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὄπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρω ἦ. Εἰ οὖν νῦν ἀποδειχθεῖ τίνα

χρῆ ἡρεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπι τῶν πλευρῶν ἐκατέρων εἶναι τίνας δ' ὀπισθοσφυλακεῖν, οὐκ ἂν ὀπότε οἱ πολέμιοι ἔλθοιεν βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χροῦμεθ' ἂν εὐθὺς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλος τις βέλτιον ὄρᾳ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρῖσοφος μὲν ἡγοῖτο ἐπειδὴ καὶ Λακεδαιμόνιος ἐστὶ· τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελοῖσθην· ὀπισθοσφυλακῶμεν δὲ ἡμεῖς οἱ νεώτατοι ἐγὼ τε καὶ Τιμασίων τὸ γυν εἶναι. 38. Τὸ δὲ λοιπὸν πειρώμενοι ταύτης τῆς τάξεως, βουλευσόμεθα ὅ τι ἂν αἰεὶ κρῦτιστον δοκοίη εἶναι. Εἰ δὲ τις ἄλλο ὄρᾳ βέλτιον, λεξάτω. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· Ὅταν δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. 39. Ἐδοξε ταῦτα. Νῦν τοίνυν, ἔφη, ἀπιόνας ποιεῖν δεῖ τὰ δεδογμένα· καὶ ὅστις τε ἡμῶν τοὺς οἰκειοὺς ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γάρ ἐστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστί. Καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἐαυτῶν σῶζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

CAP. III.

1. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξιας καὶ τὰς σκηνάς· τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐξήπιον. Ταῦτα ποιήσαντες ἡριστοποιοῦντο. Ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγούς εἰς ἐπήκοον λέγει ὧδε· 2. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρη πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖρους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. Εἰ οὖν ὀρώην ὑμᾶς σωτήριόν τι βουλευσόμενος, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. Λέξαιτε οὖν πρὸς με τί ἐν νῶ ἔχετε ὡς πρὸς φίλον τε καὶ εὖρον καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. 3. Βουλευσόμενοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· (καὶ ἔλεγε Χειρῖσοφος·) Ἡμῖν δοκεῖ, εἰ μὲν τις ἐξ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνάμεθα ἀσινέστατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύη, διαπολεμεῖν τούτῳ ὡς

ἂν δυνώμεθ.ι κράτιστα. 4. Ἐκ τούτου ἐπειρᾶτο Μιθριδάτης διδάσκειν ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. Ἐνθα δὴ ἐγγινώσκето ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρωνος τις οἰκείων παρηκολούθει πίστεως ἕνεκα. 5. Καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἕστε ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα· καὶ ὄχετο ἀπὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

6. Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζάβατον ποταμὸν ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸ ὄχλον ἐν μέσῳ ἔχοντες. Οὐ πολὺ δὲ προελθελυθότων αὐτῶν ἐπιφραίνεται πάλιν ὁ Μιθριδάτης, ἰππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδο-
νήτας ὡς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. 7. Καὶ προσῆει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας· ἐπεὶ δὲ ἐγγὺς ἐγένετο, ἔξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἰππεῖς καὶ πεζοὶ, οἱ δ' ἐσφενδό-
των καὶ ἐτίρωσκον. Οἱ δ' ὀπισθοφυλάκες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δὲ οὐδέν· οἱ τε γὰρ Κρητες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα φιλοὶ ὄντες εἶσω τῶν ὀπλων κατεκέκλειντο· οἱ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον, ἢ ὡς ἐξικνεῖσθαι τῶν σφεν-
δονητῶν. 8. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὀπλιτῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολε-
μίων. 9. Οὔτε γὰρ ἰππεῖς ἦσαν τοῖς Ἕλλησιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύνατο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἰππεῖς καὶ φεύγοντες ἅμα ἐτίρωσκον εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων· ὀπόσον δὲ προδιώξιαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. 11. Ὡστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δειλῆς ἀφίκοντο εἰς τὰς κόμας. Ἐνθα δὴ πάλιν ἀθυμία ἦν. Καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἠ-
τιῶντο ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλέπειν.

12. Ἀκούσας δὲ ὁ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἠτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖη. Ἄλλ' ἐγὼ, ἔφη, ἠραγκάσθη διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντι

ποιεῖν δ' οὐδὲν δυναμένους. 13. Ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις ἦλθον· ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ, ὧν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμοι τοξεύουσι καὶ σφενδοῶσιν ὅσον οὔτε οἱ Κρηῖτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχύς εἴη πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου ῥύματος. 16. Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἰππέων. Ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδοῶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδοῶν. 17. Ἐκεῖναι γὰρ, διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδοῶν ἐπὶ βραχὺ ἐξικνούνται· οἱ δὲ γε Ῥόδιοι καὶ ταῖς μολυβδίσις ἐπίστανται χρῆσθαι. 18. Ἦν οὖν αὐτῶν ἐπισκεψόμεθα τίνες πέπανται σφενδόνας, καὶ τούτων τῷ μὲν δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδοῶν ἐντεταγμένῳ ἐθέλοντι ἄλλην τιὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὅρῳ δὲ καὶ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ' ἐμοὶ, τοὺς δὲ τῷ Κλεάρχῳ καταλειμμένους· πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκενοφοροῦντας. Ἄν οὖν τούτους πάντας ἐκλέξαντες σκενοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἰππέας κατασκευάσωμεν, ἴσως καὶ οὕτοί τι τοὺς φερόντας ἀνιάσουσιν. 20. Ἐδοξε ταῦτα· καὶ ταύτης τῆς νυκτὸς σφενδονηται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἰππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πενήκοντα, καὶ στολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν· καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

CAP. IV.

1. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο προῖαιτέρον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι ἐφ' ἣ ἐφοβούντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνουσιν οἱ πολέμοι. 2. Δια-

βεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἰππέας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσοῦτους γὰρ ἤτησε Τισσαφέρην καὶ ἔλαβεν, ὑποσχόμενος ἂν τούτους λάβῃ παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδὲν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπειχον τῆς χαράδρας ὅσον ὀκτῶ σταδίους, διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. Παρήγγελο δὲ τῶν τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἰππεύσιν εἶρητο θαρρόουσι διώκειν, ὡς ἐφευομένης ἱκανῆς δυνάμεως. 4. Ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει, καὶ ἤδη σφενδόναί καὶ τοξεύματα ἐξικνούντο, ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθύς ἔθεον ὁμόσε οἷς εἶρητο καὶ οἱ ἰππεῖς ἤλαντον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἐφευγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἰππέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα· τοὺς δ' ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκίσαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὄρᾱν.

6. Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον· οἱ δ' Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλις ἦν ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ὤκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἢ περίοδος δύο παρασάγγαι· ὤκοδόμητο δὲ πλίνθοις κεραμίαις· κρητὶς δὲ ὑπὴν λιθίνη, τὸ ὕψος εἴκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἤλιον δὲ νεφέλη προκαλύψασα ἠφάνισε, μέχρις ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἐάλω. 9. Παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κομῶν ἀποπεφευγότες.

10. Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας ἐξ πρὸς τεῖχος ἔρημον, μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα δ' ἦν τῇ πόλει Μέσιπια· Μῆδοι δ' αὐτὴν ποτε ὤκουν. Ἦν δὲ ἡ μὲν κρητὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ ὁ ὕψος πενήκοντα. 11. Ἐπὶ δὲ ταύτῃ ἐφοκοδόμητο πλίνθινον

τειχος, τὸ μὲν εὖρος πενήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἢ περίοδος ἕξ παρασάγγαι. Ἐνταῦθα ἐλέγετο Μηδία γυνὴ βασιλέως καταφγεῖν, ὅτε ἀπόλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μηδοί. 12. Ταύτηρ δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδέξατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνο κοῦντας, καὶ οὕτως ἐάλω.

13. Ἐρτεῦθεν δ' ἐπορεύθησαν σταθμὸν ἕνα παρασάγγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεσάνη, οὓς τε αὐτὸς ἰππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντου δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοιτος καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὓς ὁ βασιλεὺς ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῶ· ὥστε τὸ στράτευμα πάμπολυ ἐφάνη. 14. Ἐπεὶ δὲ ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραμαγῶν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβόλετο διακιρθετεῖν· σφειδοῦσιν δὲ παρήγγειλε καὶ τοξεύειν. 15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφειδόνησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς, οὐδὲ γὰρ εἰ πᾶν προθυμοῖτο ῥόδιον ἦν, καὶ ὁ Τισσαφέρνης μᾶλα ταχίως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. 16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίγοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότεροι γὰρ οἱ τε Ῥόδιοι τῶν Περσῶν ἐσφειδόνων καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί· καὶ διετέλλον χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμιλέτων τοξεύειν ἄνω ἰέντες μακρὰν. Εἰρίσκειτο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κόμαις καὶ μόλιβδος, ὥστε χρῆσθαι εἰς τὰς σφειδόνας.

18. Καὶ ταύτη μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληες κόμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, κεῖον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δὲ ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σίτος ἐν ταῖς κόμαις. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος. 19. Ἐνθα δὲ οἱ Ἕλληες ἔγνωσαν ὅτι πλαίσιον ἰσόπλευρον πονηρὰ τάξις εἶη πολεμίων ἐπομένων. Ἀνάγκη γὰρ ἐστίν, ἢ μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαίσιου ἢ ὁδοῦ στενωτέρας

οὔσης, ἢ ὀρέων ἀναγκαζόντων ἢ γερύρας, ἐκθλίβεσθαι. οὓς ὀπλί-
τας καὶ πορευέσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ
ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας.

20. Ὅταν δ' αὖ διασχῆ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε
ἐκθλιβομένους καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων καὶ
ἀθιμῆν τοὺς ταῦτα πάσχοντας τῶν πολεμίων ἐπομένων. Καὶ
ὁπότε δέοι γέρυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἔσπενδεν
ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα
τοῖς πολεμίοις. 21. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοὶ, ἐποι-
ήσαντο ἐξ λόχους ἀγὰ ἑκατὸν ἄνδρας καὶ λοχαγούς ἐπέστησαν καὶ
ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευό-
μενοι οἱ λοχαγοὶ, ὁπότε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστε-
ροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ παρῆγον ἔξωθεν τῶν
κεράτων. 22. Ὅποτε δὲ διάτχιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ
μέσον ἀνεξεπίμπλασαν, εἰ μὲν στενωτέρον εἶη τὸ διέχον, κατὰ
λόχους· εἰ δὲ πλαιύτερον, κατὰ πεντηκοστῆς· εἰ δὲ πᾶν πλατὺ, κατ'
ἐνωμοτίας· ὥστε ἀεὶ ἐκπλεων εἶναι τὸ μέσον. 23. Εἰ δὲ καὶ δια-
βαίνειν τινὰ δέοι διάβασιν ἢ γέρυραν, οὐκ ἐταράττοτο, ἀλλ' ἐν τῷ
μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ ποῦ δέοι τι τῆς φάλαγγος, ἐπιπα-
ρῆσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

24. Ἠνίκα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον βασιλείον
τι καὶ περὶ αὐτὸ κόμας πολλὰς· τὴν τε ὁδὸν πρὸς τὸ χωρίον
τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθῆκον ἀπὸ τοῦ ὄρους,
ὑφ' ᾧ ἦν κόμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες,
ὡς εἰκὸς, τῶν πολεμίων ὄντων ἰππέων. 25. Ἐπεὶ δὲ πορευόμενοι
ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ κατέβαινον,
ὡς ἐπὶ τὸν ἕτερον ἀναβαῖεν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι καὶ
ἐπὶ τοῦ ὑψηλοῦ εἰς τὸ πρᾶγὲς ἔβαλλον, ἐσφενδόνων, ἐτόξενον ὑπὸ
μαστίγων· 26. καὶ πολλοὺς κατετίτρωσκον καὶ ἐκράτησαν τῶν
Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὀπλων· ὥστε
παντάσῃ ταύτην τὴν ἡμέραν ἄχρηστοὶ ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ
σφενδονῆται καὶ οἱ τοξῆται. 27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες
ἐπεχείρησαν διώκειν, σχολῆ μὲν ἐπὶ τὸ ἄκρον ἀφικνουῦνται ὀπλίται ὄν-
τες· οἱ δὲ πολέμοι ταχὺ ἀνεπήδων. 28. Πάλιν δὲ ὁπότε ἀπίοιεν πρὸς
τὸ ἄλλο στρατεύμα, ταῦτ' ἐπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου
ταῦτ' ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ

κινεῖ τοὺς στρατιώτας· πλὴν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαντίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτιμηθεῖσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμιοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας, καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ ἅμα ἐπιτίθεται πολλὰ εἶλον, ἄλευρα, οἶνον, κριθᾶς ἵπποις συμβεβλημένας πολλάς. Ταῦτα δὲ συννημένα ἦν τῷ σαιτραπέοντι τῆς χώρας. Τετάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδίον. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκηῆσαι οὐ πρῶτον εἶδον κώμην καὶ μὴ πορεύεσθαι εἰτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι οἱ τετρωμένοι, καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὅπλα δεξάμενοι. 33. Ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺν περιῆσαν οἱ Ἕλληνες· πολὺν γὰρ διέφερον ἐκ χώρας ὀρμῶντες ἀλέξασθαι ἢ πορευόμενοι ἐπιούσι τοῖς πολεμίοις μέγεσθαι. 34. Ἡνίκα δ' ἦν ἤδη δειλή, ὥρα ἦν ἀπιέται τοῖς πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. 35. Ποιηρὸν γὰρ νυκτὸς ἐστὶ στρατεύμα Περσικόν. Οἱ τε γὰρ ἵπποι αὐτοῖς δέδονται καὶ ὡς ἐπὶ τὸ πολὺν πεποδισμένοι εἰς τοῦ μὴ φεύγειν ἕνεκα εἰ λυθείησαν· εἴαν τε τις θόρυβος γίγνηται, δεῖ ἐπιστάζει τὸν ἵππον Πέρση ἀνδρὶ, καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νύκτωρ καὶ θορύβου ὄντος. Τούτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέσαι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκονόντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε ἐγίνετο, ἀπήσαν· οὐ γὰρ ἐδόκει λύειν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη εἴρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες, καὶ διήλθον ὅσον ἐξήκοντα

σταδίου· καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοι οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ νυκτὸς προσελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον. 38. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατελημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπο τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. 39. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγην· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα· Τί καλεῖς; Ὁ δὲ λέγει αὐτῷ· Ἐξέστιν ὁρᾶν· προκατεἰληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. Ἄλλὰ τί οὐκ ἤγες τοὺς πελταστὰς; 40. Ὁ δὲ λέγει ὅτι οὐκ ἔδοκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινομένων. Ἄλλὰ μὴν ὦρα γ', ἔφη, βουλευέσθαι πῶς τις τοὺς ἄνδρας ἀπελᾶ ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὁρᾶ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἐναντῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἐνθα ἦσαν οἱ πολέμοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἄλλ', εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι· ἐγὼ δὲ ἐθέλω πορεύεσθαι· εἰ δὲ χρήζεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενεῶ αὐτοῦ. 42. Ἄλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει, ἐλέσθαι. Εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὰν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθύς καὶ αὐτοὶ ὤρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελενομένων τοῖς ἐναντῶν· πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἐναντῶν διακελενομένων. 46. Ξενοφῶν δὲ παρελάντων ἐπὶ τοῦ ἵππου παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε

ἀμιλλᾶσθαι, τῶν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, τῶν ὀλίγοι πορήσαντες ἀμαχεὶ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδας δὲ ὁ Σικανώσιος εἶπεν· 47. Οἶκ' ἐξ ἴσου, ὦ Ξενοφῶν, ἔσμεν· σὺ μὲν γὰρ ἐφ' ἵππου ὄχλῃ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδι φέρων. 48. Καὶ ὅς ἀκούσας ταῦτα καταπηδίσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἰδύνατο τάχιστα, ἐπορεύετο. Ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἰππικόν· ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν, παριέναι, μόλις ἐπομέτοις. 49. Οἱ δ' ἄλλοι στρατιῶται παύουσι καὶ βιάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδα, ἔστε ἠγάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβάς, ἕως μὲν βύσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

CAP. V.

1. Ἐνθα δὲ οἱ μὲν βάρβαροι στραφέντες ἔφρουγον ἢ ἕκαστος ἰδύνατο· οἱ δ' Ἕλληνες ἔχον τὸ ἄκρον. Οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῶν ἀποτραπόμενοι ἄλλην ὁδὸν ὄχοντο· οἱ δὲ ἀμφὶ Χειρίσογον, καταβάντες εἰς τὸ πεδίον, ἐστρατοπεδεύσαντο ἐν κόμῃ μεστῇ πολλῶν ἀγροθῶν. Ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγροθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. 2. Ἠνίκα δ' ἦν δαίλη, ἐξαπίνης οἱ πολέμιοι ἐπιφαινόνται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ, καθ' ἀρπαγὴν· καὶ γὰρ ῥωμαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. 3. Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτίθεται, εἰ καίσιεν, οὐκ ἔχοιεν ὀπόθεν λαμβάνοιεν. 4. Καὶ οἱ μὲν ἀμφὶ Χειρίσογον ἀπήσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελεύων τὰς τάξεις ἠνίκα ἀπὸ τῆς βοηθείας ἀπήνησαν οἱ Ἕλληνες ἔλεγεν· 5. Ὅρατε, ὦ ἄνδρες Ἕλληνες, ὑφιέντας τὴν χώραν ἤδη ἡμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, τῶν αὐτοῖ καίουσιν ὡς ἀλλοτρίαν

Ἄλλὰ εἴαν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. 6. Ἄλλ', ὦ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καιόντας ὡς ὑπὲρ τῆς ἡμετέρας. Ὁ δὲ Χειρίσοφος εἶπεν· Οὐκὸν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω θᾶττον παύσονται.

7. Ἐπεὶ δ' ἐπὶ τὰς σιγήρας ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἐνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. 8. Ἀπορομένοις δὲ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὧν δέομαι ὑπηρετήσητε καὶ τάλαντον μισθὸν πορίσητε. 9. Ἐρωτώμενος δὲ ὅτου δέοιτο, Ἀσκῶν, ἔφη, διςχιλίον δερσομαι· πολλὰ δὲ ὄρω ταῦτα πρόβατα καὶ αἴγας καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φουσηθέντα ῥαδίως ἂν παρέχοι τὴν διάβασιν. 10. Δειήσομαι δὲ καὶ τῶν δεσμῶν οἷς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἀσκὸνς πρὸς ἀλλήλους, ὁμίσας ἕκαστον ἀσκὸν λίθους ἀρτήσας καὶ ἀφείς ὡς περ ἀγκύρας, εἰς τὸ ὕδωρ δὲ ἀγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλὼν ὕλην καὶ γῆν ἐπιφορήσω. 11. Ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδῦναι· ὥστε δὲ μὴ ὀλισθάνειν ἢ ὕλη καὶ ἢ γῆ σχήσει.

12. Ἀκούσας ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δὲ ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἰππεῖς, οἳ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαιιν [ἦ] πρὸς Βαβελῶνα εἰς τὰς ἀκαύστους κόμας, κατακαύσαντες ἐνθεν ἐξήεσαν· ὥστε οἱ πολέμοι οὐ προσήλαννον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θανμάζειν ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν γῷ ἔχοιεν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἳ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνῆλθον, καὶ συναγαγόντες τοὺς αἰχμαλώτους ἤλεγχον τὴν κύκλω πᾶσαν χωρὰν τίς ἐκάστη εἴη. 15. Οἱ δ' ἔλεγον ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν, δι' ἧς περ ἦκοιεν ἢ δὲ πρὸς ἕω ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἐνθα θερίζειν καὶ ἐαρίζειν λέγεται βασιλεύς· ἢ δὲ διαβάτῃ τὸν ποταμὸν πρὸς ἐσπέ-

ραν ἐπὶ Ἀσδιαν καὶ Ἰωνίαν φέροι· ἡ δὲ διὰ τῶν ὀρέων καὶ πρὸς ἄρκτον τετραμμένη ὄτι εἰς Καρδούχους ἄγοι. 16. Τούτους δ' ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι καὶ βασιλέως οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοσῆσαι διὰ τὴν δυσχωρίαν· ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμυγνῆναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς.

17. Ἀκούσαντες δὲ ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς εκασταχόσε φάσκοντας εἰδέναί, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἐμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἦξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. Ἐπιεῦθεν δὲ εἴπορον ἔφασαν εἶναι ὅποι τις ἐθέλει πορεύεσθαι. 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὀπηνίκα καὶ δοκοίη τῆς ὥρας, τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖη· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσειαν, συνσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἡνίκ' ἂν τις παραγγείλῃ.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Δ

CAP. I

Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἄς βασιλεὺς καὶ ἡ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐσπείσαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνηους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθετον λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ ἀφίκοντο ἐνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δ' οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι. 3. Ἦκονον γὰρ τῶν ἀλισκομένων ὅτι εἰ διέλθοιεν τὰ Καρδούχια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται· ἦν δὲ μὴ βούλωνται, περιίασι. Καὶ τοῦ Εὐφράτου τε τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι· καὶ ἔστιν οὕτω στερόν. 4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὥδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. 5. Ἐπειδὴ ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταῖος διελθεῖν τὸ πεδίον, τρηκικαῦτα ἀναστάντες ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. 6. Ἐνθα δὴ Χειρίσοφος μὲν ἠγεῖτο τοῦ στρατεύματος λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας· Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφυλάξιν ὀπίταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπίσποιτο. 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὶν τινα αἰσθέσθαι τῶν πολεμίων· ἔπειτα δὲ ὑψηγεῖτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κόμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὁρέων.

8. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον ἐπὶ τὰ ὄρη· τὰ δ' ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκῶρασι παμπόλλοις κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες· οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διεῖναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπεὶ περ βασιλεῖ πολέμοιο ἦσαν.

9. Τὰ μέντοι ἐπιτήδεια ὅτω τις ἐπιτυγχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν· Οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπῆκονον οὔτε ἄλλο τι φιλικὸν οὐδὲν ἐποίουν.

10. Ἐπει δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κόμας ἀπὸ τοῦ ἄκρον ἤδη σκοταῖοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κόμας,) τότε δὴ συλλεγόντες τινὲς τῶν Καρδοῦχων τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες· ἐξ ἀπροσδοκῆτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. Εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρεῖναι πολὺ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κόμαις ἠγλίσθησαν· οἱ δὲ Καρδοῦχοι πρὸς πολλὰ ἔκαιον κύνεω ἐπὶ τῷ ὄρειον καὶ συνεώρων ἀλλήλους.

12. Ἀμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι ἔχοντας, καυλιπόντας τὰ ἄλλα, καὶ ὅποσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· καὶ πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν· διπλάσιά τε τὰ ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταῦτα ἐκέρουξαν οὕτω ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοὶ εἴ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφιέμενον ἀφηροῦντο· οἱ δ' ἐπέιθοντο, πλὴν εἴ τίς τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμίας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι. 15. Εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμῶν πολλὸς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. Καὶ ἤγειτο μὲν Χειρῖσοφος, ὑπισθοφυλάκει δὲ Ξενοφῶν. 16. Καὶ οἱ πολέμοιο ἰσχυρῶς ἐπετι-

θεντο, καὶ στενωῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναγκάζοντες σχολῆ πορεύεσθαι· καὶ θαμινὰ παρήγγαλλον ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμοι ἰσχυρῶς ἐπικέειντο. 17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ' ἤγε ταχέως καὶ παρηγγύα ἔπεσθαι· ὥστε δῆλον ἦν ὅτι πρᾶγμα τι εἶη· σχολῆ δὲ οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φρυγῆς ἐγίνετο τοῖς ὀπισθοφύλαξι.

18. Καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξενθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς εἰς τὴν κεφαλὴν. 19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ἠτιᾶτο αὐτὸν ὅτι οὐχ ὑπέμεινε, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. Καὶ τῶν δύο καλῶ τε κάγαθῶ ἀνδρῶν τέθνατον καὶ οὔτε ἀνελέσθαι οὔτε θιάσαι αὐτῶ ἐδενάμεθα.

20. Ἀποκρίνεται πρὸς ταῦτα ὁ Χειρίσοφος· Βλέπων, ἔφη, πρὸς τὰ ὄρη καὶ ἴδε ὡς ἄβρατα πάντα ἐστί. Μία δὲ αὕτη ὁδὸς ἦν ὀρεῆς ὀρθία· καὶ ἐπὶ ταύτῃ ἀνθρώπων ὄρεῖν ἔξεστί σοι ἄχρον τοσοῦτον, οἱ κατελιγρότερες φυλάττουσι τὴν ἐκβασιν. 21. Ταῦτα ἐγὼ ἔσπειδον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυνάμην φθάσαι πρὶν κατελιγρῆσθαι τὴν ὑπερβολὴν· οἱ δὲ ἡγεμόνες οὓς ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδόν. 22. Ὁ δὲ Ξενοφῶν λέγει· Ἀλλ' ἐγὼ ἔχω δύο ἀνδρας. Ἐπεὶ γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναντιν τινὰς αὐτῶν, καὶ ζῶντας προύθειν ἤθημεν λαβεῖν αὐτοῦ τούτου ἕνεκεν ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρῆσάμεθα.

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἠλεγχον διαλαβόντες εἴ τινα εἶδειεν ἄλλην ὁδὸν ἢ τὴν φαιεράν. Ὁ μὲν οὖν ἕτερος οὐκ ἔφη καὶ μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρῶντος τοῦ ἐτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ' ἀνδρὸς ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. 25. Ἐρωτώμενος δ' εἰ εἶη τι ἐν αὐτῇ δυσπάρσιον χωρίον ἔφη εἶναι ἄχρον ὃ εἰ μὴ τις προκαταλήφοιτο ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα εἶδοκει κυγκαλέσαντας λοχαγούς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν

λέγειν τε τὰ παρόντα καὶ ἐρωτῆν εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι ἂν καὶ ὑποστάς ἐθελοντῆς πορεύεσθαι. 27. Ὑφίστανται τῶν μὲν ὀπλιτῶν Ἀριστῶντος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρόρσιος Ἀρκὰς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος. Ἐγὼ γὰρ, ἔφη, οἶδα ὅτι ἔφονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένον. 28. Ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυμνήτων ταξιαρχῶν ἐθέλοι συμπορεύεσθαι. Ὑφίσταται Ἀριστέας Χίος, ὃς πολλαχῶν πολλοῦ ἀξίος τῇ στρατιᾷ εἰς τὰ τριαῦτα ἐγένετο.

CAP. II.

1. Καὶ ἦν μὲν δαίλη ἦδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφραγόντας πορεύεσθαι· καὶ τὸν ἡγεμόνα διήσαντες παραδιδόασιν αὐτοῖς· καὶ συντίθενται τὴν μὲν νύκτα, ἦν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν· ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἐκβασιν· αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα. 2. Ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλήθος ὡς διεσχίλιοι· καὶ ἕδωρ πολὺν ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφυλάκας ἡγεῖτο πρὸς τὴν φανεράν ἐκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμοι προσέχοιεν τὸν ροῦν καὶ ὡς μάλιστα λάθοιεν περιμόντες. 3. Ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφυλάκες ἦν ἔδει διαβάνας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηρικαῦτα ἐκκλίνδουν οἱ βάρβαροι ὀλοιτρόχοις ἀμαξιαίους καὶ μείζους καὶ ἐλάττους [λίθους], οἱ φερόμενοι πρὸς τὰς πέτρας πταίνοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἷόν τ' ἦν τῇ εἰσόδῳ. 4. Ἐνοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιντο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο. Ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπιόντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλάκησαντες. Οἱ μέντοι πολέμοι, φοβούμενοι δῆλον ὅτι οὐδ' ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδοῦντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ. 5. Οἱ δὲ ἔχοντες τὸν ἡγεμόνα, κύκλῳ περιμόντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακατόντες τοὺς δὲ καταδιώξαντες αὐτοὶ ἵνταῦθα ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ' οὐ κατεῖχον.

ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ' ὃν ἦν ἡ στενὴ αὐτῆ ὁδὸς ἐφ' ἣ ἐκάθητο οἱ φύλακες. Ἐφοδος μέντοι ἀντίθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθητο.

7. Καὶ τὴν μὲν ῥύκτα ἐνταῦθα δῆγαγον. Ἐπεὶ δὲ ἡμέρα ὑπέφαιεν ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, ἣ τε σάλπιγξ ἐπεφθέγγετο καὶ ἀλαλάξαντες οἱ Ἕλληνες ἵεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δ' οὐκ εἰδέξαντο, ἀλλὰ λιπίντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον· εὗζωνοι γὰρ ἦσαν. 8. Οἱ δ' ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἵεντο ἄνω κατὰ τὴν φανερὰν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύνατο ἀνίμων ἀλλήλους τοῖς δόρασι. 9. Καὶ οὗτοι πρῶτοι συνέμιζαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο ἤπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐοδωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δ' ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. 10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατεिल्μημένῳ ὑπὸ τῶν πολεμίων, οὓς ἢ ἀποκόψαι ἦν ἀνάγκη ἢ διεζευχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. Καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἤπερ οἱ ἄλλοι· τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. 11. Ἐνθα δὲ παρακελευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίσις, εἰ βούλονται φεύγειν. 12. Καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας ὅπη ἐδύνατο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φηγῆ λείπουσι τὸ χωρίον. Καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες καὶ ἕτερον ὀρῶσιν ἔμπροσθεν λόφον κατεχόμενον, ἐπὶ τοῦτον αὖθις ἐδόκει πορεύεσθαι. 13. Ἐνοήσας δ' ὁ Ξενοφῶν μὴ εἰ ἔρημον καταλείποι τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑποζυγίοις παρισῶσιν, (ἐπὶ πολὺν δὲ ἦν τὰ ὑποζύγια ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα,) καταλείπει ἐπὶ τοῦ λόφου λοχαγούς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδῆμον Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργεῖον φηγάδα· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεῦτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν. 14. Ἐτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς

νεκτὸς ὑπὸ τῶν ἐθελοντῶν. 15. Ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν· ὥστε θαναμαστόν πᾶσι γενέσθαι καὶ ὑπόπτενον δεῖσαιτας αὐτοὺς μὴ κυλωθέντες πολιορκοῖντο ἀπολιπεῖν. Οἱ δὲ ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοῖς ὀπισθοφύλακας ἐχώρουν.

16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δ' ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξειαν· καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὀμαλῷ θέσθαι τὰ ὄπλα εἶπεν. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφεργῶς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνήασι Κημισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοιτο. 18. Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἴκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρηγείως περὶ σποιδῶν καὶ τοὺς νεκροὺς ἀπῆται. 19. Οἱ δ' ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κόμας. Συναμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερῶνθησαν ἐνταῦθα ἴσταντο οἱ πολέμοι. 20. Καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἔνθα τὰ ὄπλα ἐκείνιο, ἴεντο δὴ οἱ πολέμοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίδον πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστῆς ἔχων τὴν ἀσπίδα ἀπέλιπεν. 21. Εὐρύλοχος δὲ Λουσιεὺς Ἀρκὰς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὅμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῖ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις διαφιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν λάκκοις κοινατοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν θυγάτων ὥσπερ τομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δ' ὑστεραία ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυν τὰς παρόδους. 25. Ὅποτε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν τῆς παρόδοι

τοῖς πρώτοις ἀνωτέρω πειρώμενος γίγρεσθαι τῶν κωλονόντων· 26. ὁπότε δὲ τοῖς ὀπισθεν ἐπιθοῖντο, Χειρίσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγρεσθαι τῶν κωλονόντων ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν. Καὶ αἰεὶ οὕτως ἐβροήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. Ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβῆσι πολλὰ πράγματα παρεῖχον οἱ βάροβαροι πάλιν καταβαίνουσι· ἑλαφροὶ γὰρ ἦσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. Ἄριστοι δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπύχῃ, τὰ δὲ τοξεύματα πλέον ἢ διπύχῃ· εἰλικν δὲ τὰς ἰενράς ὁπότε τοξεύουεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων· ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες ἐπεὶ λάβοιεν ἀκοντίοις ἐναγκλιῶντες. Ἐν τούτοις τοῖς χωρίοις οἱ Κοῦητες χρησιμώτατοι ἐγένοντο· ἦρχε δὲ αὐτῶν Στρατοκλῆς Κοῦης.

CAP. III.

1. Ταύτην δ' αὖ τὴν ἡμέραν ἠλίσθησαν ἐν ταῖς κόμαις ταῖς ἐπὶ τοῦ πεδίου τοῦ παρὰ τὸν Κεντριλὴν ποταμὸν, εἴρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπέιχε δὲ τῶν ὀρέων ὁ ποταμὸς ὡς ἕξ ἢ ἐπὶ τὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ἠλίσθησαν μάλα ἡδέως καὶ τὰ ἐπιτήδεια ἔχοντες καὶ πολλὰ τῶν πεπεληλυθῶν πόρων μιμημονεύοντες. Ἐπὶ γὰρ ἡμέρας ὅσας περ ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρους. Ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν.

3. Ἄμα δὲ τῇ ἡμέρᾳ ὀρώσιν ἰππέας που πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν· πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἰππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. Ἦσαν δὲ οὗτοι Ὀρόντων καὶ Ἀρτούχου Ἀρμένιοι καὶ Μαρδόκιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὄπλα δ' εἶχον γέγραμα μακρὰ καὶ λόγχας. 5. Αἱ δὲ ὄχθαι αὐταὶ ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπέιχον·

ὁδὸς δὲ μία ἢ ὀρωμένη ἦν ἄρουσα ἄνω ὥσπερ χειροποίητος· ταύτην ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὔτε ἐν τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μὴ, ἤρπαζεν ὁ ποταμὸς· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι, γυμνοὶ ἐγίνοντο πρὸς τὰ τοξεύματα καὶ τὰ ἄλλα βέλη· ἀνεχώρησαν οὖν καὶ αὐτοῦ ἑστρατοπεδεύσαντο παρὰ τὸν ποταμὸν.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδοίχους πολλοὺς συνειλεγμένους σὺν τοῖς ὄπλοις. Ἐνταῦθα δὲ πολλὴ ἀθυρία ἦν τοῖς Ἕλλησιν, ὀρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὀρῶσι δὲ τοὺς διαβαίνειν κωλύοντας, ὀρῶσι δὲ τοῖς διαβαίνουσιν ἐπιχειρομένους τοὺς Καρδούχους ὀπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὅτια εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτόματοι περιῶνῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὀπίσσω ἐβούλετο. Ἐπεὶ δὲ ὄρθρος ἦν ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι· καὶ διηγεῖται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἤδετό τε καὶ ὡς τάχιστα ἕως ὑπέβαιναν ἐθύοντο πάντες παρόντες οἱ στρατηγοὶ· καὶ τὰ ἱερὰ καλὰ ἦν εὐθύς ἐπὶ τοῦ πρώτου. Καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι. 10. Ἀριστῶντι δὲ τῷ Ξενοφῶντι προσέειπε δύο νεανίσκω· ἤδυσαν γὰρ πάντες ὅτι ἐξεῖη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καὶ εἰ καθεῖδοι ἐπεγείραντα εἰπεῖν εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κάπειτα κατίδοιεν ἐν τῷ πέτρῳ ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει. 12. Ἰδοῦσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι διαβῆναι οὐδὲ γὰρ τοῖς πολεμίοις ἰππεῦσι πρόσβατον εἶναι κατὰ τοῦτο. Ἐκδύντες δὲ ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβαίνειν πρὶν βρῆξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἦκειν.

13. Εὐθύς οὖν ὁ Ξενοφῶν αὐτὸς τε ἔσπενδε καὶ τοῖς νεανίσκοις ἔγχειν ἐκέλευσε καὶ εὐχεσθαι τοῖς φήρασι θεοῖς τὰ τε ὄνειράτα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δὲ εὐθύς

ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον· καὶ διηγοῦνται ταῦτά.
 14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. Σπείσαντες
 δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέ-
 σαντες τοὺς στρατηγούς ἐβουλευόντο ὅπως ἂν κάλλιστα διαβαῖεν
 καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μηδὲν πάσχοιεν
 κακόν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι καὶ
 διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ ὑπομέ-
 νειν σὺν Ξενοφῶντι· τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων
 διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἡγοῦντο
 δὲ οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ
 τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἰππέ-
 ων. Ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ,
 ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος
 καὶ ἀποδὺς ἐλάμβανε τὰ ὄπλα καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε
 καὶ τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν
 ἀριστερᾷ τοὺς δὲ ἐν δεξιᾷ ἕαντοῦ. 18. Καὶ οἱ μὲν μάρτεϊς ἐσφα-
 γιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμοι ἐτόξενόν τε καὶ ἐσφεν-
 δόνων· ἀλλ' οὕτω ἐξικνούντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια,
 ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀηγάλαζον· συνωλόλυζον
 δὲ καὶ αἱ γυναῖκες ἅπασαι. Πολλὰ γὰρ ἦσαν ἐταῖραι ἐν τῷ
 στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐέβαινε καὶ οἱ σὺν ἐκείνῳ ὁ δὲ Ξενο-
 φῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κρά-
 τος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν
 Ἀρμενίων ὄρη· προσποιούμενος ταύτῃ διαβάς ἀποκλείσειν τοὺς
 παρὰ τὸν ποταμόν ἰππεῖς. 21. Οἱ δὲ πολέμοι ὀρῶντες μὲν τοὺς
 ἀμφὶ Χειρίσοφον εὐπειῶς τὸ ὕδωρ περῶντας, ὀρῶντες δὲ τοὺς ἀμφὶ
 Ξενοφῶντα θεόντας εἰς τοῦμπαλιν, δεισάντες μὴ ἀποκλεισθεῖσαν
 φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω.
 Ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22.
 Λόχιος δὲ ὁ τὴν τάξιν ἔχων τῶν ἰππέων καὶ Αἰσχίνης ὁ τὴν τάξιν
 ἔχων τῶν πελιαστῶν τῶν ἀμφὶ Χειρίσοφον ἐπεὶ ἐώρων ἀνὰ κράτος
 φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβῶων μὴ ἀπολείπεσθαι
 ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ ἐπεὶ διέβη,
 τοὺς μὲν ἰππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας

ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινον ἐπὶ τοὺς ἄνω πολεμίους. Οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν ἰππέας φεύγοντας, ὁρῶντες δὲ ὀπλίτας σφίσι ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δὲ ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στρατεύμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον κατιβαίνοντες ὡς ἐπιθησόμενοι τοῖς τελευταίοις. 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξει ἔλαβε τῶν σκενοφόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα. 26. Καὶ τὰ μὲν σκενοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὄπλα ἔθετο· καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδούχων ἵεναι, οὐραγούς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.

27. Οἱ δὲ Καρδοῦχοι ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου φιλουμένους καὶ ὀλίγους ἤδη φαινομένους, θᾶπτον δὴ ἐπήεσαν φθάσ τινὰς ἄδοντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελιαστάς καὶ σφενδοήτας καὶ τοξότας καὶ κελεύει ποιεῖν ὅ τι ἂν παραγγέλλῃ. 28. Ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μῆναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ' ἔρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκλισμένους τοὺς ἀκορτιστάς καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὴν σφενδὴν ἐξικνήσῃ καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν ἀεὶ εἰς τοὺς πολεμίους· ἐπειδὴν δὲ ἀναστρέψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτῆς σημίῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρῳ ἡγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχε, ὡς μὴ ἐμποδίζεῖν ἀλλήλους· ὅτι οὗτος ἀριστος ἔσοιτο ὅς ἂν πρῶτος ἐν τῷ πέραν γένηται.

30. Οἱ δὲ Καρδοῦχοι ὁρῶντες ὀλίγους ἤδη τοὺς λοιποὺς, πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ὄχοντο ἐπιμελησόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δὲ ἐταιρῶν, ἐνταῦθα δὴ ἐπέκειντο

θρασέως καὶ ἤρχοντο σφειδονῶν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὤρμησαν δρόμον ἐπ' αὐτούς· οἱ δ' οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι, ὡς μὲν ἐν τοῖς ὄρεσιν, ἰκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἰκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλλιγχιτής· καὶ οἱ μὲν πολέμοι ἔφευγον πολὺ ἔτι θᾶπτον· οἱ δ' Ἕλληνες τὰ ἐναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντίσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὕστερον τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

CAP. IV.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορευθῆσαν διὰ τῆς Ἀρμενίας πεδίον ἄπαν καὶ λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλη τε ἦν καὶ βασιλείον εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν, ἐπιτίθεται δ' ἦν δαυιλῆ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν δύο παρασάγγας δέκα μέχρις ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμὸν. Οὗτος δ' ἦν μέγας μὲν οὐ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. 4. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. Ὑπαρχος δ' ἦν αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος· καὶ ὅποτε παρείη, οὐδεὶς ἄλλος βασιλεῖα ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. Οὗτος προσήλασεν ἰππέας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλοι. 6. Ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτίθεται ὅσων δέοιντο. Ἐδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν τρεῖς διὰ πεδίου παρα-

σάγγας πεντεκαίδεκα· καὶ Τηρίβαζος παρηκολούθει ἔχων τῆρ ἐν τούτῳ δύναμιν ἀπέχων ὡς δέκα σταδίους· καὶ ἀφίκοιτο εἰς βασιλείαν καὶ κόμας περίξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. 8. Στρατοπεδενομέτων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιῶν πολλή· καὶ ἔωθεν ἔδοξε διασκηρῆσαι τὰς τάξεις καὶ τοὺς στρατηγούς κατὰ τὰς κόμας· οὐ γὰρ ἐώρων πολέμιον οἰδένα καὶ ἀσφαλὲς εἶδει εἶνα διὰ τὸ πλῆθος τῆς χιόνος. 9. Ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἰερεῖα, σῖτον, οἴνους παλαιούς ἐνώδεις, ἀσταγίδας, ὄσπρια παντοδαπά. Τῶν δὲ ἀποσκεδαννένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν στρατεύματα καὶ νύκτωρ πολλὰ πυρὰ φαίνοντο. 10. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηροῦν, ἀλλὰ συναγαγεῖν τὸ στρατεύμα πάλιν. Ἐντεῦθεν συνῆλθον· καὶ γὰρ εἶδοκει διαιθριάζειν. 11. Νυκτερερόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιῶν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἢ χιῶν· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένωι γὰρ ἀλεινὸν ἦν ἢ χιῶν ἐπιπεπτωκυῖα ὅτω μὴ παραρόυειη. 12. Ἐπεὶ δὲ Ξεροφῶν ἐτόλμησε γυμνὸς ὦν ἀναστὰς σχίζειν ξύλα, τάχ' ἀν' ἀναστὰς τῆς καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχισεν. 13. Ἐκ δὲ τοῦτον καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· πολὺ γὰρ ἐνταῦθα εἰρίσκετο χρίσμα, ὃ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησάμιον καὶ ἀμυγδάλιον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εἰρίσκετο.

14. Μετὰ ταῦτα εἶδοκει πάλιν διασκηρῆτέον εἶναι εἰς τὰς κόμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ πρότερον ἀπήεσαν τὰς οἰκίας ἐνέπρησαν ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηροῦντες. 15. Ἐντεῦθεν ἔπεμψαν τῆς νυκτὸς Δημοκράτην Τεμενίτην ἄνδρας δόντες ἐπὶ τὸ ὄρη, ἐνθα ἔφασαν οἱ ἀποσκεδαννέμενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ εἶδοκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. 16. Πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ σάγαριν ὄϊανπερ καὶ αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ ποδαπὸς εἶη, Πίρσης μὲν ἔφη εἶναι, πορεύεσθαι δὲ ἀπὸ τοῦ Τηρίβαζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δ'

ἡρώτων αὐτὸν τὸ στράτευμα ὅποσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν ὅτι Τηρίβαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς ἤπερ μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἕλλησιν.

19. Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στρατευμα συναγαγεῖν· καὶ εὐθὺς, φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο, ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπίστας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφρουγον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἢ Τηρίβαζον ἐάλω καὶ ἐν αὐτῇ κλίβαι ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. 22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοὶ, ἔδοκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις. Καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήεσαν καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

CAP. V.

1. Τῇ δ' ὑστεραίᾳ ἔδοκει πορευτέον εἶναι ὅπη δύναντο τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ καταλαβεῖν τὰ στενά. Συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τηρίβαζος κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον αὐτὸν βροχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄνεμος βορρῶς ἐναντίος ἔπρει, παντάπασιν ἀποκαίων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. 4. Ἐνθα δὴ τῶν μάντιων τις εἶπε σφαγιάζεσθαι τῷ ἀνέμῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφα

νῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόρος τὸ βάθος ὀργυρία· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπόλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντι. 5. Διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλὰ· οἱ δὲ ὀψὲ προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλοι ἤκοντες καὶ πῦρ καίοντες οὐ προσέσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυρὸς ἢ ἄλλο τι ὧν ἔχοιεν βρωτόν. 6. Ἐνθα δὴ μετεδίδουσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηρομένης τῆς χιόρος βόθροι ἐγίγνοντο μεγάλοι ἕστε ἐπὶ τὸ δάπεδον· αὐτὴ δὲ παρῆν μετρεῖν τὸ βάθος τῆς χιόρος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὄλην ἐπορεύοντο διὰ χιόρος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξενοφῶν δὲ ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἠγροῖε ὅ τι τὸ πάθος εἴη. 8. Ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμῶσι καὶ ἕαν τι φάγωσιν ἀναστήσονται, περιῶν περὶ τὰ ὑποζύγια, εἴ ποῦ τι ὀρήνη βρωτόν, διεδίδου καὶ διέπεμπε διδόντας τοὺς δευταμένους παρατρέχειν τοῖς βουλιμῶσιν. Ἐπειδὴ δὲ τι ἐμγάγοιεν, ἀνίστατο καὶ ἐπορεύοντο. 9. Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κρέμας πρὸς κώμην ἀφικνεῖται, καὶ ἰδρσορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ γυναικας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 10. Αὗται ἡρώτων αὐτοὺς τίνες εἴεν. Ὁ δὲ ἐρηγηδὺς εἶπε Περσιστὶ ὅτι παρὰ βασιλέως πορεύοιτο πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπίχοι ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὀψὲ ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρμα ὧν ταῖς ἰδρσοφύροις. 11. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσειν τὴν ὁδὸν ἐνυκτέρευσαν ἄσιτοι καὶ ἄνεν πυρὸς· καὶ ἐνταῦθά τινες ἀπόλωτο τῶν στρατιωτῶν. 12. Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἱ τε διεσφραγμένοι ὑπὸ τῆς χιόρος τοὺς ὀφθαλμοὺς οἱ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. 13. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόρος εἰ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύετο· τῶν δὲ ποδῶν, εἰ τις κινούτο καὶ μηδέποτε ἡσυχίαν ἔχοι καὶ εἰ τὴν νύκτα ὑπολύειτο

14. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντε εἰς τοὺς πόδας οἱ ἰμάτες καὶ τὰ ὑποδήματα περιεπήγνυτο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβατῖναι αὐτοῖς πεποιημένοι ἐκ τῶν γεοδάριων βοῶν. 15. Διὰ τὰς τοιαύτας οἶν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλειοσέναι αὐτόθι τὴν χιόνα, εἶκαζον τετηκέναι· καὶ τετήκει διὰ κρήνην τινὰ ἢ πλησίον ἦν ἀτμίζουσα ἐν τάλῃ. Ἐνταῦθα ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύεσθαι. 16. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας ὡς ἤσθετο, εἶδε τοὺς αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμοι συνελεγμένοι· καὶ τελευτῶν ἐχαλέπαιεν. Οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κρείτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῶν θοοῦ βῶ, ἀμφὶ ὧν εἶχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες ἄτε ἠγαιόντες ἐξαναστάντες ἴδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγάντες ὅσον ἠδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἐκρουσαν. Οἱ δὲ πολέμοι δέισαντες ἦκαν ἐαντοὺς κατὰ τῆς χιόρος εἰς τὴν τάλην καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενοῦσιν ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπ' αὐτοὺς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόρος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. 20. Οἱ δ' ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παριῶν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στρατέυμα. 21. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠγλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἀδειπτοί, φυλακὰς οἷας εἰδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προΐεσθαι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κόμης σκευομένων πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦντας τούτοις παρέδωσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κόμῃ, ἔνθα Χειρίσοφος ἠγλίζετο. 23. Ἐπεὶ δὲ

συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κόμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενον, οἱ δὲ ἄλλοι, διαλαχόντες ὡς ἐώρων κόμας ἐπορεύοντο, ἕκαστοι τοὺς ἐαυτῶν ἔχοντες.

24. Ἐνθα δὲ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίε-
ται αὐτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κόμην ἦν
εἰλίχχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον τοὺς κομήτας καὶ
τὸν κομάρχην· καὶ πώλους εἰς δασμὸν βασιλεῖ τρεφομένους ἐπιτα-
καίδεκα· καὶ τὴν θυγατέρα τοῦ κομάρχου, ἐννάτην ἡμέραν γεγα-
μημένην· ὁ δὲ ἀνὴρ αὐτῆς λαγῶς ἄχετο θηράσων, καὶ οὐκ ἦλω ἐν
ταῖς κόμαις. 25. Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα
ὡσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίοις
ὄρνυται, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς
οἰκίαις ἦσαν αἴγες, οἴες, βόες, ὄρμιθες, καὶ τὰ ἔκγονα τούτων· τὰ
δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφοντο. 26. Ἦσαν δὲ καὶ πυροὶ
καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κριθίνος ἐν κρατῆρσιν· ἐνήσαν δὲ
καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μεί-
ζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. 27. Τούτους δ' ἔδει,
ὅποτε τις διψῆ, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάνν ἄκρατος
ἦν, εἰ μή τις ὕδωρ ἐπιχέοι· καὶ πάνν ἠδὲ συμμαθόντι τὸ πόμα ἦν.

28. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κόμης ταύτης σὺν
δειπνον ἐποίησατο καὶ θαρσύνει αὐτὸν ἐκέλευε, λέγων ὅτι οὔτε τῶν
τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτη-
δείων ἀπίασιν, ἦν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται
ἔστ' ἂν ἐν ἄλλῳ ἔθρει γένωνται. 29. Ὁ δὲ ταῦτα ὑπισχεῖτο, καὶ
φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος. Ταύτην
μὲν οὖν τὴν νύκτα διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν
ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κομάρχην
καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. 30. Τῇ δ' ἐπιούσῃ ἡμέ-
ρα Ξενοφῶν λαβὼν τὸν κομάρχην πρὸς Χειρίσοφον ἐπορεύετο.
ὄπου δὲ παρῖοι κόμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κόμαις καὶ κα-
τελάμβανε πανταχοῦ εὐνοχομένους καὶ εὐθυμουμένους, καὶ οὐδα-
μόθεν ἀφίεσαν πρὶν παραθεῖναι αὐτοῖς ἄριστον· 31. οὐκ ἦν δ'
ὄπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνια, ἐρίφια,
χοίρεια, μόσχεια, ὄρνίθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρίνοις
τοῖς δὲ κριθίνοις. 32. Ὅποτε δὲ ἡμεῖς φιλοφρονούμενός τινι βούλοιο

τροπιεῖν, εἰλεκεν ἐπὶ τὸν κρατῆρα· ἐνθεν ἐπικύψαντα ἔδει ῥοφοῦντα πίνειν ὡσπερ βοῦν. Καὶ τῷ κωμαύρχῃ ἐδίδοσαν λαμβάνειν ὃ τι θούλοιο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο· ὅπου δὲ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν ἀεὶ ἐλάμβανεν.

33. Ἐπεὶ δὲ ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κἀκαίρους σκηνοῦντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὡσπερ ἐνεοῖς ὃ τι δεοὶ ποιεῖν. 34. Ἐπεὶ δὲ ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξεροφῶν, κοινῇ δὲ ἀνηρώτων τὸν κωμαύρχην διὰ τοῦ περσιζόντος ἐρμηνεύς τις εἶη ἡ χώρα. Ὁ δ' ἔλεγεν ὅτι Ἀρμενία. Καὶ πάλιν ἠρώτων τίνι οἱ ἵπποι τρέφονται. Ὁ δ' ἔλεγεν ὅτι βουσιεὶ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χύλβας, καὶ τὴν ὁδὸν ἔφραζεν ἢ εἶη. 35. Καὶ αὐτὸν τότε μὲν ᾤχετο ἄγων ὁ Ξεροφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον δίδωσι τῷ κωμαύρχῃ ἀναθρέψαντι καταθῆσαι, ὅτι ἤκουσεν, αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου, δεδιώς μὴ ἀποθάνῃ· ἐνεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πώλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἑκάστῳ πῶλον. 36. Ἦσαν δ' οἱ ταύτη ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. Ἐνταῦθα δὲ καὶ διδάσκει ὁ κωμαύρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστροῦς.

CAP. VI.

1. Ἐπεὶ δὲ ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρίσοφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμαύρχῃ, πλὴν τοῦ υἱοῦ ἄρτι ἠβάσκοντος. Τοῦτον δ' Ἐπισθένει Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως εἰ καλῶς ἡγήσοιτο ἔχων καὶ τοῦτον ἀπίοι. Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ ἀναξεύξαντες ἐπορεύοντο. 2. Ἠγεῖτο δ' αὐτοῖς ὁ κωμαύρχης λελυμένος διὰ χιόνος. Καὶ ἤδη τ' ἦν ἐν τῷ τρίτῳ σταθμῷ καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κόμας ἦγεν. Ὁ δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. Ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδησε δ' οὐ. 3. Ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδρὰς ᾤχετο κατα-

λιπὼν τὸν εἶόν· Τοῦτό γε δὴ Χειρισόφω καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ ἠράσθη τε τοῦ παιδὸς καὶ οἴκαδε κοιίσας πιστοτάτῳ ἐχρῆτο.

4. Μετὰ τοῦτο ἐπορεύθησαν ἐπὶ σταθμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμὸν, εὖρος πλεθριαῖον. 5. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπῆντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. 6. Χειρισόφος δὲ ἐπεὶ κατεῖδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων ὡς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρως ἄγων πλησιάσῃ τοῖς πολεμίσι· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. 7. Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφυλάκες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε·

Οἱ μὲν πολέμοι, ὡς ὀραῖτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους. ὦρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δὲ γε, ἔφη ὁ Κλεάτωρ, δοκεῖ, ἐπὶν τάχιστα ἀριστίσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἵεναι ἐπὶ τοὺς ἄνδρας. Εἰ γὰρ διατρέψομεν τὴν τήμερον ἡμέραν, οἳ τε τῶν ὀρῶντες ἡμᾶς πολέμοι θαρσάλευότεροι ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρρόντων πλείους προσγενέσθαι.

10. Μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γιγνώσκω· εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχοίμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτο μοι δοκεῖ σκεπτότερον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν ἀλλ' ἢ κατὰ ταύτην τὴν ὁδόν· πολὺ οὖν κρείττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας ἢν διτωμέθα μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺ γὰρ ῥᾶον ὄρθιον ἀμαχεῖ ἵεναι ἢ ὁμαλὲς ἐνθεν καὶ ἐνθεν πολεμιῶν ὄντων· καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ ποδῶν ὀρώητις ἢ μεθ' ἡμέραν μαχοίμενος· καὶ ἢ τραχεῖα τοῖς ποσὶν ἀμαχεῖ

ἰούσιν εὐμενεστέρα ἢ ὀμαλή τὰς κεφαλὰς βαλλομένοις. 13. Καὶ κλέψαι οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἔξδὸν μὲν νυκτὸς ἵεναι, ὡς μὴ ὀραῖσθαι· ἔξδὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν παρέχειν. Δοκοῦμεν δ' ἂν μοι ταύτη προσποιούμενοι προσβάλλειν ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμοι. 14. Ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; Ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους ὅσοι ἐστέ τῶν ὁμοίων εὐθύς ἐκ παίδων κλέπτειν μελετᾶν· καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. 15. Ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρῶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστὶν ἔαν ληφθῆτε κλέπτοντες μαστιγοῦσθαι. Νῦν οὖν μάλα σοι καιρὸς ἐστὶν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πολλὰς πληγὰς λάβωμεν.

16. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κἀγὼ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κράτιστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται· ὥστε ὦρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. 17. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφυλάκας ἔχων ἐπειδὰν δειπνήσωμεν ἵεναι καταληφόμενος τὸ ὄρος. Ἐγὼ δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐφεπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· καὶ τούτων πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμετα· αἰξὶ καὶ βουσίῃ· ὥστε ἐάνπερ ἄπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἐστὶν. 18. Ἐλπίζω δὲ οὐδὲ τοὺς πολεμίους μενεῖν ἔτι ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. 19. Ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σὲ ἵεναι καὶ λείπειν τὴν ὀπισθοφυλακίαν; ἀλλ' ἄλλους πέμψον, ἂν μὴ τινες ἐθέλουσιν φραίνωνται. 20. Ἐκ τούτου Ἀριστάννος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων καὶ Ἀριστέας Χίος γυμνήτας καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἰποῖσαντο ὅποτε ἔχοιεν τὰ ἄκρα πρὸς αἰεὶν πολλά. Ταῦτα συνθέμενοι ἡρίστων. 21. Ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτη προσάξειν.

22. Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες

ᾤχοντο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δ' ἄλλοι αὐτοῦ ἀνιπαιοντο. Οἱ δὲ πολέμιοι ὡς ἤσθηοντο ἐχόμενον τὸ ὄρος, ἐρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ τυκτός. 23. Ἐπειδὴ δὲ ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμετος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαμβάνοντες κατὰ τὰ ἄκρα ἐπίεσαν.

24. Τῶν δ' αὖ πολέμιων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπὴντα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλοις συμμιγνύουσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἐώρων ἠττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέροντα δὲ πάμπολλα ἐλίγηθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποιοῦν. 27. Ὡς δ' ἀνέβησαν, θύσαντες καὶ τροπαιοὺς στυγόμενοι κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

CAP. VII.

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ᾔκουσιν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. Ἐπει δὲ ἀφίκοντο εἰς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθύς ἤκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῆει καὶ αὐθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλω. 3. Ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἤκατε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληφόμεθα τὸ χωρίον.

4. Ἐνταῦθα δὴ κοινῇ ἐβουλευόντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος τί τὸ κολῶν εἶη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· Ἀλλὰ οὐκ αὕτη πάροδος ἐστὶν ἢν ὀρεῖς· ἔταν δὲ τις ταυτη πειράται

παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχοῦσης πέτρας· ὃς δ' ἂν καταληφθῆ, οὕτω διατίθεται. Ἄμα δ' ἔδειξε συντετριμμένους ἰνθρώπους καὶ σκέλη καὶ πλευράς. 5. Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους· καὶ τούτων δύο ἢ τρεῖς ὠπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὀρᾷς, σχεδὸν τρία ἡμίπλευθρά ἐστιν ὃ δεῖ βαλλομένους διελθεῖν. Τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλευθρον, ὃ δεῖ ὅταν λωφῆσωσιν οἱ λίθοι παραδραμεῖν. 7. Ἄλλ' εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἶη· θάττον γὰρ ἀναλώσουσι τοὺς λίθους. Ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται ἢ δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον ἢ βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλιμάχος Παρόράσιος λοχαγός· (τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ·) οἱ δὲ ἄλλοι λοχαγοὶ ἔμμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἑβδομήκοντα, οὐκ ἀθρόοι ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώννμος Μεθυδριεὺς καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἕνα λόγον. 10. Ἐνθα δὴ καὶ Καλλιμάχος μηχανᾷται τι· προέτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλεόν ἢ δέκα ἄμαξαι πετρῶν ἀνηλίσκοντο. 11. Ὁ δὲ Ἀγασίας ὡς ὀρᾷ τὸν Καλλιμάχον ἅ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὕτε τὸν Ἀριστώννμον πλησίον ὄντα παρακαλέσας οὕτε Εὐρύλοχον τὸν Λουσιεῖα ἐταίρους ὄντας οὕτ' ἄλλον οὐδένα χωρεῖ αὐτὸς, καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλιμάχος ὡς εἶωρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἴτιος· ἐν δὲ τουτῷ παρέθει αὐτοὺς Ἀριστώννμος Μεθυδριεὺς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεὺς· πάντες γὰρ οὗτοι ἀντεπειοῦντο ἀρετῆς καὶ διη-

γωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον· Ὡς γὰρ ἄπαξ εἰσέδρομον, οἶδεις πέτρος ἄνωθεν ἠρέχθη. 13 Ἐνταῦθα δὲ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες ῥίπτουσαι τὰ παιδία εἴτα καὶ ἐαυτὰς ἐπικατεῤῥόπτουν· καὶ οἱ ἄνδρες ὡσαύτως. Ἐνθα δὲ καὶ Αἰνείας Στυμφάλιος λοχαγὸς ἰδὼν τινα θεόντα ὡς ῥίψοντα ἐαυτὸν στολὴν ἔχοντα καλὴν ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δ' αὐτὸν ἐπισπᾶται, καὶ ἀμφότεροι ὄχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανοι. Ἐντεῦθεν ἄνθρωποι μὲν πάνν ὀλίγοι ἐλίφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλίβων σταθμοὺς ἐπὶ παρασάγγας πενήκοντα. Οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λιθοῦς μέχρι τοῦ ἦτρον, ἀντὶ δὲ τῶν πτερόγων σπάτια πνευὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κνηρδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυλήην Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο· καὶ ἀποτίμνοντες ἄν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο· καὶ ἦδον καὶ ἐχόρειον ὅποτε οἱ πολέμοι αὐτοῖς ὄψεσθαι ἔμελλον· εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πηχῶν μίαν λόγχην ἔχον. Οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· 17. ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἶποντο ἀεὶ μαχόμενοι· ὄχον δὲ ἐν τοῖς ὄχρησι· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετρώφισαν τοῖς κτήρεσιν ἃ ἐκ τῶν Ταύχων ἔλαβον. 18. Ἐκ τούτου οἱ Ἕλληνες ἀγίζοντο ἐπὶ τὸν Ἀρπασον ποταμὸν, εἶρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίου εἰς κόμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεισιτίσαντο.

19. Ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην· ἣ ἐκαλεῖτο Γυνυίας. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἐαυτῶν πολιμίας χώρας ἄγοι αὐτούς. 20. Ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὄθει ὄφονται θάλατταν· εἰ δὲ μὴ, τεθνήσκει ἐπηγγέλλετο. Καὶ ἰγούμενος ἐπειδὴ ἐνέβαλεν εἰς τὴν ἐαυτοῖς πολιμίαν, παρεκελεύετο αἰθεῖν καὶ φθεῖρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εἰννοίας. 21. Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῆ πέμπτη ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήγγης.

Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατεῖδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, ᾗθήθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τε τινας καὶ ἐξώρθησαν ἐνέδραν ποιησάμενοι· καὶ γέροα ἔλαβον δασειῶν βοῶν ὠμοβόεια ἀμφὶ τὰ εἰκοσιν.

23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγένετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶ μείζων ἐγγιγνέτο ἢ βοὴ ὅσῳ δὴ πλείους ἐγένοντο, ἐδόκει δὴ μεῖζόν τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβάς ἐφ' ἵππον καὶ Λύκον καὶ τοὺς ἰππέας ἀναλαβὼν παρεβόηθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν Θάλαττα θάλαττα καὶ παρεγγυώντων. Ἐνθα δὴ ἔθεον ἄπαρτες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς δακρύοντες. Καὶ ἐξαπίνης ὅτου δὴ παρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν. 26. Ἐνταῦθα ἀνέτιθεσαν δευράτων πλήθος ὠμοβοσείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέροα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέροα καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσιν, δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ γιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δασεικούς δέκα· ἥτις δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δείξας αὐτοῖς οὗ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πορεύονται εἰς Μακρῶνας, ἐπεὶ ἐσπέρα ἐγένετο, ὄχετο τῆς νυκτὸς ἀπιών.

CAP. VIII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρῶνων σταθμούς τρεῖς παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠρίζε τὴν τῶν Μακρῶνων χώραν καὶ τὴν τῶν Σκυθικῶν. 2. Εἶχον δ' ὑπερδέξιον χωρίον οἷον χαλεπώτατον καὶ ἐξ ἀοιστεῶς ἄλλον ποταμὸν εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων δι' οὗ εἶδει διαβῆραι. Ἦν δὲ οὗτος δασὺς δένδροισι παχέσι μὲν οὐ, πν-

κνοις δέ. Ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. 3. Οἱ δὲ Μάκρωνες ἔχοντες γέφυρα καὶ λόγγας καὶ τριχίτους χιτῶνας καταρτιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἐρύπιοντο· ἐξικνοῦντο δὲ οὐ οἶδ' ἔβλαπτον οὐδέν.

4. Ἐνθα δὲ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ Ἀθήνησι γάσκων δεδουλεγκέναι, λέγων ὅτι γιγνώσκω τὴν φωνὴν τῶν ἀνθρώπων. Καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ, εἰ μή τι κωλύει ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἄλλ' οὐδὲν κωλύει, ἔφη· ἔλλα διαλέγον καὶ μάθε πρῶτον αὐτῶν τίς ἐσίν. Οἱ δ' εἶπον ἰσότησαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτοὺς τί ἀντιτετάχεται, καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι. 6. Οἱ δ' ἀπεκρίναντο· Ὅτι καὶ ἡμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀγικέσθαι. 7. Ἡρώτων ἐκεῖνοι εἰ δοῖεν ἂν τούτων τὰ πιστά. Οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδούσιν οἱ Μάκρωνες βαρβαρικὴν λόγγην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύρατο ἡμρότεροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν ὡς διαβιβάσοντες ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἕλλησιν· καὶ ἀγορὰν οἷαν ἐδύνατο παρεῖχον· καὶ διήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλγων ὄρια κατέστησαν τοὺς Ἕλληνας. 9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλγοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάζαντο κατὰ φάλαγγα ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλεύεσθαι συλλεγεῖσιν ὅπως ὡς κάλλιστα ἀγωνιοῦνται. 10. Ἐλεξεν οὖν Ξενοφῶν ὅτι δοκεῖ παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς τῇ μὲν γὰρ ἄνοδον τῇ δὲ εἴοδον εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο ἀθυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διασπασμένην ὀρῶσιν. 11. Ἐπειτα ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιτετεύσουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περιτοῖς χρήσονται ὅ τι ἂν βούλωντο· ἐὰν δ' ἐπὶ ὀλίγων τεταγμένοι ἴωμεν,

οὐδὲν ἂν εἴη θαναμαστόν εἰ διακοπεῖη ἡμῶν ἢ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων συμπεσόντων· εἰ δέ πη τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. 12. Ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους τε οὔτεον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους ἄγοντες οἱ κρείτιστοι ἡμῶν πρῶτοι προσίασιν, ἣ τε ἂν εὐοδον ἢ ταίτη ἕκαστος ἄξει ὁ λόχος. 13. Καὶ εἰς τε τὸ διαλεῖπον οὐ ῥᾶδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥᾶδιον ἔσται λόχον ὀρθιον προσιόντα. Ἐάν τε τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει· ἦν τε εἰς πη θυνηθῆ τῶν λόχων ἐπὶ τὸ ἄζρον ἀναβῆναι, οὐδεὶς μηκέτι μείνη τῶν πολεμίων. 14. Ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις· Ἄνδρες, οὗτοί εἰσιν οὓς ὀραῖτε μόνοι ἔτι ἡμῶν ἐμποδὼν τὸ μὴ ἦδη εἶναι ἔνθα πάλαι ἐσπεύδομεν· τούτους ἦν πως δυνώμεθα καὶ ὤμους δεῖ καταπραγεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῆ ἐποίησαντο, τοὺς μὲν τοῦ εὐώνυμον ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους. 16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὔχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. Καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο· 17. οἱ δὲ πολέμοι ὡς εἶδον αὐτούς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον διεπᾶσθησαν, καὶ πολὺ τῆς ἑαυτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. Ἰδόντες δὲ αὐτούς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταὶ, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνᾶν, νομίσαντες φεῖγειν ἀπὸ κρείτους ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. 19. Οἱ δὲ πολέμοι ὡς ἤρξαντο θεῖν, οὐκ ἐτι ἔστησαν, ἀλλὰ φυγῆ ἄλλος ἄλλῃ ἐτάραπετο. Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ ταπιτήδεια πολλὰ ἐχούσαις

20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὅ τι καὶ ἐθαύμασαν· τὰ δὲ σμῆνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονες τε ἐγίγνοντο καὶ ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἴστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσι ἐφέκεσαν· οἱ δὲ πολὺ μαινομένοις· οἱ δὲ καὶ ἀποθνήσκουσι. 21. Ἐκείντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς γεγεννημένης, καὶ πολλὴ ἦν ἀθυμία. Τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν πον ὦραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίστατο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἐπὶ τὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα οἴκου μῆνη, ἐν τῷ Εὐξείνῳ Πόντῳ Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμας. 23. Κατεῦθεν ὀρμώμενοι ἐλήξοντο τὴν Κολχίδα. Ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἑλληνας καὶ ξένια ἔδωσαν βοῦς καὶ ἄλφριτα καὶ οἶνον. 24. Ἰδιεπράττειτο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν ἦν εὐξάντο παρεσκευάζοντο. Ἦλθον δὲ αὐτοῖς ἱεροὶ βόες ἀποθῦσαι τῷ Διὶ τῷ Σωτήρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις δὲ θεοῖς ἅ εὐξάντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ἄρει ἐνθαπερ ἐσκήρουν· εἴλοντο δὲ Δρακόντιον Σπαρτιάτην, (ὃς ἔφρυγε παῖς ἔτι ὢν οἰκοθεν, παῖδα ἄκων κατακτανῶν ξυήλη πατάξας,) δρόμον τε ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι.

26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωσαν τῷ Δρακόντιῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπον τὸν δρόμον πεποικῶς εἶη. Ὁ δὲ δεῖξας οὐπερ ἐστηκότες ἐτύγγανον, Οὐτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπον ἄν τις βούληται. Πῶς οὖν, ἔφρασαν, δυνήσονται παλαιεῖν ἐν σκληρῷ καὶ δασεῖ οὕτω; Ὁ δὲ εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. 27. Ἡγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλεῖστοι, δόλιχον δὲ Κρηῖτες πλείους ἢ ἐξήκοντα ἔθειον· πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι. Καὶ καλὴ θεία ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἅτε θεωμένων τῶν ἐταίρων πολλὴ σιλονεκία ἐγένετο. 28. Ἐθειον δὲ καὶ ἵπποι· καὶ ἔδει

αὐτοὺς κατὰ τοῦ προνοῦς ἐλάσαντας ἐν τῇ θαλάττῃ ἀναστρέφαν-
τας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ
ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύ-
οντο οἱ ἵπποι. Ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις
ἐγίγνετο αὐτῶν

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ε.

CAP. I.

ἜΟΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρον ἔπραξαν οἱ Ἕλλη-
 νες καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρις ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξεί-
 νῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοντο, καὶ
 ὡς ἀπέθυσαν ἅ εὐξάντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν
 γῆν ἀφίκοιτο, ἐν τῷ πρόσθεν λόγῳ δεδιγῶται. 2. Ἐκ δὲ τούτου
 συνελθόντες ἐβουλεύοντο περὶ τῆς λοιπῆς πορείας. Ἀρέστη δὲ
 πρῶτος Ἀντιλέων Θούριος, καὶ ἔλεξεν ὧδε· Ἐγὼ μὲν τοίνυν, ἔφη,
 ὦ ἄνδρες, ἀπείρηκα ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων
 καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακῆς φυλάττων καὶ μαχό-
 μενος· ἐπιθυμῶ δὲ ἤδη πανσάμενος τούτων τῶν πόρων, ἐπεὶ θάλατταν
 ἔχομεν, πλεῖν τὸ λοιπὸν καὶ ἐκταθεῖς ὥσπερ Ὀδυσσεὺς καθεύδων
 ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται
 ἀνεθορύβησαν ὡς εὖ λέγοι· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ
 παρόντες. Ἐπειτα δὲ Χειρίσοφος ἀρέστη καὶ εἶπεν ὧδε. 4. Φί-
 λος μοι ἔσμι, ὦ ἄνδρες, Ἀναξίβιος, ναυαρχῶν δὲ καὶ τυγχάνει.
 Ἦν οὖν πέμπητέ με, οἴομαι ἂν ἔλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα
 τὰ ἡμᾶς ἄξοντα. Ὑμεῖς δ' εἴπερ πλεῖν βούλεσθε, περιμένετε ἔστ'
 ἂν ἐγὼ ἔλθω· ἤξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρατιῶται
 ἠσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα.

5. Μετὰ τούτων Ξενοφῶν ἀρέστη καὶ ἔλεξεν ὧδε· Χειρίσοφος
 μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενοῦμεν. Ὅσα μοι οὖν
 δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. 6. Πρῶτον μὲν
 τὰ ἐπιτήδεια δεῖ προῖξασθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορά ἐ-
 στίν ἰκανὴ οὔτε ὅτου ὠνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισίν· ἡ δὲ
 χώρα πολεμία· κίνδυνος οὖν πολλὸν ἀπὸλλυσθαι, ἢν ἀμελῶς τε

καὶ ἀφυλάκτως πορεύησθε ἐπὶ τὰ ἐπιτήδεια. 7. Ἀλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σῶζησθε· ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. 8. Ἔδοξε ταῦτα. Ἔτι τοίνυν ἀκούσατε καὶ τὰδε. Ἐπὶ λείαν γὰρ ὑμῶν ἐκπορεύονται τινες. Οἶομαι οὖν βέλτιον εἶναι ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξίεναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλήθος εἰδῶμεν τῶν ἐξιόντων καὶ τῶν μενόντων καὶ συμπαρασκευάζωμεν ἴάν τι δέη· καὶ βοηθῆσαι τισι καιρὸς ἢ, εἰδῶμεν ὅποι δεήσει βοηθεῖν· καὶ ἴάν τις τῶν ἀπειροτέρων ἐγχειρῇ τι ποιεῖν, συμβουλευόμενοι πειρώμενοι εἶδεναι τὴν δύναμιν ἐφ' οὓς ἂν ἴωσιν. Ἔδοξε καὶ ταῦτα. 9. Ἐννοεῖτε δὲ καὶ τόδε, ἔφη. Σχολὴ τοῖς πολεμίοις ληΐζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηνται δ' ἡμῶν. Φύλακας δὲ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι. Ἐὰν οὖν κατὰ μέρος μερισθέντες φυλάττωμεν καὶ σκοπῶμεν, ἤττιον ἂν δύναιτο ἡμᾶς θηροῦν οἱ πολέμοι. Ἔτι τοίνυν τὰδε ὁρᾶτε. 10. Εἰ μὲν ἠπιστάμεθα σαφῶς ὅτι ἤξει πλοῖα Χειρίσοφος ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὧν μέλλω λέγειν· νῦν δ' ἐπεὶ τοῦτ' ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. Ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε ἐν ἀφθονωτέροις πλενσοῦμεθα· ἐὰν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησόμεθα. 11. Ὅρω δ' ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα κατάγομεν καὶ φυλάττομεν αὐτὰ τὰ κηδάλια παραλυόμενοι ἕως ἂν ἱκανὰ τὰ ἄζοντα γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς οἷας δεόμεθα. Ἔδοξε καὶ ταῦτα. 12. Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὓς ἂν καταγάγωμεν ὅσον ἂν χρόνον ἡμῶν ἔνεκεν μένωσι, καὶ ναῦλον συνθέσθαι, ὅπως ὠφελῶντες καὶ ὠφελῶνται. Ἔδοξε καὶ ταῦτα. 13. Δοκεῖ τοίνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς ἃς δυσπόρους ἀκούομεν εἶναι ταῖς παρὰ θάλατταν οἰκουμέναις πόλεσιν ἐντεῖλαισθαι ὁδοποιεῖν· πείσονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῆναι.

14. Ἐνταῦθα δὲ ἀνέκραγον ὡς οὐ δέοι ὁδοιπορεῖν. Ὁ δὲ ὡς ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδὲν, τὰς δὲ πόλεις ἐκούσας ἔπεισεν ὁδοποιεῖν λέγων ὅτι θᾶττον ἀπαλλάσσονται ἢ εὐποροὶ γίνονται αἱ ὁδοί. 15. Ἔλαβον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπεζουντίων, ἣ ἐπέστησαν Δέξιππον Λάκωνα περιόικον.

Οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδράς ἤγετο ἔξω τοῦ Πόντου, ἔχων τὴν ναῦν. Οὗτος μὲν οὖν δίκαια ἔπαθεν ὕστερον· ἐν Θράκῃ γὰρ παρὰ Σεύθη πολυπραγμονῶν τι ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Λάκωτος. 16. Ἔλαβον δὲ καὶ τριακόντορον, ἣ ἔπεστάθη Πολυκράτης Ἀθηναῖος· ὃς ὅποσα λαμβάνοι πλοῖα κατήγευ ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν ἀγώγιμα εἴ τι ἦγον ἐξαιρούμενοι φύλακας καθίστασαν ὅπως σῶα εἴη· τοῖς δὲ πλοίοις ἐχρήσαντο εἰς παραγωγὴν. 17. Ἐν ᾧ δὲ ταῦτα ἦν ἐπ. λείαν ἐξήεσαν οἱ Ἕλληνες· καὶ οἱ μὲν ἐνετύχαρον οἱ δὲ καὶ οὐ. Κλεαίνετος δ' ἐξαγαγὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτὸς τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ

CAP. II.

Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε ἀπανθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν ἡγεμόνας τῶν Τραπεζουντιῶν ἐξάγει εἰς Δρίλας τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, αἵτε ἐκπεπιωκότες τῶν οἰκιῶν, πολλοὶ ἦσαν ἀθρόοι καὶ ὑπερεκάθητο ἐπὶ τῶν ἄκρων. 2. Οἱ δὲ Τραπεζούντιοι ὀπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ αὐτοῖς ἦσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἦγον, ὑφ' ὧν κακῶς ἔπασχον, εἰς χωρία τε ὄρεινά καὶ δύσβατα καὶ ἀνθρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

3. Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρῃ οἱ Ἕλληνες, ὅποια τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιπράντες ἀπήεσαν· καὶ οὐδὲν ἦν λαμβάειν εἰ μὴ ὕς ἢ βοῦς ἢ ἄλλο τι κτῆνος τὸ πῦρ διαπεφευγός. Ἐν δ' ἦν χωρίον μητρόπολις αὐτῶν. Εἰς τοῦτο πάντες συνεβούηκεσαν· περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταὶ προδραμόντες σιάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν διαβάντες τὴν χαράδραν ὄρωντες πρόβατα πολλὰ καὶ ἄλλα χρήματα προσέβαλλον πρὸς τὸ χωρίον. Συνείποντο δὲ καὶ δορυφόροι πολλοὶ οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους ἢ εἰς διςχιλίους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, (καὶ γὰρ τάφος ἦν περὶ αὐτὸ εὐρεῖα ἀναβεβλημένη καὶ σκόλοπος ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις πυκναὶ ξύλιναι πεποιημέναι,) ἀπιέναι

δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δ' οὐκ ἐδύναντο ἀποτρέχειν, (ἦν γὰρ ἐφ' ἐνὸς ἢ κατὰβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν,) πέμπουσι πρὸς Ξενοφῶντα, ὃς ἤγγειτο τοῖς ὀπλίταις. 7. Ὁ δ' ἐλθὼν λέγει ὅτι ἐστὶ χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν δυνάμεθα· ἰσχυρὸν γάρ ἐστιν· οὔτε ἀπελθεῖν ὀρέδιον· μάχονται γὰρ ἐπεξεληλυθότες καὶ ἡ ἀφοδος χαλεπή.

8. Ἀκούσας ταῦτα ὁ Ξενοφῶν προσαγαγὼν πρὸς τὴν χαράδραν τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα· αὐτὸς δὲ διαβάς σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν ὡς ἀλόγτος ἂν τοῦ χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, ἐλεῖν δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ χωρίον· καὶ ὁ Ξενοφῶν συνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντιες ἀποδεδειγμένοι ἦσαν ὅτι μάχη μὲν ἔσται τὸ δὲ τέλος καλὸν τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε διαβιβάσσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἅπαντας τοὺς πελταστὰς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. 11. Ἐπεὶ δ' ἤκον οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον ποιῆσαι τῶν λοχαγῶν ὡς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων οἱ πάντα τὸν χρόνον ἀλλήλους περὶ ἀνδραγαθίας ἀντεποιοῦντο. 12. Καὶ οἱ μὲν ταῦτα ἐποίουν· ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διηγκλωμένους ἵεναι, ὡς ὀπότεν σημήνη ἀκοντίζειν δεῖσον· καὶ τοὺς τοξότας ἐπιβεβλησθαι ἐπὶ ταῖς νευραῖς, ὡς ὀπότεν σημήνη τοξεύειν δεῖσον· καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηδεῖους ἔπεμπε τούτων ἐπιμεληθῆναι. 13. Ἐπεὶ δὲ πάντα παρεσκευάστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιούντες τούτων μὴ χείρους εἶναι πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ συνεώρων μηροειδῆς γὰρ διὰ τὸ χωρίον ἢ τάξις ἦν· 14. ἐπεὶ δ' ἐπαιάνισαν καὶ ἡ σάλπιγξ ἐφθέγγετο, ἅμα τε τῷ Ἐνναλίῳ ἠλάλαξαν καὶ ἔθεον δρόμφοι ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχοι, τοξεύματα, σφενδόνας καὶ πλεῖστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἱ καὶ πῦρ προσέφερον. 15. Ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμοι τὰ τε στανρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς καταθέμενοι τὰ ὄπλα ἐν χιτῶνι μονον ἀνέβησαν, καὶ ἄλλος ἄλλον εἶλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἠλώκει τὸ χωρίον, ὡς ἔδοκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ

οἱ ψιλοὶ εἰσδραμόντες ἤρπαζον ὅ τ' ἕκαστος εἰδύνατο· ὁ δὲ Ξενοφῶν στὰς κατὰ τὰς πύλας ὀπόσους εἰδύνατο κατεκώλυε τῶν ὀπλιτῶν ἕξω· πολέμοι γὰρ ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς.

17. Οὐ πολλοῦ δὲ χρόνου μεταξὺν γενομένου κραυγὴ τ' ἐγίγνετο ἔνδον καὶ ἔφευγον οἱ μὲν καὶ ἔχοντες ἅ ἔλαβον, τάχα δὲ τις καὶ τετρωμένος· καὶ πολλὸς ἦν ὠθισμὸς ἀμφὶ τὸ θύρετρα. Καὶ ἐρωτώμενοι οἱ ἐκπίπτοντες ἔλεγον ὅτι ἄκρα τέ ἐστιν ἔνδον καὶ οἱ πολέμοι πολλοὶ, οἱ παύουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους.

18. Ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα ἰέναι εἴσω τὸν βουλόμερόν τι λαμβάνειν. Καὶ ἵεντο πολλοὶ εἴσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἴσω ὠθοῦμενοι καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν.

19. Καὶ τὰ μὲν ἕξω τῆς ἄκρας πάντα διηρπάσθη καὶ ἔξεκομίσαντο οἱ Ἕλληνες· οἱ δ' ὀπλιταὶ ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τῆς ἐπὶ τὴν ἄκραν φέρουσαν.

20. Ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν εἰ οἷόν τ' εἴη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλῆς· ἄλλως δὲ πᾶν χαλεπὸν ἰδόκει εἶναι ἀπελθεῖν· σκοπομείοις δ' αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον.

21. Ἐνταῦθα παρεσκευάζοντο τὴν ἄσφοδον, καὶ τοὺς μὲν σταυροὺς ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος· κατέλιπον δὲ οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν.

22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν πολλοὶ γέρορα καὶ λόγχας ἔχοντες καὶ κνημῖδας καὶ κράνη Παγλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ.

23. ὥστ' οὐδὲ διώκειν ἀσφαλῆς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερούσας· καὶ γὰρ ξύλα μεγάλα ἐπερῴπτον ἄνωθεν, ὥστε χαλεπὸν ἦν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερὰ ἦν ἐπιούσα.

24. Μαχομένων δ' αὐτῶν καὶ ἀπορομένων θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάψαντος. Ὡς δ' αὕτη συνέπιπτεν ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν.

25. Ὡς δ' ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας· αἱ δὲ ξύλιναι ἦσαν· ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφευγοὶ οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκιῶν.

26. Οἱ δὲ κατὰ τὸ στόμα δὴ

ἔτι μόνοι ἐλύπουν καὶ δῆλοι ἦσαν ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὅσοι ἐτύγγανον ἔξω ὄντες τῶν βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἱκανὰ ἤδη ἦν, ἐνήψαν· ἐνήπτιον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὕτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ τύρσεις καὶ τὰ σταυρώματα καὶ τᾶλλα πάντα πλὴν τῆς ἀκρας.

28. Τῇ δ' ὑστεραίᾳ ἀπήεσαν οἱ Ἕλληνες ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πρᾶνῆς γὰρ ἦν καὶ στενὴ, ψευδενέδραν ἐποίησαντο. 29. Καὶ ἀνὴρ Μυσὸς τὸ γένος καὶ τοῦνομα τοῦτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενεν ἐν λασίῳ χωρίῳ καὶ προσηποιοῖτο τοὺς πολέμιους πειρᾶσθαι λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλκαῖ οὔσαι. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβοῦντο ὡς ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινε. Ἐπεὶ δὲ ἐδόκει ἤδη ἱκανὸν ὑπεληλυθῆναι τῷ Μυσῷ ἐσήμηρε φεῦγειν ἀνὰ κράτος· καὶ ὅς ἐξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρηῆτες, ἀλίσκεσθαι γὰρ ἔφρασαν τῷ δρόμῳ, ἐκπεσόντες ἐκ τῆς ὁδοῦ εἰς ἕλην κατὰ τὰς γάπας κυλινδούμενοι ἐσώθησαν· 32. ὁ Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέλαβον τετρωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξεύοντές τινες τῶν Κρητῶν. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες.

CAP. III.

1. Ἐπεὶ δὲ οὔτε Χειρίσοφος ἤκεν οὔτε πλοῖα ἱκανὰ ἦν οὔτε τα ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτεόν εἶναι. Καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνεβίβασαν καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη καὶ παιδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν· καὶ Φιλήσιον καὶ Σοφάριον τοὺς πρεσβυτάτους τῶν στρατηγῶν εἰςβιβάσαντες τούτων ἐκέλευον ἐπιμελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοποιουμένη ἦν. 2. Καὶ ἀφικνῶνται πορευόμενοι εἰς Κερασοῦντα τριταῖοι πόλιν Ἑλληνίδα ἐπὶ θα-

λάττη Σιωπέωι ἄποικον ἐν τῇ Κολχίδι χώρα. 3. Ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις ἐν τοῖς ὅπλοις ἐγίνετο καὶ ἀριθμὸς, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. Οὗτοι ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ δὲ ἄλλοι ἀπόλωντο ὑπὸ τε τῶν πολεμίων καὶ τῆς χιόνος καὶ εἴ τις νόσῳ.

4. Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριοι γενόμενοι καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωι ἐξεῖλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἕκαστος φιλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναῖος ἔλαβε. 5. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωρος, ἀνάθημα ποιησάμενος ἀνατίθησιν εἰς τὸν ἐν Αελαοῖς τῶν Ἀθηναίων θησαυρὸν καὶ ἐπέγραψε τὸ τε αὐτοῦ ὄνομα καὶ τὸ Προξένου ὃς σὺν Κλεάρχῳ ἀπέθανε· ξένος γὰρ ἦν αὐτοῦ. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας ὅτε ἀπῆι σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδὸν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύσων ἰδοῦναι ἱεῖναι, καὶ ἐπέστειλεν, ἦν μὲν αὐτὸς σωθῆν, ἐαντῷ ἀποδοῦναι· εἰ δὲ τι πάθοι, ἀναθεῖναι ποιησάμενον τῇ Ἀρτέμιδι ὅ τι οἴοιτο χαριεῖσθαι τῇ θεῷ. 7. Ἐπεὶ δ' ἔφυγεν ὁ Ξενοφῶν, κατοικοῦντος ἤδη αὐτοῦ ἐν Σκιλλῶντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντι παρὰ τὴν Ὀλυμπίαν ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον ὠνεῖται τῇ θεῷ ὅπου ἀνεῖλεν ὁ θεός. 8. Ἐτυχε δὲ διὰ μέσου ῥέων τοῦ χωρίου ποταμὸς Σελινοῦς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Σελινοῦς ποταμὸς παραρῶει, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχαι· ἐν δὲ τῷ ἐν Σκιλλῶντι χωρίῳ καὶ θῆραι πάντων ὅποσα ἐστὶν ἀγρενόμενα θηρία. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου· καὶ τὸ λοιπὸν δὲ ἀεὶ δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὠραῖα θυσίαν ἐποίει τῇ θεῷ· καὶ πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετεῖχον τῆς ἐορτῆς. Παρεῖχε δὲ ἡ θεὸς τοῖς σκηνοῦσιν ἄλφιστα, ἄρτους, οἶνον, τραγήματα, καὶ τῶν θυομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θηρευομένων δέ. 10. Καὶ γὰρ θήραν ἐποιοῦντο εἰς τὴν ἐορτὴν οἱ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν· οἱ δὲ βουλόμενοι καὶ ἄνδρες συνεθήρων· καὶ ἠλίσκετο τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόης, σῦες καὶ δορκάδες καὶ ἔλαφοι. 11. Ἔστι δὲ ἡ χώρα ἢ ἐκ Λακεδαιμόνος εἰς Ὀλυμπίαν

πορεύονται ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ Ἐνὶ δ' ἐν τῷ ἱερῷ χώρῳ καὶ ἄλση καὶ ὄρη δένδρων μεστὰ, ἱκανὰ καὶ τῆς καὶ αἴγας καὶ βοῦς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν ἑορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. 12. Περὶ δ' αὐτὸν τὸν ναὸν ἄλσος ἡμέρων δένδρων ἐφυτεύθη ὅσα ἐστὶ τρωκτὰ ὠραῖα. Ὁ δὲ ναὸς ὡς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ εἴκασται· καὶ τὸ ξόανον ἔοικεν ὡς κυπαρίττινον χρυσοῦ ὄντι τῷ ἐν Ἐφέσῳ. 13. Καὶ στήλη ἔστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο ΧΩΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΔΕ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΥΕΙΝ ΕΚΑΣΤΟΥ ΕΤΟΥΣ, ΕΚ ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΥ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΥΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΥΤΑ ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.**

CAP. IV.

1. Ἐκ Κερασοῦντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἵπερ καὶ πρόσθεν, οἱ δ' ἄλλοι κατὰ γῆν ἐπορεύοντο. 2. Ἐπεὶ δ' ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὁρίοις, πέμπουσιν εἰς αὐτοῖς Τιμησίθεον τὸν Τραπεζούντιον πρόξενον ὄντα τῶν Μοσσυνοίκων, ἐρωτῶντες πότερον ὡς διὰ φιλίας ἢ ὡς διὰ πολεμίας πορεύονται τῆς χώρας. Οἱ δ' εἶπον ὅτι οὐ διήσοιεν· ἐπίστεον γὰρ τοῖς χωρίοις. 3. Ἐντεῦθεν λέγει ὁ Τιμησίθεος ὅτι πολέμοι εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα· καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλονται συμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος ἦκεν ἄγων τοὺς ἄρχοντας. 4. Ἐπεὶ δὲ ἀφίκοντο, συνῆλθον οἱ τε τῶν Μοσσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεξε μὲν Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος.

5. Ὁ ἄνδρες Μοσσυνοῖκοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα περὶ πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς οὐς ἀκούομεν ὑμῖν πολεμίους εἶναι. 6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν συμάχους καὶ τιμωρήσασθαι εἴ τι πώποθ' ὑμᾶς οὗτοι ἠδίκησαν, καὶ τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους. 7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε πόθεν αὐθις ἂν τσαύτην δύναμιν ἰάβοιτε σύμμαχον. 8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν

Μοσσυνοίκων ὅτι καὶ βοίλοιντο ταῦτα καὶ δέχοιντο τὴν συμμαχίαν ἢ ἄγετε δὴ, ἔφη ὁ Ξενοφῶν, τί ἡμῶν δείσεσθε χρήσασθαι, ἢ νσίμιν· χει ἡμῶν γεώμεθα; καὶ ὑμεῖς τί οἴοί τε ἔσεσθε ἡμῖν συμπρᾶξαι περὶ τῆς διόδου; 10. Οἱ δ' εἶπον ὅτι ἱκανοὶ ἐσμὲν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ἡμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ἡμῖν πέμψαι ταῦς τε καὶ ἄνδρας οἵτινες ἡμῖν συμμαχοῦνται τε καὶ τὴν ὁδὸν ἠγήσονται.

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ὄχοντο· καὶ ἦκον τῇ ὑστεριᾷ ἄγοντες τριακίσσια πλοῖα μονόξυλα καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας· ὧν οἱ μὲν δύο ἐμβάρτες εἰς τάξιν ἔθεντο τὰ ὄπλα· ὁ δὲ εἰς ἕμεν. 12. Καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν· οἱ δὲ μένοντες ἐξετάζαντο ὧδε. Ἔστησαν ἀνὰ ἑκατὸν μάλιστα ὥσπερ οἱ χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέροα πάντες λευκῶν βοῶν διασεία, εἰκασμένα κιττοῦ πετάλω· ἐν δὲ τῇ δεξιᾷ παλτὸν ὡς ἐξάπηχυ, ἔμπροσθεν μὲν λόγγην ἔχον, ὀπισθεν δὲ αὐτοῦ τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκος δὲ ἐνεδεδύκεσαν ὑπὲρ γονιάτων, πάχος ὡς λινοῦ στρωματοδέσμον· ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα, οἷαπερ τὰ Παγλαγονικὰ, κρώβυλον ἔχοντα κατὰ μέσον, ἐγγυτάτα τιαροειδῆ· εἶχον δὲ καὶ σαγάρεις σιδηρᾶς. 14. Ἐντεῦθεν ἐξήρχε μὲν αὐτῶν εἷς, οἱ δ' ἄλλοι πάντες ἐπορεύοντο ἄδοντες ἐν ἡνθμῷ, καὶ διελευθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὄπλων τῶν Ἑλλήνων ἐπορεύοντο εὐθύς πρὸς τοὺς πολεμίους ἐπὶ χωρίον ὃ ἐδόκει ἐπιμαχώτατον εἶναι. 15. Ὀικεῖτο δὲ τοῦτο πρὸ τῆς πόλεως τῆς μητροπόλεως καλουμένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρότατον τῶν Μοσσυνοίκων· καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ αἰετοῦτ' ἔχοντες ἐδόκον ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων. Καὶ ἔφρασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὄν καταλαβόντας πλεονεκτεῖν.

16. Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τιεὲς, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν ἀλλ' ἀρπαγῆς ἵνεκεν. Οἱ δὲ πολέμοι προσιόντων τέως μὲν ἠσίσχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς· καὶ ἀπέκτειναν σιγχοὺς τῶν βαρβάρων καὶ τῶν σιναραβάντων Ἑλλήνων τιεὲς, καὶ ἐδίωκον μέχρις οὗ εἶδον τοὺς Ἑλληνας βοηθοῦντας, εἶτα δὲ ἀποτραπόμενοι ὄχοντο· 17. καὶ ἀποτεμόντες, τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς τε Ἑλλησι καὶ τοῖς ἐκκενῶν πολεμίοις· καὶ ἅμα ἐχόρευον νόμφῃ τινὶ ἄδοντες. 18. Οἱ δ'

Ἕλληνας μάλα ἤχθοντο ὅτι τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους καὶ οἱ οἱ ἐξελθόντες Ἕλληνας σὺν αὐτοῖς ἐπεφεύγεσαν μάλ' ὄντες συγχροί· ὁ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ. 19. Ξενοφῶν δὲ συγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε ὅτι οἱ μέλλοντες ἡμῖν ἡγεῖσθαι τῶ ὄντι πολέμοι οἷσιν οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀφροντιστήσαντες τῆς σὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἡγησάμενοι εἶναι σὺν τοῖς βαρβάροις ταῦτά πράττειν ἄπερ σὺν ἡμῖν δίκην δεδώκασιν· ὥστε αὐθις ἦττον τῆς ἡμετέρας τάξεως ἀπολείφονται. 21. Ἄλλ' ὑμᾶς δεῖ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξετε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίσις δηλώσετε ὅτι οἱ οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

22. Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δ' ὑστεραία θύσαντες ἐπεὶ ἐκαλλιερήσαντο ἀριστήσαντες, ὀρθίους τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ ταῦτά ταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων ὀρθίων ὄντων ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. 23. Ἦσαν γὰρ τῶν πολεμίων οἱ εὐζωνοὶ κατατρέχοντες τοῖς λίθοις ἔβαλλον. Τούτους οὖν ἀνέστελλον οἱ τοξόται καὶ οἱ πελτασταί· οἱ δ' ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ προτεραία οἱ βάρβαροι ἐτράπησαν καὶ οἱ σὺν αὐτοῖς. Ἐνταῦθα γὰρ οἱ πολέμοι ἦσαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλιταί, ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθύς εἶποντο διώκοντες ἄνω πρὸς τὴν μητρόπολιν· οἱ δὲ ὀπλιταὶ ἐν τάξει εἶποντο. 25. Ἐπεὶ δ' ἄνω ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίαις, ἐνταῦθα δὲ οἱ πολέμοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς· καὶ ἄλλα δόρατα ἔχοντες παχέα μακρὰ, ὅσα ἀνὴρ ἂν φέροι μόλις, τούτοις ἐπειρῶντο ἀμύνεσθαι ἐκ χειρὸς.

26. Ἐπεὶ δὲ οὐχ ὑφίεντο οἱ Ἕλληνας, ἀλλ' ὁμόσε ἐχώρουν, ἔφυγον οἱ βάρβαροι καὶ ἐντεῦθεν ἅπαντες λιπόντες τὸ χωρίον. Ὁ δὲ βασιλεὺς αὐτῶν ὁ ἐν τῷ μόνσυνι τῶ ἐπ' ἄκρου ὠκοδομημένῳ ὃν τρέφουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν οὐκ ἤθελεν ἐξελθεῖν, οὐδὲ οἱ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν

τοῖς μοσσύνοις κατεκαύθησαν. 27. Οἱ δ' Ἕλληες διαρπάζοντες τὰ χωρία εὔρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νενημένων πατρίους, ὡς ἔφασαν οἱ Μοσσύνοικοι· τὸν δὲ ἰόν σῆτον σὺν τῇ καλᾷ ἀποκείμενον· ἦσαν δὲ ζεαὶ αἱ πλείους. 28. Καὶ δελφίων τεμάχη ἐν ἀμφορεῦσιν εἰρίσκετο τεταριχευμένα καὶ σῖτα ἐν τεύχεσι τῶν δελφίων, ᾧ ἔχρωντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληες τῷ ἐλαίῳ. 29. Κάρνα δ' ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατέα οὐκ ἔχοντα διαφρῆν οὐδεμίαν. Τούτῳ καὶ πλείστῳ σίτῳ ἔχρωντο ἔφορτες καὶ ἄρτους ὀπιῶντες. Οἶνος δ' εἰρίσκετο ὅς ἄκρατος μὲν ὄξυς ἐφαίμετο εἶναι ὑπὸ τῆς αἰσθηρότητος· κερασθεῖς δὲ εὐώδης τε καὶ ἡδύς.

30. Οἱ μὲν δὲ Ἕλληες ἀριστήσαντες ἐνταῦθα ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς συμμαχήσασιν τῶν Μοσσυνοίκων. Ὅποσα δὲ καὶ ἄλλα παρήσαν χωρία τῶν σὺν τοῖς πολεμίοις ὄντων, τὰ εὐπροσοδῶτα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώρουν. 31. Τὰ δὲ πλείστα τοιαῦδ' ἦν τῶν χωρίων· ἀπεῖχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ πλείον αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων συνήκονον εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως. Οὕτως ὑψηλὴ τε καὶ κοίλη ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παιδας τῶν εὐδαιμόνων σιτεντοῦς, τεθραμμένους καρύοις ἐφθοῖς, ἀπαλοὺς καὶ λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ πλάτος καὶ τὸ μῆκος εἶναι· ποικίλους δὲ τὰ ῥῶτα καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνθέμιον. 33. Ἐξήτουν δὲ καὶ ταῖς ἐταίραις αἷς ἦγον οἱ Ἕλληες ἐμφανῶς συγγίνεσθαι· νόμος γὰρ ἦν οὗτος σφίσι. Λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες. 34. Τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελθεῖν καὶ πλείστον τῶν Ἕλληνικῶν νόμων κεχωρισμένους. Ἐν τε γὰρ ὄχλῳ ὄντες ἐποίουν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσειαν, ἄλλως δὲ οὐκ ἂν τολμῶεν· μόνοι τε ὄντες ὅμοια ἔπραττον ἅπερ ἂν μετ' ἄλλων ὄντες· διελέγοντό τε ἑαυτοῖς καὶ ἐγέλων ἐφ' ἑαυτοῖς καὶ ὠρχοῦντο ἐριστάμενοι ὅπου τύχοιεν ὡς περ ἄλλοις ἐπιδεικνύμενοι.

CAP. V.

1. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὀκτὼ σταθμούς, καὶ ἀφικνοῦνται εἰς Χάλυβας. Οὗτοι ὀλίγοι ἦσαν καὶ ὑπήκοοι τῶν Μοσυνοίκων· καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνοὺς. 2. Ἡ δὲ τῶν Τιβαρηνοῶν χώρα πολὺν ἦν πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἥτιον ἱριανά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν καὶ τὴν στρατιάν ὀνηθῆναί τι· καὶ τὰ ξένια ἃ ἤκε παρὰ Τιβαρηνοῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμεῖται κελεύσαντες ἔστε βουλευσάντο ἐθύοντο. 3. Καὶ πολλὰ καταθυσάντων τέλος ἀπεδείξαντο οἱ μάντις πάντες γνώμην ὅτι οὐδαμῇ προσίοιτο οἱ θεοὶ τὸν πόλεμον. Ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ ὡς διὰ φιλίας πορευόμενοι δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους, ὄντας δ' ἐν τῇ Τιβαρηνοῶν χώρῃ.

4. Μέχρις ἐνταῦθα ἐπέξευσε ἡ στρατιὰ. Πλήθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλώνι μάχης ἄχρι εἰς Κοτύωρα σταθμοὶ ἑκατὸν εἴκοσι δύο, παριστάγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι· χρόνον πλήθος ὀκτὼ μῆνες. 5. Ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. Ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἕκαστοι τῶν Ἑλλήνων, καὶ ἀγῶνας γυμνικούς. 6. Τὰ δ' ἐπιτήδεια ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρεῖχον ἀγοράν, οὐδ' εἰς τὸ ἰεῖχος τοὺς ἀσθενοῦντας ἐδέχοντο.

7. Ἐν τούτῳ ἔρχονται ἐκ Σινώτης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως, (ἦν γὰρ ἐκείνων, καὶ φόρους ἐκείνοις ἔφερον,) καὶ περὶ τῆς χώρας, ὅτι ἤκουον δημιουργήν· καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἔλιγον· προηγόρει δὲ Ἐκατόννμος δεινὸς νομιζόμενος εἶναι λέγειν. 8. Ἐπεμψεν ἡμᾶς, ὧ ἄνδρες στρατιῶται, ἡ τῶν Σινωπέων πόλις ἐπαινέσοντάς τε ὑμᾶς ὅτι ἐνικᾶτε Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ σννησθησομένους ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὡς ἡμεῖς ἀκούομεν, πραγμάτων σεσωσμένοι πάρεστα

9. Ἀξιοῦμεν δὲ, Ἕλληνες ὄντες καὶ αὐτοὶ, ἐφ' ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν· οἷδ' ἄρα ἡμεῖς ὑμᾶς οὐδὲν πώποθ' ὑπήρξιμεν κακῶς ποιῶντες. 10. Κοτυωρίζται δὲ οὗτοί εἰσι μὲν ἡμέτεροι ἄποικοι· καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν βαρβάρους ἀγελόμενοι· διὸ καὶ δασμὸν ἡμῖν φέρουσι· οὗτοι τεταγμένον καὶ Κερασούντιοι καὶ Τραπεζούντιοι ὡσαύτως· ὡςθ' ὃ τι ἂν τούτους κακὸν ποιήσητε ἢ Σινωπέων πόλις νομίζει πάσχειν. 11. Νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν πόλιν βία παρεληλυθότας ἐνίοις σκηροῦν ἐν ταῖς οἰκίαις καὶ ἐκ τῶν χωρίων λαμβάνειν ὧν ἂν δέησθε οὐ πείθοντας. 12. Ταῦτ' οὖν οὐκ ἀξιοῦμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορύλλαν καὶ Παφλαγόνας καὶ ἄλλον ὅτινα ἂν δυνώμεθα φίλον ποιῆσθαι.

13. Πρὸς ταῦτα ἀνυστὰς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δὲ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσώσαμεθα καὶ τὰ ὄπλα· οὐ γὰρ ἦν δυνατὸν ἅμα τε χρήματα ἄγειν καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι.

14. Καὶ τῶν ἐπεὶ εἰς τὰς Ἑλληνίδας πόλεις ἦλθομεν, ἐν Τραπεζοῦντι μὲν, παρεῖχον γὰρ ἡμῖν ἀγορὰν, ὡτούμενοι εἶχομεν τὰ ἐπιτήδεια, καὶ ἂνθ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς· καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν ἐφ' οὓς αὐτοὶ ἤγοῦντο κακῶς ἐποιοῦμεν ὅσον ἐδυνάμεθα.

15. Ἐρωτᾶτε δὲ αὐτούς ὁποίων τινῶν ἡμῶν ἔτυχον· πάρεισι γὰρ ἐνθάδε οὓς ἡμῖν ἡγεμόνας διὰ φίλιαν ἢ πόλιν συνέπεμψεν.

16. Ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχομεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλ' ἀνάγκη λαμβάνομεν τὰ ἐπιτήδεια.

17. Καὶ Καρδούχους καὶ Ταόχους καὶ Χαλδαίους, καίπερ βασιλέως οὐχ ὑπηκόους ὄντας, ὅμως, καὶ μάλα φοβερούς ὄντας, πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρεῖχον.

18. Μάκρωνας δὲ καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἷαν ἐδύναντο παρεῖχον, φίλους τε ἐνομίζομεν εἶναι καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων.

19. Κοτυωρίτας δὲ, οὓς ὑμετέροισι φατέ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἴτιοί εἰσιν· οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὗτ' εἰσὼ ἐδέχοντο οὗτ' ἔξω ἀγορὰν ἔπεμπον· ἠτιῶντο δὲ τὸν παρ' ὑμῶν ἀρμοστὴν τούτων αἴτιον εἶναι.

20. Ὁ δὲ λέγεις βία παρελθόντας σκηροῦν, ἡμεῖς ἤξιοῦμεν τοὺς κάμνοντας

εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέωγον τὰς πύλας, ἢ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον ταύτῃ εἰσελθόντες ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν· σκηνοῦσι δ' ἐν ταῖς στέγαις οἱ κάμνοντες τὰ ἑαυτῶν διαπαντῶντες· καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἀρροσῆ ᾧσιν οἱ κάμνοντες ἱμῶν, ἀλλ' ἐφ' ἡμῖν ἢ κομίσασθαι ὅταν βουλώμεθα. 21. Οἱ δ' ἄλλοι, ὡς ὁρᾶτε, σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἂν μὲν τις εὖ ποιῇ, ἀντευποιεῖν· ἂν δὲ κακῶς, ἀλέξασθαι. 22. Ἄ δὲ ἠπειλήσας ὡς ἦν ὑμῖν δοκῆ Κορύλλαν καὶ Παφλαγῶνας συμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δὲ ἦν μὲν ἀνάγκη ἢ πολεμήσομεν καὶ ἀμφοτέροις· ἤδη γὰρ καὶ ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν· ἂν δὲ δοκῆ ἡμῖν, καὶ φίλον ποιήσομεν τὸν Παφλαγῶνα. 23. Ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων. Πειρασόμεθα οὖν συμπράττοντες αὐτῷ ᾧ ἐπιθυμεῖ φίλοι γίγνεσθαι.

24. Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ συμπρέσβεις τῷ Ἐκατωνύμφῳ χαλεπαίνοντες τοῖς εἰρημέτοις. Παρελθὼν δ' αὐτῶν ἄλλος εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἦκοιεν, ἀλλ' ἐπιδειξόντες ὅτι φίλοι εἰσὶ. Καὶ ξενίοις, ἦν μὲν ἔλθῃτε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα· νῦν δὲ τοὺς ἐνθάδε κελύσομεν διδόμην ἢ δύνανται· ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα ἢ λέγετε. 25. Ἐκ τούτου ξενία τε ἔπεμπον οἱ Κοτυωρῆται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις· καὶ πρὸς ἀλλήλους πολλά τε καὶ ἐπιτήδεια διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἐπυνθάνοντο καὶ ᾧν ἑκάτεροι ἐδέοντο.

CAP. VI.

1. Ταύτῃ μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. Τῇ δ' ὕστεραία συνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλευέσθαι. Εἴτε γὰρ πεζῇ δέοι πορεύεσθαι, χρήσιμοι ἂν ἐδόκουν εἶναι οἱ Σινωπεῖς ἠγούμενοι· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας· εἴτε κατὰ θάλατταν, προςδεῖν ἐδόκει Σινωπέων· μόνοι γὰρ ἂν ἐδόκουν ἰκανοὶ εἶναι πλοῦα παρασχεῖν ἀρκούντα τῇ στρατιᾷ. 2. Καλέσαντες οὖν τοὺς πρέσβεις συνεβουλεύοντο, καὶ ἤξιον Ἑλλη-

νας ὄντας Ἑλλησι τούτῳ πρῶτον καλῶς δέχεσθαι τῷ εὔρονι εἶναι καὶ τὰ βέλτιστα συμβουλεύειν.

3. Ἀναστάς δὲ Ἐκατόννημος πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἶπεν ὡς τὸν Παφλαγόνα φίλον ποιήσονται, ἔτι οὐχ ὡς τοῖς Ἑλλησι πολεμησόντων σφῶν εἶπο, ἀλλ' ὅτι ἔξοδον τοῖς βαρβάροις φίλους εἶναι τοὺς Ἕλληνας αἰφύσονται. Ἐπεὶ δὲ συμβουλεύειν ἐκέλευον, ἐπευξάμενος ὧδε εἶπεν· 4. Εἰ μὲν συμβουλεύοιμι ἃ βέλτιστα μοι δοκεῖ εἶναι, πολλά μοι κἀγαθὰ γένοιτο· εἰ δὲ μὴ, τάναντία· αὕτη γὰρ ἡ ἱερὰ συμβουλὴ λεγόμενη εἶναι δοκεῖ μοι παρεῖναι· νῦν γὰρ δὴ ἂν μὲν εὖ συμβουλεύσας φαρῶ, πολλοὶ ἔσεσθε οἱ ἐπαινοῦντές με· ἂν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρώμενοι. 5. Πρῶτα μὲν οὖν οἶδ' ὅτι πολὺν πλείω ἔξομεν, εἴναι κατὰ θάλατταν κομιζήσθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν· ἢν δὲ κατὰ γῆς στέλλησθε, ἡμᾶς δεήσει τοὺς μαχομένους εἶναι. Ὅμως δὲ λεκτέα ἃ γιγνώσκω· 6. Ἐμπειρος γὰρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς δυνάμεως· ἔχει γὰρ [ἡ χώρα] ἀμφότερα, καὶ πεδία κάλλιστα καὶ ὄρη ὑψηλότατα. 7 Καὶ πρῶτον μὲν οἶδα εὐθύς ἢ τὴν εἰσβολὴν ἀνάγκη ποιῆσθαι· οὐ γὰρ ἔστιν ἄλλη ἢ ἡ τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἑκάτερά ἐστι ὑψηλά· ἃ κρατεῖν κατέχοντες καὶ πάνν ὀλίγοι δύναιτ' ἂν· τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἄνθρωποι δύναιτ' ἂν διελθεῖν. Ταῦτα δὲ καὶ δείξομαι ἂν, εἴ μοί τινα βούλοισθε συμπέμψαι. 8. Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἰππείαν ἢν αὐτοὶ οἱ βάρβαροι νομίζουσι κρείττω εἶναι ἀπάσης τῆς βασιλέως ἰππείας. Καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι· ἀλλὰ μεῖζον φροεῖ ὁ ἄρχων αὐτῶν. 9. Εἰ δὲ καὶ δυνηθεῖτε τά τε ὄρη κλέψαι ἢ φθάσαι λαβόντες καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχομένοι τοὺς τε ἰππεῖς τούτων καὶ πεζῶν μυριάδας πλείον ἢ δώδεκα, ἤξετε ἐπὶ τοὺς ποταμοὺς, πρῶτον μὲν τὸν Θερμώδοντα, εὐρος τριῶν πλέθρων, ὃν χαλεπὸν οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν μὲν ἔμπροσθεν ὄντων πολλῶν δὲ ὀπισθεν ἐπομένων· δεύτεροι δ' Ἴσρι, τρίπλεθρον ὡσαύτως· τρίτον δ' Ἄλυν οὐ μεῖον δυοῖν σταδίοις, ὃν οὐκ ἂν δύναισθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων; ὡς δ' αὐτίως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλυν διαβαίητε. 10. Ἐγὼ μὲν οὖν οὐ χαλεπὴν ὑμῖν εἶναι νομίζω τὴν πορείαν ἀλλὰ παντάπασιν ἀδύνατον. Ἄν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σινώπην παραπλεῦ

ται, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρακλείας δὲ οὔτε περὶ οὐ-
τε κατὰ θάλατταν ἀπορία πολλὰ· γὰρ καὶ πλοῖα ἐστὶν ἐν Ἡρακλείᾳ.

11. Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπόπτενον φιλίας ἔνεκα τῆς
Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ· οἱ δὲ καὶ ὡς δῶρα
ληφόμενον διὰ τὴν συμβουλὴν ταύτην· οἱ δ' ὑπόπτενον καὶ τεύ-
του ἔνεκα λέγειν ὡς μὴ περὶ ἰόντες τὴν Σινωπέων τι χώραν κακὸν
ἐργάζονται. Οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατταν τὴν
πορείαν ποιῆσθαι. 12. Μετὰ ταῦτα Ξενοφῶν εἶπεν· ὦ Σινω-
πεῖς, οἱ μὲν ἄνδρες ἤρηνται πορείαν ἣν ὑμεῖς συμβουλεύετε· οὕτω
δ' ἔχει· εἰ μὲν πλοῖα ἔσσεσθαι μέλλει ἰκανὰ ἀριθμῶ ὡς ἓνα μὴ κατα-
λείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλέοιμεν· εἰ δὲ μέλλοιμεν οἱ μὲν καταλεί-
ψεσθαι οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν εἰς τὰ πλοῖα. 13.
Γιγνώσκομεν γὰρ ὅτι ὅπου μὲν ἂν κρατῶμεν, δυναίμεθ' ἂν καὶ
σώζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δὲ που ἦιτους τῶν πολεμίων
ληφθησόμεθα, εὐδηλον δὴ ὅτι ἐν ἀνδραπόδων χώρᾳ ἐσόμεθα.
14. Ἀκούσαντες ταῦτα οἱ πρέσβεις ἐκέλευον πέμπειν πρέσβεις·
καὶ πέμπουσι Καλλιμάχον Ἀρχάδα καὶ Ἀρίστονα Ἀθηναῖον καὶ
Σαμόλαν Ἀχαιόν. Καὶ οἱ μὲν ὄχοντο.

15. Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὀρῶντι μὲν ὀπλίτας
πολλοὺς τῶν Ἑλλήνων, ὀρῶντι δὲ καὶ πελταστὰς πολλοὺς καὶ τοξότας
καὶ σφεδρονήτας καὶ ἰππέας δὲ καὶ μάλα ἤδη διὰ τὴν τριβῆν ἰκανοὺς,
ὄντας δ' ἐν τῷ Πόντῳ, (ἐνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων τοσαύτη
δύναμις παρεσκευάσθη,) καλὸν αὐτῷ ἐδόκει εἶναι καὶ χώραν καὶ
δύναμιν τῇ Ἑλλάδι προσκλήσασθαι πόλιν κατοικήσαντας. 16. Καὶ
γενέσθαι ἂν αὐτῷ ἐδόκει μεγάλη, καταλογιζόμενῳ τό τε αὐτῶν πλῆθος
καὶ τοὺς περιοικοῦντας τὸν Πόντον. Καὶ ἐπὶ τούτοις, ἐθύετο πρὶν τινα
εἰπεῖν τῶν στρατιωτῶν Σιλανὸν παρακαλέσας τὸν Κύρον μάντι γε-
νόμενον τὸν Ἀμβρακιώτην. 17. Ὁ δὲ Σιλανὸς δεδιὼς μὴ γένηται ταῦτα
καὶ καταμείνῃ που ἡ στρατιὰ, ἐκφέρει εἰς τὸ στρατεύμα λόγον ὅτι Ξε-
νοφῶν βούλεται καταμείναι τὴν στρατιάν καὶ πόλιν οἰκίσαι καὶ
ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι. 18. Αὐτὸς δ' ὁ Σι-
λανὸς ἐβούλετο ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὗς γὰρ παρὰ
Κύρον ἔλαβε τρισχιλίους δαρεικούς, ὅτε τὰς δέκα ἡμέρας ἡλήθεις θυ-
όμενος Κύρῳ, διεσεσώκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς
μὲν ἐδόκει βέλτιστον εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίων δὲ
ὁ Δαρδανεύς καὶ Θώραξ ὁ Βοιωτίος πρὸς ἐμπόρους τινὰς παρόντας

τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθὸν ὥστε ἔχειν τὰ ἐπιτίθαια ἐκπλέοντας, ὅτι κινδυνεύσει μείναι τοσαύτῃ δίαμις ἐν τῇ Πόντῳ· βουλευέται γὰρ Ξενοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης τῇ στρατιᾷ· 20. "Ἄνδρες, νῦν μὲν ὀρώμεν ἡμῶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτίθαια καὶ ὡς οἴκαδε ἀπελθόντας ὀνήσαι τι τοὺς οἴκοι. Εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐλλεξάμενοι ὅπῃ ἂν βούλησθε κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δὲ ἐθέλοντα μένειν αὐτοῦ, πλοῖα δὲ ὑμῖν πάρεστιν, ὥστε ὅπῃ ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε.

21. Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· συνέπεμψε δ' αὐτοῖς Τιμασίῳν ὁ Λαρδαρεὺς Ἐρύμαχόν τε τὸν Λαρδαρέα καὶ Θώρακα τὸν Βοιωτίον τὰ αὐτὰ ταῦτα ἔρουντας. Σινωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίωνα καὶ κελύουσι προστατεῦσαι λαβόντα χρήματα ὅπως ἐκπλεύσῃ ἡ στρατιά. 22. Ὁ δὲ ἄσμενος ἀκούσας ἐν συλλόγῳ τῶν στρατιωτῶν ὄντων λέγει τάδε· Οὐ δεῖ προσέχειν μοι, ὦ ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι. Ἀκούω δὲ τινὰς θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας. 23. Ὑπισχροῦμαι δὲ ὑμῖν ἂν ἐκπλήγῃτε, ἀπὸ νομιμίας μισθοφορὰν παρέξειν Κυζικηνὸν ἐκάστῳ τοῦ μηρός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἐνθεν καὶ εἰμι θυγῆς· καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόττες γὰρ με δέξονται. 24. Πηγήσομαι δὲ αὐτὸς ἐγὼ ἐνθεν πολλὰ χρημάτων λήψεσθε. Ἐμπειρος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας καὶ τῆς Τρωάδος καὶ τῆς Φαρυαβάζου ἀρχῆς πάσης· τὰ μὲν διὰ τὸ ἐκῆθεν εἶναι, τὰ δὲ διὰ τὸ συνεστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερικυλλίδῃ.

25. Ἀναστάς δ' αὐθις Θώραξ ὁ Βοιωτίος ὃς αἰεὶ περὶ στρατηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσεσθαι αὐτοῖς Χερσόνησον χώραν καλὴν καὶ εὐδαίμονα, ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἴκαδε· γελοῖον δ' εἶναι, ἐν τῇ Ἑλλάδι οὖσης χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρβάρων μαστεύειν. 26. Ἔστε δ' ἂν, ἔφη, ἐκεῖ γένησθε, κἀγὼ καθάπερ Τιμασίῳν ὑπισχροῦμαι ὑμῖν τὴν μισθοφορὰν. Ταῦτα δ' ἔλεγεν εἰδὼς ἃ Τιμασίῳν οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς ἐπαγγέλοντο ὥστε ἐκπλεῖν. 27. Ὁ δὲ Ξενοφῶν ἐν τούτῳ ἐσίγα. Ἀναστάς δὲ Φιλήσιος καὶ Λίκων οἱ Ἀχαιοὶ ἔλεγον ὡς δεινὸν εἶη ἰδίᾳ μὲν

Ξεροφῶντα πείθει τε καταμένειν καὶ θύεσθαι ὑπὲρ τῆς μονῆς μὴ κοινούμενον τῇ στρατιᾷ· εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων· ὥστε ἠραγμάσθη ὁ Ξεροφῶν ἀναστῆναι καὶ εἰπεῖν τάδε·

28. Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν ὡς ὁρᾶτε ὀπόσα δύναμαι καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἔμαντοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα ἔσεσθαι καὶ ἐμοί. Καὶ νῦν ἐθνύομην περὶ αὐτοῦ τούτου εἰ ἄμεινον εἶη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων ἢ παντάπασι μηδὲ ἄπτεσθαι τοῦ πράγματος.

29. Σιλανὸς δὲ μοι ὁ μάντις ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἦδει γὰρ καὶ ἐμὲ οὐκ ἄπειρον ὄντα διὰ τὸ αἰεὶ παρεῖναι τοῖς ἱεροῖς· ἔλεξε δὲ ὅτι ἐν τοῖς ἱεροῖς φαινοίτο τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὡς ἄρα γιγνώσκων ὅτι αὐτὸς ἐπεβούλευε διαβιάλλειν με πρὸς ὑμᾶς. Ἐξήνεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἤδη οὐ πείσας ὑμᾶς.

30. Ἐγὼ δὲ εἰ μὲν ἐώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπων ἀφ' οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν βουλούμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλούμενον, ἐπεὶ κτήσαιο ἰκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελῆσαι τι.

31. Ἐπεὶ δ' ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς ὥστε ἐκπλεῖν, καὶ μισθὸν ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νομηγίας, κυλόν μοι δοκεῖ εἶναι σωζομένους ἔνθα βουλούμεθα μισθὸν τῆς σωτηρίας λαμβάνειν. καὶ αὐτὸς τε ἀναπαύομαι ἐκείνης τῆς διανοίας, καὶ ὀπόσοι τρὸς ἐμὲ προσήεσαν, λέγοντες ὡς χρὴ ταῦτα πράττειν, ἀναπαύεσθαι φημι χρῆναι.

32. Οὕτω γὰρ γιγνώσκω· ὁμοῦ μὲν ὄντες πολλοὶ ὥσπερ νυνὶ δοκεῖτε ἂν μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν γὰρ τῷ κρατεῖν ἐστὶ καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων· διασπασθέντες δ' ἂν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὐτ' ἂν τροφὴν δύναισθε λαμβάνειν οὔτε χαίροντες ἂν ἀπαλλάξαιτε.

33. Δοκεῖ οὖν μοι ἄπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα· καὶ εἴαν τις μείνῃ ἢ ἀπολιπὼν τινα ληφθῆ ἢ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτευμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. Καὶ ὅτω δοκεῖ, ἔφη, ταῦτα, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἀπαντες.

34. Ὁ δὲ Σιλανὸς ἔβόα, καὶ ἐπεχείρει λέγειν ὡς δίκαιον εἶη ἀπιέναι τὸν βουλούμενον. Οἱ δὲ στρατιῶται οὐκ ἠνείχοντο, ἀλλ' ἠπεῖλουν αὐτῷ ὅτι εἰ λήφονται ἀποδιδράσκοντα, τὴν δίκην ἐπιθήσουσιν.

35. Ἐντεῦθεν ἔπε· ἔγνωσαν οἱ Ἡρακλεῶται ὅτι ἐκπλεῖν

δεδογμένον εἶη καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα πέμπουσι, τὰ δὲ χεῖματα, ἃ ὑπέσχοντο Τιμασίῳ καὶ Θώρακι ἐψευσμένοι ἴσαι τῆς μισθοφορᾶς. 36. Ἐνταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδοίκεσαν τὴν στρατιάν οἱ τὴν μισθοφορὰν ὑπεσχημένοι. Παραλαβόντες οὖν οὕτω καὶ τοὺς ἄλλους στρατηγούς οἷς ἀνεκεοῖ-
 τωτο ἃ πρόσθεν ἔπραττον, (πάντες δ' ἦσαν πλὴν Νέωτος τοῦ Ἀσιναίου, ὃς Χειρισόφῳ ὑπεστρατήγει, Χειρισόφος δὲ οὐπω παρῆν,) ἔρχονται πρὸς Ξενοφῶντα, καὶ λέγουσιν ὅτι μεταμῆλοι αὐτοῖς, καὶ δοκοῖη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ κατασχεῖν τὴν Φασιανῶν χώραν. 37. Αἰήτιον δ' εὐδοῖς ἐτύγγανε βασιλεύων αὐτῶν. Ξενοφῶν δ' ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ἡμεῖς δὲ συλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. Ἐνταῦθα ἀποδείκνυται Τιμασίῳ ὁ Δαρδανεύς γνώμην οὐκ ἐκκλησιάζειν, ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγούς πρῶτον πειρᾶσθαι πείθειν. Καὶ ἀπελθόντες ταῦτα ἐποιοῦν.

CAP. VII.

1 Ταῦτα οἱ οἱ στρατιῶται ἀνεπύθοντο πραττόμενα. Καὶ ὁ Νέων λέγει ὡς Ξενοφῶν ἀναπεπεικῶς τοὺς ἄλλους στρατηγούς, διανοεῖται ἔχειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς Φᾶσιν. 2. Ἀκούσαντες δὲ οἱ στρατιῶται χαλεπῶς ἔφερον· καὶ σύλλογοι ἐγγύροντο καὶ κύκλοι συνίστατο· καὶ μάλα φοβεροὶ ἦσαν μὴ ποιήσειαν οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους· ὅσοι γὰρ μὴ εἰς τὴν θιάλατταν κατέφευγον κατελεύσθησαν. 3. Ἐπεὶ δὲ ἤσθαιετο Ξενοφῶν ἔδοξεν αὐτῷ ὡς τάχιστα σταταγαγεῖν αὐτῶν ἀγορὰν, καὶ μὴ εἶσαι συλλεγῆναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα συλλέγειν ἀγορὰν. 4. Οἱ δ' ἐπεὶ τοῦ κήρυκος ἤκουσαν συνέδραμον καὶ μάλα ἐτοιμῶς. Ἐνταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἤλθον πρὸς αὐτὸν, λέγει δὲ ὧδε· 5. Ἀκούω τινὰ διαβάλλειν, ὃ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα ἐξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. Ἀκούσατε οὖν μου πρὸς θεῶν· καὶ ἔάν μὲν ἐγὼ φαίνομαι ἀδικῶν, οἱ γρή με ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην· ἔν δ' ὑμῖν φαίνονται ἀδικοῦντες οἱ ἐμὲ διαβάλλοντες, οὕτως αὐτοῖς χρῆσθε ὡς περ ἄξιον. 6. Ὑμεῖς δ' ἔφη, ἴστε δήπου ὅθεν ἥλιος ἀνίσχει καὶ ὅπου δύεται· καὶ ὅτι ἐὰν

μὲν τις εἰς τὴν Ελλάδα μῆλλη ἵεναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἦν δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἔω. Ἔστιν οὖν ὅστις τοῦτο ἂν δύναίτο ὑμᾶς ἐξαπατῆσαι ὡς ἥλιος ἐνθεν μὲν ἀίσχει, δύεται δὲ ἐνταῦθα, ἐνθεν δὲ δύεται, ἀίσχει δ' ἐντεῦθεν; 7. Ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ελλάδα φέρει, νότος δὲ εἴσω εἰς Φᾶσιν· καὶ λέγετε, ὅταν βορρᾶς πνέῃ ὡς καλοὶ πλοῖ εἰσιν εἰς τὴν Ελλάδα. Τοῦτο οὖν ἔστιν ὅπως τις ἂν ὑμᾶς ἐξαπατήσῃ ὡστ' ἐμβαίνειν ὀπίταν νότος πνέῃ; 8. Ἀλλὰ γὰρ ὀπίταν γαλήνη ἢ ἐμβιβῶ. Οὐκοῦν ἐγὼ μὲν ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν. Πῶς ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς σὺν ἐμοὶ πλεῖν μὴ βουλομένους ἢ ἐξαπατήσας ἄγοιμι; 9. Ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἦκειν εἰς Φᾶσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν· γνώσεσθε δήπου ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ μὲν ἔσομαι ὁ ἐξηπατηκῶς εἷς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς μυρίων ἔχοντες ὄπλα. Πῶς ἂν οὖν εἷς ἀνὴρ μᾶλλον δοίῃ δίκην ἢ οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος; 10. Ἄλ' οὐτοὶ εἰσι οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων καὶ ἐμοὶ φθορῶντων, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Καίτοι οὐ δικαίως γ' ἂν μοι φθοροῖεν. Τίνα γὰρ αὐτῶν ἐγὼ κωλίω ἢ λέγειν εἴ τίς τι ἀγαθὸν δύναται ἐν ὑμῖν, ἢ μάχεσθαι εἴ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἢ ἐρηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελούμενον; Τί γάρ; ἄρχοντας αἰρουμένων ὑμῶν ἐγὼ τινι ἐμποδῶν εἰμι; Παρίημι, ἀρχέτω· μόνον ἀγαθόν τι ποιῶν ὑμᾶς φανέσθω. 11. Ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δέ τις ὑμῶν ἢ αὐτὸς ἐξαπατηθῆναι ἂν οἶεται ταῦτα, ἢ ἄλλον ἐξαπατῆσαι ταῦτα, λέγων διδασκέτω. 12. Ὅταν δὲ τούτων ἄλις ἔχητε, μὴ ἀπέλθῃτε πρὶν ἂν ἀκούσητε οἷον ὄρῳ ἐν τῇ στρατιᾷ ἀρχόμενον πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἷον ὑποδείκνυσιν, ὥρα ἡμῖν βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ κάκιστοί τε καὶ αἰσχιστοὶ ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ πολεμίων καὶ καταφρονηθῶμεν. 13. Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται ἐθαύμασάν τε ὃ τι εἶη καὶ λέγειν ἐκέλευον. Ἐκ τούτου ἄρχεται πάλιν· Ἐπίστασθέ που ὅτι χωρία ἦν ἐν τοῖς ὄρεσι βαρβαρικά, φίλια τοῖς Κεραισοντίοις, ὅθεν κατιόντες τινὲς καὶ ἱερεῖα ἐτόλουν ἡμῖν καὶ ἄλλα ὧν εἶχον. Ἀκούσι δὲ μοι καὶ ὑμῶν τινες εἰς τὸ ἐγγυτάτω χωρίον τούτων ἐλίοντες ἀγο

ράσαντες τι πάλιν ἀπελθεῖν. 14. Τοῦτο καταμαθὼν Κλεάρετος ε
 λοχαγὸς ὅτι καὶ μικρὸν εἶη καὶ ἀφύλακτον διὰ τὸ φίλιον νομίζειν
 εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νεκτὸς ὡς πορθήσων, οὐδενὶ ἡμῶν
 εἰπών. 15. Διενερόητο δὲ, εἰ λάβοι τόδε τὸ χωρίον, εἰς μὲν τὸ
 στρατεύμα μηκέτι ἐλθεῖν, ἐμβὰς δ' εἰς πλοῖον ἐν ᾧ ἐτύγχανον οἱ
 σύσκηροι αὐτοῦ παραπλέοντες, καὶ ἐνθήμενος εἴ τι λάβοι, ἀποπλέων
 οἴχεσθαι ἕξω τοῦ Πόρτιον. Καὶ ταῦτα συνωμολόγησαν αὐτῷ οἱ ἐκ
 τοῦ πλοίου σύσκηροι, ὡς ἐγὼ νῦν αἰσθάνομαι. 16. Παρακαλέσας
 οὖν ὀπόσους ἔπειθεν ἦγεν ἐπὶ τὸ χωρίον. Πορευόμενον δὲ αὐτὸν
 φθάνει ἡμέρα γενομένη, καὶ συστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυρῶν
 τόπων βιάλλοντες καὶ παύοιτες τὸν τε Κλεάρετον ἀποκτείνουσι καὶ
 τῶν ἄλλων σὺχοῖς· οἱ δὲ τινες καὶ εἰς Κερασοῦντα αὐτῶν ἀπο-
 χωροῦσι. 17. Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεῦρο ἕξωρμῶμεν
 περὶ. Τῶν δὲ πλεόρτων ἔτι τινὲς ἦσαν ἐν Κερασοῦντι, οἳ πῶ
 ἀνηγμένοι. Μετὰ τοῦτο, ὡς οἱ Κερασοῦντιοὶ λέγουσιν, ἀφικνοῦν-
 ται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γραιτέρων πρὸς τὸ κοι-
 τὸν τὸ ἡμέτερον χρῆζοντες ἐλθεῖν. 18. Ἐπεὶ δὲ ἡμᾶς οὐ κατέλαβον,
 πρὸς τοὺς Κερασοῦντιοὺς ἔλεγον ὅτι θαναμάζοιεν τί ἡμῖν δόξειεν
 ἐλθεῖν ἐπὶ αὐτοὺς. Ἐπεὶ μὲντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ
 κοιτοῦ γένοιτο τὸ πρᾶγμα, ἡδεσθαί τε αὐτοὺς καὶ μέλλειν ἐνθάδε
 πλεῖν, ὡς ἡμῖν λέξαι τὰ γεόμενα καὶ τοῖς νεκροῦς κελεύειν αὐτοὺς
 θάπτειν λαβόντας τοὺς τούτου δεομένους. 19. Τῶν δ' ἀποφυγόν-
 των τινὲς Ἑλλήτων ἔτιχον ἔτι ὄντες ἐν Κερασοῦντι· αἰσθόμενοι δὲ
 τοὺς βαρβάρους ὅποι ἴοιεν αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς λίθοις,
 καὶ τοῖς ἄλλοις περικελεύοντο. Καὶ οἱ ἄνδρες ἀποθνήσκουσι
 τρεῖς ὄντες οἱ πρόσβρις καταλευσθέντες. 20. Ἐπεὶ δὲ τοῦτο ἐγένετο,
 ἔρχονται πρὸς ἡμᾶς οἱ Κερασοῦντιοὶ καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡ-
 μεῖς οἱ στρατηγοὶ ἀκούσαντες ἠχθόμεθά τε τοῖς γεγενημένοις καὶ ἐβου-
 λευόμεθα σὺν τοῖς Κερασοῦντιοῖς ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλή-
 των νεκροί. 21. Συγκαθήμενοι δ' ἕξωθεν τῶν ὀπλων ἐξαίφνης ἀκούο-
 μεν θορύβον πολλοῦ Παῖε παῖε, βάλλε βάλλε. Καὶ τάχα δὴ ὀρῶμεν
 πολλοὺς προσθέοντας λίθους ἔχοντας ἐν ταῖς χερσὶ, τοὺς δὲ καὶ
 ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασοῦντιοὶ ὡς ἂν καὶ ἐωρακότες τὸ
 παρ' ἑαυτοῖς πρᾶγμα, δεισάντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἦσαν
 δὲ νῆ Δία καὶ ἡμῶν οἱ ἕδεισαν. 23. Ἐγωγε μὴν ἦλθον πρὸς αὐτοὺς
 καὶ ἠρώτων ὅ τι ἐστὶ τὸ πρᾶγμα. Τῶν δ' ἦσαν μὲν οἱ οὐδὲν ἕδεισαν.

ὁμως δὲ λίθους εἶχον ἐν ταῖς χερσίν. Ἐπεὶ δὲ εἰδοῦσι τινὶ ἐνέτυχον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότερα ποιοῦσι τὸ στρατεύμα. 24. Ἐν τούτῳ τις ὄρα τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δ' ὡς ἤκουσαν, ὥσπερ ἡ σὺν ἀγρίου ἢ ἐλάφου φανέντος ἔνται ἐπ' αὐτόν. 25. Οἱ δ' ἀν Κερασούντιοι ὡς εἶδον ὁρμῶντας καθ' αὐτοὺς, σαφῶς νομίζοντες ἐπὶ σφᾶς ἔσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. Συνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνίγετο ὅστις νεῖν μὴ ἐτύγχανεν ἐπιστάμενος. 26. Καὶ τούτους τί δοκεῖτε; ἠδίκουν μὲν οὐδὲν, ἔδεισαν δὲ μὴ λύττα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτώκοι. Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷα ἡ κατάστασις ἡμῖν ἔσται τῆς στρατιᾶς. 27. Ὑμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε κύριοι οὐτ' ἀνελέσθαι πόλεμον ᾧ ἂν βούλησθε οὔτε καταλῦσαι· ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στρατεύμα ἐφ' ὃ τι ἂν θέλῃ. Κἄν τινες πρὸς ὑμᾶς ἴωσι πρέσβεις ἢ εἰρήνης δεόμενοι ἢ ἄλλου τινός, κατακαρόντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. 28. Ἐπειτα δὲ οὖς μὲν ἂν ὑμεῖς ἅπαντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις δ' ἂν ἑαυτὸν ἔληται στρατηγὸν καὶ ἐθέλῃ λέγειν Βάλλε βάλλε, οὗτος ἔσται ἰκανὸς καὶ ἄρχοντα κατακαρεῖν καὶ ἰδιώτην ὃν ἂν ὑμῶν ἐθέλῃ ἄκριτον, ἢ ὧσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο. 29. Οἷα δ' ὑμῖν καὶ διαπεπράχασιν οἱ ἀνθαίρετοι οὗτοι στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἀγορανόμος εἰ μὲν ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐδὸς ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δείσας μὴ ἀδίκως ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασούντα μὴ ἀσφαλὲς εἶναι ἂν μὴ σὺν ἰσχύϊ ἀφικνεῖσθαι· τοὺς δὲ νεκροὺς οὖς πρόσθεν αὐτοῖ οἱ κατακαρόντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ σὺν κηρυκίῳ ἔτι ἀσφαλὲς εἶναι ἀνελέσθαι. Τίς γὰρ ἐθέλησει κήρυξ ἰέναι κήρυκας ἀπεκτονώς; 31. Ἄλλ' ἡμεῖς Κερασοντιῶν θάψαι αὐτοὺς ἐδεήθημεν. Εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν· ἵνα ὡς τοιούτων ἐσομένων καὶ φυλακὴν ἰδίᾳ ποιήσῃ τις καὶ τὰ ἐρυμνὰ ὑπερδέξια πειρᾶται ἔχων σκηνοῦν. 32. Εἰ μὲντοι ὑμῖν δοκεῖ θηρίων ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ μὴ, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν ἠδέως ποιῶντες ἔργα ἀσεβῆ. ἢ πολειμῖοις

πῶς μαχοῦμεθα, ἢν ἀλλήλους κατακαίνωμεν; 33. Πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἣτις ἂν ὁρᾷ τοσαύτην ἀνομίαν ἐν ἡμῖν; Ἀγορᾶν δὲ τίς ἄξει θαρόων, ἢν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινόμεθα; Οὐδὲ δὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαίνου, τίς ἂν ἡμᾶς τοιοῦτους ὄντας ἐπαιρέσειεν; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίμεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας.

34. Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄρξαντας δοῦναι δίκην, τοῦ δε λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· ἐὰν δὲ τις ἄρξῃ, ἄγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατηγούς εἰς δίκας πάντας καταστῆσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο τις ἠδίκητο ἐξ οὗ Κῦρος ἀπέθαιε· δικαστὰς δὲ τοὺς λοχαγούς ἐποίησαντο. 35. Παραιοῦντος δὲ Ξενοφῶντος καὶ τῶν μάντεων συμβουλευόντων ἔδοξε καὶ καθῆραι τὸ στρατεύμα. Καὶ ἐγένετο καθαρμός.

CAP. VIII.

1. Ἔδοξε δὲ καὶ τοὺς στρατηγούς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. Καὶ διδόντων Φιλῆσιος μὲν ὄφλε καὶ Ξανθικλῆς τῆς φυλακῆς τῶν γαλιζῶν χρημάτων τὸ μείωμα εἴκοσι μνᾶς. Σοφρίντος δὲ, ὅτι ἄρχων αἰρεθεὶς κατημέλει, δέκα μνᾶς. Ξενοφῶντος δὲ κατηγόρησάν τινες γάμοι πλείεσθαι ὑπ' αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. 2. Καὶ ὁ Ξενοφῶν ἀναστὰς ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα ποῦ καὶ ἐπλήγη. Ὁ δὲ ἀποκρίνεται· Ὅπου καὶ τῷ ἡέγει ἀπολλύμεθα καὶ χιῶν πλείστη ἦν. 3. Ὁ δ' εἶπεν· Ἀλλὰ μὲν καὶ χειμῶνός γε ὄντος οἴου λέγεις, σίτου δὲ ἐπιλελοιπότος, οἴνου δὲ μηδ' ὀσφραίνεσθαι παρὸν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιοῦτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι· οἷς φασὶν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίγνεσθαι. 4. Ὅμως δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. Πότερον ἦτον σέ τι καὶ ἐπεὶ μοι οὐκ ἐδίδως ἔπαιον; ἀλλ' ἀπήτον; ἀλλὰ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύων ἐπαρόνῃσα; 5. Ἐπεὶ δὲ τούτων οὐδὲν ἔφησεν ἐπήρετο αὐτὸν εἰ ὀπλιτεῦοι. Οὐκ ἔφη. Πάλιν εἰ πελτάζοι. Οὐδὲ τοῦτ' ἔφη· ἀλλ' ἡμίονον ἐλάυνειν, ταχθεὶς ὑπὸ τῶν συσκῆρων ἐλεύθερος ὢν. 6. Ἐνταῦθα δὲ ἐναγιγνώσκει αὐτὸν καὶ ἤρετο· Ἥ

σὺ εἶ ὁ τὸν κάμνοντα ἀπάγων ; Ναὶ μὰ Δί', ἔφη· σὺ γὰρ ἠνάγκα-
ζες· τὰ δὲ τῶν ἐμῶν συσκήρων σκευὴ διέθροψας. 7. Ἄλλ' ἢ μὲν
διάρθρησις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. Διέδωκα ἄλλοις
ἄνειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν· καὶ ἀπολαβὼν ἅπαντα
σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. Οἶον
δὲ τὸ πρᾶγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον.

8. Ἄνθρωπος κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι.
Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίνωσκον ὅτι εἰς ἡμῶν εἴη·
ἠνάγκασα δὲ σὲ τοῦτον ἄγειν, ὡς μὴ ἀπόλοιτο· καὶ γὰρ, ὡς ἐγὼ
οἶμαι, πολέμοι ἡμῖν ἐφείποντο. 9. Συνέφη τοῦτο ὁ ἄνθρωπος.
Οὐκοῦν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προὔπεμψί σε, καταλαμβάνω αὐθις
σὺν τοῖς ὀπισθοφύλαξι προσιῶν βόθρον ὀρούτιοντα ὡς κατορούξοντα
τὸν ἄνθρωπον· καὶ ἐπιστάς ἐπήρουν σε. 10. Ἐπεὶ δὲ παρεστηκό-
των ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνὴρ, ἀνέκραγον οἱ παρόντες ὅτι
ζῆ ὁ ἀνὴρ· σὺ δ' εἶπες· Ὅποσα γε βούλεται ὡς ἐγωγε αὐτὸν οὐκ
ἄξω. Ἐνταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδοξας γάρ μοι εἰδότε
εὐοικεῖναι ὅτι ἔζη. 11. Τί οὖν ; ἔφη, ἤτιόν τι ἀπέθανεν, ἐπεὶ ἐγὼ
σοι ἀπέδειξα αὐτόν ; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφῶν, πάντες ἀπο-
θανούμεθα· τούτου οὖν ἕνεκα ζῶντας ἡμᾶς δεῖ κατορυχθῆναι ;
12. Τοῦτον μὲν ἀνέκραγον πάντες ὡς ὀλίγας παίσειεν· ἄλλους δὲ
ἐκέλευε λέγειν διὰ τί ἕκαστος ἐπλήγη. Ἐπεὶ δ' οὐκ ἀνίσταντο,
αὐτὸς ἔλεγεν.

13. Ἐγὼ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἕνεκεν ἀτα-
ξίας ὅσοις σώζεσθαι μὲν ἤρκει δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ
μαχομένων ὅπου δέοι, αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες
ἀρπάζειν ἠθέλον καὶ ἡμῶν πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποι-
οῦμεν, ἅπαντες ἂν ἀπωλόμεθα. 14. Ἦδη δὲ καὶ μαλακιζόμενόν
τινα καὶ οὖν ἐθέλοντα ἀρίστασθαι ἀλλὰ προἰέμενον αὐτὸν τοῖς
πολεμίοις καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι. Ἐν γὰρ τῷ
ἰσχυρῷ χειμῶνι καὶ αὐτὸς ποτε ἀναμμένων τινὰς συσκευαζομένους
καθεζόμενος συχνὸν χρόνον κατέμαθον ἀναστάς μόλις καὶ τὰ σκέλη
ἐκτείνας. 15. Ἐν ἐμαυτῷ οὖν πείραν λαβὼν ἐκ τούτου καὶ ἄλλον
ὁπότε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαυρον· τὸ γὰρ κινεῖ-
σθαι καὶ ἀνδρῖζεσθαι παρεῖχε θερμοσίαν τινὰ καὶ ὑγρότητα· τὸ δὲ
καθησθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ τε ἀποπήγνυ-
σθαι τὸ αἷμα καὶ τῷ ἀποσῆπεσθαι τοὺς τῶν ποδῶν δακτύλους·
ἄπερ πολλοὺς καὶ ὑμεῖς ἴσως παθόντας. 16. Ἄλλον δὲ γε ἴσως

ὑπολειπόμενον που διὰ ῥαστώνῃ καὶ κωλύοντα καὶ ἡμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπίσθεν πορεύεσθαι ἔπαισα πύξ, ὅπως μὴ λόγῃ ὑπὸ τῶν πολεμίων παύοιτο. 17. Καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖσιν εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ δίκαιον δίκην λαβεῖν. Εἰ δ' ἐπὶ τοῖς πολέμοις ἐγένοντο, τί μέγα ἂν οὕτως ἔπαθον ὅτου δίκην ἂν ἠξίον λαμβάνειν; Ἀπλοῦς μοι, ἔφη, ὁ λόγος. 18. Ἐγὼ γὰρ εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα, ἀξιῶ ὑπέχειν δίκην οἷαν καὶ γονεῖς νιοῖς καὶ διδάσκαλοι παισὶ. Καὶ γὰρ οἱ ἰατροὶ καίονσι καὶ τέμνουσιν ἐπ' ἀγαθῷ. 19. Εἰ δὲ ἕβρει νομίζετε με ταῦτα πράττειν, ἐνθυμήθητε ὅτι νῦν ἐγὼ θαρῶν σὺν τοῖς θεοῖς μᾶλλον ἢ τότε, καὶ θρασύτερός εἰμι νῦν ἢ τότε, καὶ οἶνον πλείω πίω· ἀλλ' ὅμως οὐδένα παίω· ἐν εὐδία γὰρ ὄρω ἡμᾶς. 20. Ὅταν δὲ χειμῶν ἦ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ ὄρατε ὅτι καὶ νεύματος μόνου ἔνεκα χαλεπαίνει μὲν πρῶτος τοῖς ἐν πρώτῃ, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; Ἰκανὰ γὰρ ἐν τῷ τοιοῦτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρέψαι. 21. Ὅτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ ἡμεῖς κατεδικάσαμεν τότε· ἔχοντες ξίφη οὐ ψήφους παρέστητε, καὶ ἔξῃν ἡμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβούλεσθε. Ἀλλὰ μὴ Δία οὔτε τούτοις ἐπεκουρεῖτε οὔτε σὺν ἐμοὶ τὸν ἀτακτοῦντα ἐπαίετε. 22. Τοιγαροῦν ἔξουσίαν ἐποίησατε τοῖς κακοῖς αὐτῶν ὑβρίζειν ἐὼντες αὐτούς. Οἴμαι γὰρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εἰρήσετε καὶ τότε κακίστους καὶ νῦν ὑβριστοιότατους. 23. Βοίσκος γοῦν ὁ πύκτης ὁ Θεοταλὸς τότε μὲν διεμάχετο, ὡς κάμνων, ἀσπίδα μὴ φέρειν· νῦν δ' ὡς ἀκούω Κοινωριτῶν πολλοὺς ἀποδέδυκεν. 24. Ἦν οὖν σωφρονῆτε, τοῦτον ἀναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιασι· τοῦτον δὲ, ἢν σωφρονῆτε, τὴν νύκτι μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἀλλὰ γὰρ, ἔφη, θανμάζω ὅτι εἰ μὲν τινι ἡμῶν ἀπηχθόμην μέμνησθε καὶ οὐ σιωπᾶτε· εἰ δὲ τῷ ἢ χειμῶνα ἐπεκούρησα ἢ πολέμον ἀπέρουξα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξέποριόα τι, τούτων οὐδεὶς μέμνηται· οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἐπηρεσα οὐδ' εἴ τιν' ἄνδρα ὄντα ἀγαθὸν εἰμίησα ὡς ἐδυνάμην, σὶ δὲ τούτων μέμνησθε. 26. Ἀλλὰ μὴν καλόν γε καὶ δίκαιον καὶ ἰσὶον καὶ ἡδίων τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνησθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμύνησκον· καὶ περιεργάζεσθε καλῶς ἔχειν.

ΞΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ 5.

CAP. I.

1. Ἐκ τούτου δε ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἔζων, οἱ δὲ ληϊζόμενοι ἐκ τῆς Παφλαγονίας. Ἐκλώπενον δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκεδαννυμένους, καὶ τῆς νυκτὸς τοὺς πρόσω σκηροῦντας ἐπειρῶντο κακουργεῖν· καὶ πολεμικώτατα πρὸς ἀλλήλους εἶχον ἐκ τούτων. 2. Ὁ δὲ Κορύλας, ὃς ἐτύγγανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς Ἑλληνας πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας ὅτι Κορύλας ἕτοιμος εἶη τοὺς Ἑλληνας μὴτ' ἀδικεῖν μὴτ' ἀδικεῖσθαι. 3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν τούτων σὲν τῇ στρατιᾷ βουλευσούντο, ἐπὶ ξενίᾳ δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι. 4. Θύσαντες δὲ βοῦς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα εὐωχίαν μὲν ἀρκοῦσαν παρεῖχον, κατακείμενοι δὲ ἐν στιβάσιν ἐδείπνουν, καὶ ἔπινον ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγγανον ἐν τῇ χώρᾳ.

5. Ἐπεὶ δὲ σποῖνται τ' ἐγένοντο καὶ ἐπαιώμισαν, ἀνέστησαν πρῶτον μὲν Θραῖκες καὶ πρὸς αὐτὸν ὠρχήσαντο σὲν τοῖς ὄπλοις καὶ ἤλλοντο ὑψηλά τε καὶ κούφως καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὡς πᾶσιν ἐδόκει πεπληγῆναι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πως. 6. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν σκελεύσας τὰ ὄπλα τοῦ ἐτέρου ἐξίει ἄδων Σιτάλκων· ἄλλοι δὲ τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. 7. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οἱ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὄπλοις. 8. Ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν· ὁ μὲν παραθέμενος τὰ ὄπλα σπεῖρει καὶ ζευγηλατεῖ πυκνὰ μεταστρεφόμενος ὡς φοβούμενος· ληστής δὲ προσέρχεται· ὁ δ' ἐπειδὰν προῖδηται, ἀπαντᾷ ἀρπάσας τὰ ὄπλα καὶ μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι ταῦτ' ἐποίουν ἐν ἠνθυμῷ πρὸς τὸν αὐτόν· καὶ τέλος ὁ ληστής δῆσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἶτ' παρὰ τοὺς βοῦς ζεύξας ὀπίσω τὸ χεῖρσ δεδεμένον ἐλαύνει.

9 Μετὰ τοῦτι Μυσὸς εἰσῆλθεν ἐν ἑκατέρῃ τῇ χειρὶ ἔχων πέλτην· καὶ τοτὲ μὲν ὡς δὶς ἀντιταττομένων μιμούμενος ὠρχεῖτο, τοτὲ δὲ ὡς πρὸς ἓνα ἐχρῆτο ταῖς πέλταις, τοτὲ δὲ ἐδινεῖτο καὶ ἐξεκυβίστα ἔχων τὰς πέλτας· ὥστε ὄψιν καλῆν φαίνεσθαι. 10. Τέλος δὲ τὸ Περσικὸν ὠρχεῖτο κρούων τὰς πέλτας, καὶ ὠκλαξε καὶ ἐξανίστατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐπίει πρὸς τὸν ἀνλόν. 11. Ἐπὶ δὲ τούτῳ ἐπιόντες οἱ Μαντινεῖς· καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀιαστάντες ἐξοπλισάμενοι ὡς ἐδύνατο κάλλιστα ἤεσάν τε ἐν ῥυθμῷ πρὸς τὸν ἐνόπλιον ῥυθμὸν ἀνλοῖμενοι καὶ ἐπαιώρισαν καὶ ὠρχήσαντο ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. Ὁρῶντες δὲ οἱ Παφλαγόνης δεινὰ ἐποιοῦντο πάσης τὰς ὀρχήσεις ἐν ὄπλοις εἶναι. 12. Ἐπὶ τούτοις ὁρῶν ὁ Μυσὸς ἐκπεπληγμένους αὐτοὺς, πείσας τῶν Ἀρκάδων τινὰ πέπαμένον ὀρχηστρίδα εἰσάγει σκενάσας ὡς ἐδύνατο κάλλιστα καὶ ἀσπίδα δοὺς κούφην αὐτῇ. Ἡ δὲ ὠρχήσατο Πυθόρην ἐλαφρῶς. 13. Ἐπαῦθα κρότος ἦν πολὺς· καὶ οἱ Παφλαγόνης ἤρουντο εἰ καὶ γυναικες συνεμάχοντο αὐτοῖς. Οἱ δ' ἔλεγον ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἴτε βασιλέα ἐκ τοῦ στρατοπέδου. Τῇ μὲν οὖν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

14 Τῇ δ' ἰστεραία προσῆγον αὐτοὺς εἰς τὸ στρατεύμα· καὶ ἔδοξε τοῖς στρατιώταις μῆτε ἀδικεῖν Παφλαγόνας μῆτε ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσβεις ᾗχοντο· οἱ δ' Ἕλληνες, ἐπειδὴ πλοῖα ἱκανὰ ἐδόκει παρεῖναι, ἀναβαίντες ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῷ ἐν ἀριστερεῇ ἔχοντες τὴν Παφλαγοίαν. 15. Τῇ δ' ἄλλῃ ἀφικνοῦνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμήνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγοικῇ, Μιλησίων δ' ἄποικοι εἰσίν. Οὗτοι δὲ ξένια πέμπουσι τοῖς Ἕλλησιν ἀλφίτων μὲν μεδίμνους τρισεχίλιους, οἶνον δὲ κεράμια χίλια καὶ πεντακόσια. 16. Καὶ Χειρίσοφος ἐπαῦθα ἦλθε τριήρεις ἔχων. Καὶ οἱ μὲν στρατιῶται προσεδόκων ἄγοντά τι σφίσιν ἤκειν· ὁ δὲ ἤγε μὲν οὐδὲν, ἀπήγγελλε δὲ ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχεῖτο Ἀναξίβιος, εἰ ἀφικνοῖντο ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσεσθαι.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμήνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίγνεσθαι, ἤδη μᾶλλον ἢ πράσθεν εἰσῆει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται. 18. Ἠγήσαντο οἱ, εἰ ἓνα ἐλοῖντο ἄρχοντα, μᾶλλον ἂν ἢ πολυαφ

χίας ούσης δύνασθαι τὸν ἕνα χρῆσθαι τῷ στρατεύματι καὶ νυκτός καὶ ἡμέρας· καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι· καὶ εἴ τι δέοι φθάνειν, ἤττον ἂν ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαινέσθαι ἂν· τὸν δὲ ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί.

19. Ὡς δὲ ταῦτα διεροῦντο, ἐγράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιὰ οὕτω γιγνώσκει καὶ εὐνοίαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν.

20. Ὁ δὲ Ξενοφῶν πῆ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μείζω οὕτως ἑαυτῷ γίγνεσθαι πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦτομα μείζον ἀφίξεσθαι αὐτοῦ· τυχὸν δὲ καὶ ἀγαθοῦ τινος ἂν αἴτιος τῇ στρατιᾷ γενέσθαι.

21. Τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπῆρεν αὐτὸν ἐπιθυμῆν αὐτοκράτορα γενέσθαι ἀρχοντα. Ὅποτε δ' αὐτὸν ἐνθυμοῖτο ὅτι ἀδελγον μὲν παρτὶ ἀνθρώπῳ ὅπη τὸ μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἴη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν, ἤπορεῖτο.

22. Διαπορουμένῳ δὲ αὐτῷ διακρῖναι ἔδοξε κράτιστον εἶναι τοῖς θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ Διὶ τῷ Βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄραρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἐωρακέναι ὃ εἶδεν ὅτε ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι.

23. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὠρμᾶτο Κύρῳ συσταθησόμενος ἀετὸν ἀνεμιμνήσκετο ἑαυτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι, ὥσπερ ὁ μάντις προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἴη καὶ οὐκ ἰδιωτικὸς καὶ ἐνδοξος, ἐπίπονος μέντοι· τὰ γὰρ ὄραμα μάλιστα ἐπιτίθεσθαι τῷ ἀετῷ καθημένῳ· οὐ μέντοι χροματιστικὸν εἶναι τὸ οἰωνόν· τὸν γὰρ ἀετὸν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια.

24. Οὕτω δὲ θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μήτε προσδεῖσθαι τῆς ἀρχῆς μήτ' εἰ αἰροῦντο ἀποδέχεσθαι. Τοῦτο μὲν δὴ οὕτως ἐγένετο.

25. Ἡ δὲ στρατιὰ συνῆλθε, καὶ πάντες ἔλεγον ἕνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. Ἐπὶ δὲ ἐδόκει δῆλον εἶναι ὅτι αἰρήσονται αὐτὸν εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ ἔλεξε τάδε·

26. Ἐγὼ, ὦ ἄνδρες, ἦδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἀνθρώπος εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς αἰτίον τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑφ'

ἡμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὐθ' ἡμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἤττον ἂν διὰ τοῦτο τυγχάνειν εἴ τι δέοισθε παρ' αὐτῶν· ἐμοὶ τ' αὖ οὐ πάντι νομίζω ἀσφαλὲς εἶναι τοῦτο. 27. Ὅρω γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρὶν ἐποιήσαν πάσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. 28. Ἐπεὶ δὲ τοῦτο ὁμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολιόρησαν τὴν πόλιν. Εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοῖν ὅπου δυνάμην ἐνταῦθ' ἄκρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐννοῶ μὴ λίαν ἐν ταχὺ σωφρονοσθεῖν. 29. Ὁ δ' ἡμεῖς ἐννοεῖτε ὅτι ἤττον ἂν στάσις εἴη ἐνὸς ἄρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν πολέμῳ ὢν στασιάζει πρὸς ἄρχοντα τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δ' ἐμὲ ἔλησθε, οὐκ ἂν θαυμάσαιμι εἴ τινα εὔροιτε καὶ ἡμῖν καὶ ἐμοὶ ἀχθόμενον.

30. Ἐπεὶ ταῦτ' εἶπε, πολὺν πλείονες ἐξαρίστατο λέγοντες ὡς δέοι αὐτὸν ἄρχειν. Ἀγασίας δὲ Συμφάλιος εἶπεν ὅτι γελοῖον εἴη, εἰ οὕτως ἔχοι, εἰ ὀργιοῦνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται· ἐπεὶ εἰ οὕτω γε τοῦτ' ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς εἴοικεν, ὅτι Ἀρκάδες ἐσμέν. Ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἀγασίου ἀνεθορύβησαν.

31. Καὶ ὁ Ξενοφῶν ἐπεὶ ἑώρα πλείονος ἐνδείον, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πάντι εἰδῆτε, ὁμνύω ἡμῖν θεοὺς πάντας καὶ πάσας ἢ μὴν ἐγὼ ἐπεὶ τὴν ἡμετέραν γνώμην ἤσθανόμην. ἐθνόμην εἰ βέλτιον εἴη ἡμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστῆναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηνας ὥστε καὶ ἰδιώτην ἂν γινῶναι ὅτι τῆς μοναρχίας ἀπέχεσθαι μὴ δεῖ. 32. Οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ἤρεθθη, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε ὅτι οὐδ' ἂν ἔγωγε ἐστασιάζον, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι, ἔφη, ὠνήσατε οὐχ ἐλόμενοι· ὡς καὶ νῦν Δεξιππος ἤδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον ὃ τι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. Ὁ δὲ ἔφη νομίζειν αὐτὸν Τιμασίῳ μᾶλλον συνάρχειν ἐθελῆσαι Δαρδανεῖ ὅτι τοῦ Κλεάρχου στρατεύματος ἢ ἑαυτοῦ Ἀάκωι ὄντι. 33. Ἐπεὶ μέντοι ἐμ. εἴλεσθε, ἔφη, καὶ ἐγὼ πειράσο-

και ὅ τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρασκευάζεσθε ὡς αὐριοι ἐὰν πλοῦς ἢ ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς *Ηράκλειαν*· ἅπαντας οὖν δεῖ ἐκεῖσε πειρᾶσθαι κατασχεῖν· τὰ δὲ ἄλλα ἐπειδὴν ἐκεῖσε ἔλθωμεν βουλευσόμεθα.

CAP. II.

1. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθεώρουν τὴν τ' *Ἰασονίαν* ἀκτὴν, ἔνθα ἡ *Ἀργῶ* λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα· πρῶτον μὲν τοῦ *Θερμώδοντος*, ἔπειτα δὲ τοῦ *Ἰοῖος*, ἔπειτα δὲ τοῦ *Ἄλντος*, μετὰ δὲ τοῦτον τοῦ *Παρθερίου*· τοῦτον δὲ παραπλεύσαντες ἀφίκοντο εἰς *Ηράκλειαν* πόλιν *Ἑλληνίδα* *Μεγαρέων* ἀποικον, οὖσαν δ' ἐν τῇ *Μαριανδυνῶν* χώρᾳ. 2. Καὶ ὀρμίσαντο παρὰ τῇ *Ἀχερουσιάδι* *Χερρόνησῳ*· ἔνθα λέγεται ὁ *Ἡρακλῆς* ἐπὶ τὸν *Κέρβερον* κύνα καταβῆναι ἢ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 3. Ἐνταῦθα τοῖς Ἑλλήσιν οἱ *Ἡρακλεῶται* ξένια πέμπουσιν ἀλφίτων μεδίμνους τριςχιλίους καὶ οἴνου κεράμια διςχίλια καὶ βοῦς εἴκοσι καὶ οἷς ἑκατόν. Ἐνταῦθα διὰ τοῦ πεδίου ῥεῖ ποταμὸς *Λίκος* ὄνομα, εὖρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγόντες ἐβουλευόντο τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ *Πόντου*. *Ἀναστάς* δὲ *Λύκων* *Ἀχαιοὺς* εἶπε· *Θαυμάζω* μὲν, ὦ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐμπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σῖτα. ὁπόθεν δ' ἐπισιτισάμετοι πορευσόμεθα οὐκ ἔστιν, ἔφη. Ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς *Ἡρακλεῶτας* μὴ ἔλαττον ἢ τριςχιλίους *Κυζικηνοῦς*. 5. Ἄλλος δ' εἶπε, μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα ἡμῶν καθημένων πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι ὅ τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλευέσθαι. 6. Ἐντεῦθεν προὔβαλλοντο πρέσβεις πρῶτον μὲν *Χειρίσορον*, ὅτι ἄρχων ἦρητο ἔστι δ' οἱ καὶ *Ξενοφῶντα*. Οἱ δ' ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτά ἐδόκει μὴ ἀναγκάζειν πόλιν *Ἑλληνίδα* καὶ *φιλίαν* ὅ τι μὴ αὐτοὶ ἐθέλοντες διδοῖεν. 7. Ἐπεὶ δ' οὖν οὗτοι ἐδόκουν ἀπόθνημοι εἶναι, πέμπουσι *Λύκωνα* *Ἀχαιοὺν* καὶ *Καλλίμαχον*

Παρόρασιον καὶ Ἀγασίαν Στυμφάλιον. Οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. 8. Ἀκούσαντες δ' οἱ Ἡρακλεῶται βουλευέσθαι ἔφασαν καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγον καὶ τὴν ἀγορὰν εἶσω ἀνεσκεύασαν καὶ αἱ πύλαι ἐκέλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίμετο.

9. Ἐκ τούτου οἱ ταράζαντες ταῦτα τοὺς στρατηγοὺς ἠτιῶντο διαφθεῖρειν τὴν πρῶξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Κυλλίμαχος· τε ὁ Παρόρασιος καὶ Λύκων ὁ Ἀχαιός. 10. Οἱ δὲ λόγοι ἦσαν αὐτοῖς ὡς αἰσχρὸν εἶη ἄρχην εἶναι Ἀθηναίων Πελοποννησίων καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν· καὶ τοὺς μὲν πόρους σφῶς ἔχειν, τὰ δὲ κέρδι ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς· τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι· καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμῶν τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. 11. εἰ οὖν σωροιοῖεν οὗτοι, συστάντες καὶ στρατηγοὺς ἐλόμενοι ἑαυτῶν καθ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο καὶ πειρῶντο ἀγαθόν τι λαμβάνειν. 12. Ταῦτα ἔδοξε· καὶ ἀπολιπόντες Χειρισόφον εἴ τινας ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ξεροσῶντα συνέτησαν καὶ στρατηγοὺς αἰροῦνται ἑαυτῶν δέκα· τούτους δ' ἐψηφίσαντο ἐκ τῆς νικώσης ὁμοθυμαδόν, τοῦτο ποιεῖν. Ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη ἡμέρα ἕκτη ἢ ἑβδόμη ἀφ' ἧς ἤρθε.

13. Ξεροσῶν μέντοι ἐβούλετο κοινῇ μετ' αὐτῶν τὴν πορείαν ποιῆσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἔπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι, ἀκουσας τοῦ Χειρισόφου ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἀεμοστής φαίη τριήρεις ἔχων ἤξειν εἰς Κάλπης λιμένα. 14. ὅπως οἶν μηδεὶς μετ' αὐτοῦ, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλενε. Καὶ Χειρισόφος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν ὅ τι βούλεται. 15. Ξεροσῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκπλεῦσαι· θυομένῳ δὲ αὐτῷ τῷ Ἡγεμόνι Ἡρακλεῖ καὶ κοινομένῳ πότερα λῶρον καὶ ἄμεινον εἶη στρατεύεσθαι, ἔχοντι τοὺς παραμείναντας τῶν στρατιωτῶν, ἢ ἀπαλλάττεσθαι, ἐσήμηρεν ὁ θεὸς τοῖς ἱεροῖς συστρατεύεσθαι.

16. Οὕτω γίγνεται τὸ στρατεύμα τριχῆ· Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι καὶ πεντακόσιοι, ὀπλίται πάντες· Χειρὶ σόφῳ δὲ ὀπλίται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτυσταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θοῤᾤκες· Ξενοφῶντι δὲ ὀπλίται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτυσταὶ δὲ εἰς τριακοσίους· ἵππικὸν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τοὺς τετταράκοντα ἵππεύς.

17. Καὶ οἱ μὲν Ἀρκάδες διαπρυζάμενοι πλοῖα παρὰ τῶν Ἡρακλεωτῶν πρῶτοι πλέουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς Βιθυνοῖς λάβοιεν οὗτι πλείστα· καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα κατὰ μέσον πῶς τῆς Θοῤᾤκης. 18. Χειρῖσοφος δ' εὐθὺς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος πεζῇ ἐπορεύετο διὰ τῆς χώρας· ἐπεὶ δ' εἰς τὴν Θοῤᾤκην ἐνέβαλε, παρὰ τὴν θάλατταν ἦει· καὶ γὰρ ἴδῃ ἡσθέρει. 19. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θοῤᾤκης καὶ τῆς Ἡρακλεωτίδος καὶ διὰ μεσογαίας ἐπορεύετο.

CAP. III.

[“Ὁν μὲν οὖν τρόπον ἢ τε Χειρῖσόφου ἀρχὴ τοῦ παντός καταλύθη καὶ τῶν Ἑλλήνων τὸ στρατεύμα ἐσχίσθη ἐν τοῖς ἐπάνω εἰρηται.] 2. Ἐπράξαν δ' αὐτῶν ἕκαστοι τάδε. Οἱ μὲν Ἀρκάδες ὡς ἀπέβησαν νηκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κόμης, στάδια ἀπὸ θαλάττης ὡς τριάκοντα. Ἐπεὶ δὲ φῶς ἐγένετο ἦγεν ἕκαστος στρατηγὸς τὸ αὐτοῦ λόχος ἐπὶ κόμην· ὁποῖα δὲ μείζων ἐδόκει εἶναι σύνδου λόχους ἦγον οἱ στρατηγοί. 3. Συνεβάλλοντο δὲ καὶ λόφον εἰς ὃν δέοι πάντας ἀλίζεσθαι. Καὶ ἅτε ἐξαίφνης ἐπιπεσόντες ἀνδράποδά τε πολλὰ ἔλαβον καὶ πρόβατα πολλὰ περιεβάλλοντο.

4. Οἱ δὲ Θοῤᾤκες ἠθροίζοντο οἱ διαφυγόντες· πολλοὶ δὲ διέφυγον πελτυσταὶ ὄντες ὀπλίτας ἐξ αὐτῶν τῶν χειρῶν. Ἐπεὶ δὲ συνελήθσαν, πρῶτον μὲν τῷ Σμίρκητος λόχῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπιόντι ἴδῃ εἰς τὸ συγκείμενον καὶ πολλὰ χρήματα ἄροντι ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες· ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς· καὶ αὐτὸν τε τὸν Σμίρκητα ἀποκτιννάσι καὶ τοὺς ἄλλους πάντας· ἄλλον δὲ λόχον τῶν δέκα στρατηγῶν τοῦ Ἡγησάνδρου ὀκτώ μόνους κατέλιπον· καὶ αὐτὸς Ἡγησάνδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι μὲν

λοχαγοὶ συνήλθον οἱ μὲν σὺν πράγμασιν οἱ δ' ἄνει πραγμάτων οἱ δὲ Θουῤῃκες ἐπεὶ ἐντύχησαν τοῦτο τὸ ἐντύχημα, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἐρῳόμεως τῆς νυκτός. Καὶ ἅμα τῇ ἡμέρᾳ κύκλῳ περὶ τὸν λόφον ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἵππεῖς πολλοὶ καὶ πελτασταὶ, καὶ αἰεὶ πλείονες συνέρροον. 7. Καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην εἶχον οὔτε ἀκορτιστήν οὔτε ἵππεα· οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἠκόντιζον· ὁποῖα δ' αὐτοῖς ἐπίοιεν, ῥαδίως ἀπέφευγον· ἄλλοι δὲ ἄλλη ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ εἰπιρῳάσκοντο, τῶν δὲ οὐδεὶς· ὥστε κινηθῆναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελεντῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θουῤῃκες. 9. Ἐπεὶ δ' ἀπορία πολλὴ ἦν, διελέγοντο περὶ σποιδῶν· καὶ τὰ μὲν ἄλλα ὠμολόγητο αὐτοῖς, ὁμήρους δ' οὐκ ἐδίδουσαν οἱ Θουῤῃκες αἰτούντων τῶν Ἑλλήνων· ἀλλ' ἐν τούτῳ ἴσχετο. Τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε

10. Χειρίσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θαλάστιαν ἀφικνεῖται εἰς Κάλπης λιμένα. Ξεροφῶντι δὲ διὰ τῆς μεσογαίας πορευομένῳ οἱ ἵππεῖς προκαταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. Καὶ ἐπεὶ ἤχθησαν παρὰ Ξεροφῶντα, ἐρωτᾷ αὐτοὺς εἴ ποῦ ἤσθηται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. 11. Οἱ δ' ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφῳ, οἱ δὲ Θουῤῃκες πάντες περικεκλυμένοι εἶεν αὐτούς. Ἐνταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἠγεμόνες εἶεν ὅπου δεοί· σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·

12. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνῶσιν, οἱ δὲ λοιποὶ ἐπὶ λόφῳ τινὸς πολιορκοῦνται. Νομίζω δ' ἔγωγε, εἰ ἐκεῖνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων τῶν πολεμίων, οὕτω δὲ τεθαρόηκόντων. 13. Κράτιστον οὖν ἡμῖν ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἰ ἔτι εἰσὶ σῶσι, σὺν ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ κινδυνεύωμεν. 14. Νῦν μὲν οὖν στρατοπεδευόμεθα προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ διεπνοποιεῖσθαι· ἕως δ' ἂν πορευόμεθα, Τιμασίῳν ἔχων τοὺς ἵππεῖς προελαννέτω ἐφορῶν ἡμᾶς, καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὡς μηδὲν ἡμᾶς λάθῃ. 15. Παρέπεμψε δὲ καὶ τῷ γυμνήτων ἀνθρώπων εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ

ἄκρα, ὅπως εἴ ποῦ τί ποθεν καθορῶεν, σημαίνοιεν· ἐκέλευε δὲ καί-
 ειν ἄπειτα ὅτω ἐντυγχάνοιεν καυσίμῳ. 16. Ἡμεῖς γὰρ ἀπο-
 δραιομεν ἂν οὐδαμοῦ ἐνθ' ἐνδε· πολλή μὲν γὰρ, ἔφη, εἰς Ἡράκλειαν
 πάλιν ἀπιέναι, πολλή δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμιοι
 πλησίον· εἰς Κάλπησ δὲ λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι
 εἰ σέσωσται, ἐλαχίστη ὁδός. Ἄλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖά ἐστιν
 οἷς ἀποπλευσοῦμεθα· μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ
 ἐπιτήδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων σὺν τοῖς Χει-
 ρισόφρον μόνοις κάκιόν ἐστι διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας
 εἰς ταῦτόν ἐλθόντας κοινῇ τῆς σωτηρίας ἔχεσθαι. Ἄλλὰ χρὴ παρα-
 σκευασαμένους τὴν γνώμην πορεύεσθαι, ὡς νῦν ἢ εὐκλεῶς τελευ-
 τῆσαι ἔστιν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἑλλήνας τοσοῦτους
 σώσαντας. 18. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὃς τοὺς μεγαληγορή-
 σαντας ὡς πλέον φρονοῦντας ταπεινώσῃ βούλεται· ἡμᾶς δὲ τοὺς
 ἀπὸ θεῶν ἀρχομένους ἐντιμότερους ἐκείνων καταστῆσαι. Ἄλλ'
 ἔπεσθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὡς ἂν τὸ παραγγελλόμενον
 δύνῃσθε ποιεῖν.

19. Ταῦτ' εἰπὼν ἠγεῖτο. Οἱ δ' ἵππεῖς διασπειρόμενοι ἐφ' ὅσον
 καλῶς εἶχεν ἔκαιον ἢ ἐβάδιζον. Καὶ οἱ πελτασταὶ ἐπιπαριόντες
 κατὰ τὰ ἄκρα ἔκαιον πάντα ὅσα καύσιμα ἐώρων· καὶ ἡ στρατιὰ δὲ,
 εἴ τιμι παραλειπομένη ἐντυγχάνοιεν· ὥστε πᾶσα ἡ χώρα αἴθεσθαι
 ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. 20. Ἐπεὶ δ' ὦρα ἦν κατε-
 στρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τε τῶν πολεμίων
 πυρὰ ἐώρων, ἀπεῖχον δὲ ὡς τετταράκοντα σταδίους, καὶ αὐτοὶ
 ὡς ἐδύναντο πλεῖστα πυρὰ ἔκαιον. 21. Ἐπεὶ δ' ἐδείπνησαν τάχι-
 στα, παρηγγέλθη τὰ πυρὰ κατασβεχνῆναι πάντα. Καὶ τὴν μὲν νύ-
 κτα φυλακὰς ποιησάμενοι ἐκάθευδον· ἄρξ δὲ τῇ ἡμέρᾳ προσενξά-
 μενοι τοῖς θεοῖς καὶ συνταξάμενοι ὡς εἰς μάχην ἐπορεύοντο ἢ ἐδύ-
 ναντο τάχιστα. 22. Τιμασίων δὲ καὶ οἱ ἵππεῖς ἔχοντες τοὺς
 ἠγεμόνας καὶ προελάνθοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενό-
 μενοι ἔνθα ἐπολιορκοῦντο οἱ Ἑλλήνες. Καὶ οὐχ ὀρῶσιν οὔτε
 φῖλιον στράτευμα οὔτε πολέμιον· καὶ ταῦτα ἀγγέλλουσι πρὸς τὸν
 Ξενοφῶντα καὶ τὸ στράτευμα· γραῖδια δὲ καὶ γερόντια καὶ πρῶβρατα
 ὀλίγα καὶ βοῦς καταλελειμμένους. 23. Καὶ τὸ μὲν πρῶτον θαῦμα
 ἦν τί εἶη τὸ γεγενημένον· ἔπειτα δὲ καὶ τῶν καταλελειμμένων
 ἐπυνθάνοντο ὅτι οἱ μὲν Θραῖκες εὐθὺς ἀφ' ἐσπέρας ᾤχοντο ἀπίον

τες· ἔωθεν δὲ καὶ τοὺς Ἕλληνας ἐφασαν οἴχεσθαι· ὕπον δὲ οὐκ εἰδέναι.

24 Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξεροφῶντα, ἐπεὶ ἠρίστησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμίξαι τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ πορευόμενοι ἐώρων τὸν στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν. Ἐπεὶ δ' ἀφίκοντο εἰς τὸ αὐτὸ, ἄσμενοί τε εἶδον ἀλλήλους καὶ ἠσπάζοντο ὡς περ ἀδελφούς. 25. Καὶ ἐπυθύνοντο οἱ Ἀρκάδες τῶν περὶ Ξεροφῶντα τί τὰ πρὸς κατασβέσειαν· Ἥμεῖς μὲν γὰρ, ἐφασαν, φόμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πρὸς οὐκ ἐωρῶμεν, τῆς τυκτὸς ἤξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμοι δὲ, ὡς γ' ἡμῖν ἐδόκουν, τοῦτο δεῖσαντες ἀπῆλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν χρόνον ἀπήεσαν. 26. Ἐπεὶ δ' οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἐξῆκεν, φόμεθ' ὑμᾶς πυθομένους τὰ παρ' ἡμῖν φοβηθέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ ἀπολιπέσθαι ὑμῶν. Οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

CAP. IV.

1. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠύλιζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο ὃ καλεῖται Κάλπης λιμὴν ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὕτη ἔστιν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἡρακλείας ἐπὶ δεξιᾷ εἰς τὸν Πόντον εἰσπλέοντι. 2. Καὶ τριήρει μὲν ἔστιν εἰς Ἡράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μάλα μακρῶς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οἰδεμία οὔτε φίλια οὔτε Ἑλληνίς ἀλλὰ Θραῶκες Βιθυνοί· καὶ οὗς ἂν λάβωσι τῶν Ἑλλήνων ἢ ἐκπίπτοντας ἢ ἄλλως παρὰ δεινὰ ὑβρίζειν λέγονται [τοὺς Ἕλληνας]. 3 Ὁ δὲ Κάλπης λιμὴν ἐ· μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθῆκον αὐτοῦ πέτρα ἀπορῳῶξ, ὕψος ὅπη ἐλάχιστον οὐ μείον εἴκοσιν ὀργυιῶν· ὁ δὲ ἀνγὴν ὁ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου μάλιστα τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ ἀνγέου χωρίου ἰκανὸν μυρίαῖς ἀνθρώποις οἰκῆσαι. 4. Λιμὴν δ' ὑπὸ αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἡδέος ὕδατος καὶ ἀρθορος ῥέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ

ἐπικρατεῖα τοῦ χωρίου. Ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ καλὰ πανηγρήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος τὸ ἐν τῷ λιμένι εἰς μεσόγαιαν μὲν ἀνήκει ὅσον ἐπὶ εἴκοσι σταδίοις, καὶ τοῦτο γεῶδες καὶ ἄλιθον· τὸ δὲ παρὰ θάλατταν πλέον ἢ ἐπὶ εἴκοσι σταδίοις δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. 6. Ἡ δ' ἄλλη χώρα καλὴ καὶ πολλή· καὶ κῶμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ οἰκούμεναι· φέροι γὰρ ἡ γῆ καὶ κριθὰς καὶ πρῶν καὶ ὄσπρια πάντα καὶ μελίνας καὶ σήσαμα καὶ σῦκα ἀρκοῦντα καὶ ἀμπέλους πολλὰς καὶ ἡδυνόινους καὶ τᾶλλα πάντα πλὴν ἐλαιῶν. Ἡ μὲν χώρα ἦν τοιαύτη.

7. Ἐσκήνον δὲ ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γερόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι· ἀλλὰ ἰδοὺ καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβούλης εἶναι, βουλομένων τινῶν κατοικίσαι πόλιν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλεῖστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφορὰν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας οἱ δὲ καὶ τέκνα καταλιπόντες ὡς χρήματα αὐτοῖς κτησάμενοι ἤξοιτες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρου πολλὰ καὶ ἀγαθὰ πράττειν. Τοιοῦτοι οὖν ὄντες ἐπόθον εἰς τὴν Ἑλλάδα σῶζεσθαι.

9. Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτόν συνόδου, ἐπ' ἐξόδῳ ἐθύετο Ξεροφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. Ἐπεὶ δὲ τὰ ἱερά ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἐνθαπερ ἐπέσον ἑκάστους ἔθαψαν· ἥδη γὰρ ἦσαν πεμπταῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἔτι ἦν· ἐπίους δὲ τοὺς ἐκ τῶν ὁδῶν συνενεγκόντες ἔθαψαν ἐκ τῶν ὑπαρχόντων ὡς ἰδύσαντο κάλλιστα· οὓς δὲ μὴ εὔρισκον κεροτάφιον αὐτοῖς ἐποίησαν μέγα καὶ πυρὰν μεγάλην, καὶ στεφάνους ἐπέθεσαν. 10. Ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν· τῇ δ' ὑστερίᾳ συνῆλθον οἱ στρατιῶται πάντες, συνῆγε δὲ μάλιστα Ἀρασίης τε Στυμφάλιος λοχαγὸς καὶ Ἰερώνυμος Ἠλεῖος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων· 11. καὶ δόγμα ἐποίησαντο, εἴαν τις τοῦ λοιποῦ μνησθῆι δίχα τὸ στρατεύμα ποιεῖν, θανάτῳ αὐτὸν ζημιουῖσθαι· καὶ κατὰ χώραν ἀπιέναι ἢ περὶ πρόσθε

εἶχε τὸ στράτευμα, καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. Καὶ Χειρίσοφος μὲν ἤδη τετελευτήκει φάρμακον πιὼν πυρέτιων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

12. Μετὰ δὲ ταῦτα ἑξααστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες στρατιῶται, τὴν μὲν πορείαν, ὡς εἴοικε, δῆλον ὅτι περὶ ποιητέον· οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἤδη· οὐ γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. Ἡμεῖς μὲν οὖν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς μαχομένους εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμοι ἀνατεθαρόθηκασιν. 13. Ἐκ τούτου ἐθύοντο οἱ στρατηγοί, μάντις δὲ παρῆν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμβρακικῆς ἤδη ἀποδεδράκει πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. Θυομένους δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίνετο τὰ ἱερά. 14. Ταύτην μὲν οὖν τὴν ἡμέραν ἐπαύσαντο. Καί τινες ἐτόλμων λέγειν ὡς ὁ Ξενοφῶν βουλόμενος τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν ὡς τὰ ἱερά οὐ γίνεται ἐπὶ ἀφόδῳ. 15. Ἐντεῦθεν κηρύξας τῇ αὔριον παρεῖναι ἐπὶ τὴν θυσίαν τὸν βουλόμενον καὶ μάντις εἴ τις εἶη, παραγγείλας παρεῖναι ὡς συνθεασόμενον τὰ ἱερά, ἔθνε· καὶ ἐνταῦθα παρῆσαν πολλοί. 16. Θυομένων δὲ πάλιν εἰς τρις ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίνετο τὰ ἱερά. Ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν ἂ ἔχοντες ἦλθοι, καὶ ἀγορὰ οὐδεμία παρῆν.

17. Ἐκ τούτου συνελθόντων εἶπε πάλιν Ξενοφῶν, ὦ ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὀρᾶτε, τὰ ἱερά οὐπω γίνεται· τῶν δ' ἐπιτηδείων ὀρῶ ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι θύεσθαι περὶ αὐτοῦ τούτου. 18. Ἀσαστὰς δέ τις εἶπε· Καὶ εἰκότως ἄρα ἡμῶν οὐ γίνεται τὰ ἱερά· ὡς γὰρ ἐγὼ ἀπὸ τοῦ αὐτομάτου χθὲς ἦκοντος πλοίου ἤκουσα τινος ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμοστής μέλλει ἤξειν πλοῖα καὶ τριήρεις ἔχων. 19. Ἐκ τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξίεναι καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρις, καὶ οὐκ ἐγίνετο τὰ ἱερά. Καὶ ἤδη καὶ ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφῶντος ἔλεγον ὅτι οὐκ ἔχοιεν τὰ ἐπιτήδεια· ὁ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν μὴ γιγνομένων τῶν ἱερῶν.

20. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδὸν τι πᾶσα ἡ στρατιὰ διὰ τὸ μέλειν ἅπασιν ἐκνκλοῦντο περὶ τὰ ἱερά· τὰ δὲ θύματα ἐπιλελοίπει. Οἱ δὲ στρατηγοὶ ἐξῆγον μὲν οὐ, συνεκάλεσαν δέ. 21. Εἶπεν οὖν Ξενοφῶν· Ἴσως οἱ πολέμοι συνειλεγμένοι εἰσὶ καὶ ἀνάγκη λάχεσθαι εἰ οὖν καταλιπόντες τὰ σκεύη ἐν τῷ

ἔρουντῶ χωρίῳ ὡς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερά προχωροίη ἡμῖν. 22. Ἀκούσαντες δὲ οἱ στρατιῶται ἀνέκραγον ὡς οὐδὲν δέον εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὡς τάχιστα. Καὶ πρόβατα μὲν οὐκέτι ἦν, βοῦν δὲ ὑπὸ ἀμάξης προάμενοι ἐθύοντο· καὶ Ξενοφῶν Κλεάνορος ἐδείθη τοῦ Ἀρκάδος προθυμῆσθαι εἴ τι ἐν τούτῳ εἴη. Ἄλλ' οὐδ' ὡς ἐγένετο.

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφον μέρος· ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους ὡς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίζεσθαι, εὐρών τινα ἄνθρωπον Ἡρακλεώτην ὃς ἔφη κόμας ἐγγὺς εἰδέναί ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν βουλόμενον ἵνα ἐπὶ τὰ ἐπιτήδεια ὡς ἡγεμόνος ἐσομένου. Ἐξέρχονται δὲ σὺν δορατίοις καὶ ἀσκοῖς καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις εἰς διςχιλίους ἀνθρώπους. 24. Ἐπειδὴ δὲ ἦσαν ἐν ταῖς κόμαις καὶ διεσπείροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσιν αὐτοῖς οἱ Φαραβαζίου ἵππεῖς πρῶτοι, βεβοηθηκότες γὰρ ἦσαν τοῖς Βιθυννοῖς βουλόμενοι σὺν τοῖς Βιθυννοῖς εἰ δύναιντο ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἔλθεῖν εἰς τὴν Φρυγίαν. Οὗτοι οἱ ἵππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους· οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον.

25. Ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν ἀποφευγόντων εἰς τὸ στρατόπεδον. Καὶ Ξενοφῶν, ἐπειδὴ οὐκ ἐγγένητο τὰ ἱερά ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ γὰρ ἦν ἄλλα ἱερεῖα, σφαιρισάμενος ἐβόηθει, καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν ἅπαντες. 26. Καὶ ἀναλαβόντες τοὺς λοιποὺς ἄνδρας εἰς τὸ στρατόπεδον ἀρικνουῦνται. Καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμᾶς ἦν καὶ οἱ Ἕλληνες μάλᾳ ἀθύμως ἔχοντες ἐδειπνοποιοῦντο, καὶ ἐξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγενόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκανον τοὺς δὲ ἐδίωξαν μέχρις εἰς τὸ στρατόπεδον. 27. Καὶ κραυγῆς γενομένης εἰς τὰ ὄπλα πάντες συνέδραμον οἱ Ἕλληνες καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸς οὐκ ἀσφαλὲς ἐδόκει εἶναι· δασέα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὅπλοις ἰνυκτέρευον φυλαττόμενοι ἱκανοῖς φύλαξι.

CAP. V.

1. Τὴν μὲν νύκτα οὕτω διήγαγον· ἄμει δὲ τῇ ἡμέρᾳ εἰ στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἤγουντο· οἱ δὲ εἶποντο ἀναλαβόντες τὰ ὄπλα καὶ τὰ σκεῆη. Πρὶν δὲ ἀρίστου ὥραν εἶναι ἀπετάφρυσαν ἢ ἡ εἴσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταίρωσαν ἄπιαν, καταλιπόντες τρεῖς πύλας. Καὶ πλοῖον ἐξ Ἑρακλείας ἦκεν ἄλκιτα ἄγον καὶ ἱερεῖα καὶ οἶνον. 2. Πρωτὶ δ' ἀναστὰς Ξενοφῶν ἐθύετο ἐπεξόδια, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερείου. Καὶ ἤδη τέλος ἐχόντων τῶν ἱερῶν ὀρθῶς ἀετὸν αἴσιον ὁ μάντις Ἀρηξίων Παρόράσιος, καὶ ἡγεῖσθαι κελεύει τὸν Ξενοφῶντα. 3. Καὶ διαβάντες τὴν τάφρον τὰ ὄπλα τίθενται, καὶ ἐκίρουν ἀριστήσαντας ἐξιέναι τοὺς στρατιώτας σὺν τοῖς ὄπλοις, τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. 4. Οἱ μὲν δὲ ἄλλοι πάντες ἐξήεσαν, Νέων δὲ οὐ· ἰδοῦκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τοῦ στρατοπέδου· Ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον αὐτοὺς, αἰσχυτόμενοι μὴ ἐγέπεσθαι τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπερὶ πάντες καὶ τεταραμένοντα ἔτη. Καὶ οὗτοι μὲν ἔμενον· οἱ δ' ἄλλοι ἐπορεύοντο. 5. Πρὶν δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας νεκροὺς ἔθαπτον πάντας ὅπόσους ἐπελάμβανε τὸ κέρας. 6. Ἐπεὶ δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάγων ἔθαπτον τὸν αὐτὸν τρόπον ὅπόσους ἐπελάμβανεν ἡ στρατιὰ. Ἐπεὶ δὲ εἰς τὴν ἕδρην ἦγον τὴν ἐκ τῶν κωμῶν, ἐνθα δὴ ἔκειντο ἀθρόοι, συνηγεκόντες αὐτοὺς ἔθαψαν.

7. Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προαγαγόντες τὸ στρατεύμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτίθεται ὅ τι τις ὀροφὴ ἐντὸς τῆς φάλαγγος. Καὶ ἐξαιφνης ὀρωσι τοὺς πολεμίους ὑπερβάλλοντες κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος ἰππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης καὶ Ραθίης ἦγον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν. 8. Ἐπεὶ δὲ κατεῖδον τοὺς Ἕλληνας οἱ πολέμιοι, ἔστησαν ἀπέχοντες αὐτῶν ὅσον πεντεκαίδεκα σταδίου. Ἐκ τούτου εὐθύς Ἀρηξίων ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφά-

για 9. Ἐνθα δὴ Ξενοφῶν λέγει· Δοκεῖ μοι, ὦ ἄνδρες στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας, ἵνα ἂν που δέη ὧσιν οἱ ἐπιβοηθήσοντες τῇ φάλαγγι, καὶ οἱ πολέμιοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. 10. Συνεδόκει ταῦτα πᾶσιν. Ἦμεῖς μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ὡς μὴ ἐστήκωμεν ἐπεὶ ὄφθημεν καὶ εἶδομεν τοὺς πολεμίους· ἐγὼ δὲ ἤξω τοὺς τελευταίους λόχους καταχωρίσας ἥπερ ὑμῖν δοκεῖ.

11. Ἐκ τούτου οἱ μὲν ἦσυχοι προῆγον· ὁ δὲ τρίτος ἀφελὼν τὰς τελευταίας τάξεις, ἀνὰ διακοσίους ἄνδρας, τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι, ἀπολιπόντας ὡς πλέθρον· Σαμόλας Ἀχαιοὺς ταύτης ἤρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἐχώρισεν ἔπεσθαι· Πυρόριος Ἀρκὰς ταύτης ἤρχε· τὴν δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασίος Ἀθηναῖος ταύτῃ ἐφεστήκει. 12. Προϊόντες δὲ, ἐπεὶ ἐγένοντο οἱ ἠγούμενοι ἐπὶ νάπυι μεγάλῳ καὶ δυσπόρῳ, ἔστησαν ἀγροοῦντες εἰ διαβατέον εἴη τὸ νάπος· καὶ παρεγγυῶσι στρατηγούς καὶ λοχαγούς παριέναι ἐπὶ τὸ ἠγούμενον. 13. Καὶ ὁ Ξενοφῶν, θαυμάσας ὅτι τὸ ἴσχον εἴη τὴν πορείαν καὶ ταχὺ ἀκούων τὴν παρεγγυήν, ἐλαύνει ἢ ἐδύνατο τάχιστα. Ἐπεὶ δὲ συνῆλθον, λέγει Σοφαίνετος πρεσβύτατος ὢν τῶν στρατηγῶν ὅτι βουλήσ οὐκ ἄξιον εἴη εἰ διαβατέον ἐστὶ τοιοῦτον ὄν τὸ νάπος.

14. Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἄλλ' ἴστε μὲν με, ὦ ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελούσιον· οὐ γὰρ δόξης ὀρῶ δεομένους ὑμᾶς εἰς ἀνδρείότητα, ἀλλὰ σωτηρίας. 15. Νῦν δὲ οὕτως ἔχει· ἀμαχεῖ μὲν ἐνθένδε οὐκ ἔστιν ἀπελθεῖν· ἢ γὰρ μὴ μεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι ἡμῖν ὁπότεν ἀπίωμεν ἔφονται καὶ ἐπιπεσοῦνται. 16. Ὁρᾶτε δὴ πότερον κρεῖττον εἶναι ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ ὄπλα, ἢ μεταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θεασασθαι. 17. Ἴστε μὲντοι ὅτι τὸ μὲν ἀπίεται ἀπὸ πολεμίων οὐδενὶ καλῷ ἔοικε· τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρρος ἐμποιεῖ. Ἐγὼ γ' οὖν ἡδιον ἂν σὺν ἡμίσεσιν ἐποίμην ἢ σὺν διπλασίοις ἀποχωροῖην. Καὶ τούτους οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ὑμεῖς ἐλπίζετε αὐτοὺς δέξασθαι ἡμᾶς· ἀπιόντων δὲ πάντες ἐπιστάμεθα ὅτι τολμήσουσιν ἐφέπεσθαι. 18. Τὸ δὲ διαβάντας ὀπισθεν νάπος χαλεπὸν ποιήσασθαι μέλλοντας μάχεσθαι ἂν οὐχὶ καὶ ἀρπάσαι ἄξιον; Τοῖς μὲν γὰρ πολεμίους ἔγωγε βουλοίμην ἂν εἴπορα πάντα φαίνεσθαι ὥστε

ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ διδάσκεισθαι ὅτι οἷον ἔστι μὴ νικῶσι σωτηρία. 19. Θαυμάζω δ' ἔγωγε καὶ τὸ νάπος τοῦτο εἴ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν ἄλλων ὧν διαπεπορεύμεθα χωρίων. Πῶς μὲν γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ νικήσομεν τοὺς ἰππίας; πῶς δὲ ἂν διελθίθωμεν ὄρη, ἢν πελτασταὶ τοσοῦδα ἐγέπωνται; 20. Ἦν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν, πόσοι τι νάπος ὁ Πόντος; ἐνθα οὔτε πλοῖά ἐστι τὰ ἀπάξοντα οὔτε σῖτος ᾧ θρεψόμεθα μέροντες· δεῖσει δὲ, ἢν θᾶττον ἐκεῖ γενώμεθα, θᾶττον πάλιν ἐξιέναι ἐπὶ τὰ ἐπιτίθεται. 21. Οὐκοῦν νῦν κρεῖττον ἤριστικότηας μάχεσθαι ἢ αἰχρίον ἀναρίστους. Ἄνδρες, τὰ τε ἱερά ἡμῖν καλὰ οἷ τε οἰωνοὶ αἴσιοι τὰ τε σφάγια κέλ्लιστα. Ἴωμεν ἐπὶ τοὺς ἄνδρας. Οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς πάντως εἶδον, ἠδέως δειπῆσαι οὐδ' ὄπον ἂν θέλῃσι σκηρῆσαι.

22. Ἐντεῦθεν οἱ λοχαγοὶ ἠγγεῖσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. Καὶ ὅς ἠγγεῖτο, παριγγείλας διαβαίνειν ἢ ἕκαστος ἐτύγχανε τοῦ νάπου ὧν· θᾶττον γὰρ ἂν ἀθρόον ἰδόκει οὕτω περὶν γενέσθαι τὸ στρατέμμα ἢ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπει ἢν ἐξεμηρούτο. 23. Ἐπεὶ δὲ διεβῆσαν, παρῶν παρὰ τὴν γάλαγγα ἔλεγον· Ἄνδρες, ἀναμνησέσθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε ἰόντες νενικήκατε καὶ οἷα πάσχουσιν οἱ πολεμίους φεύγοντες· καὶ τοῦτ' ἐννοήσατε ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἔσμεν. 24. Ἄλλ' ἔπεσθε ἠγεμῶνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὀνομασί. Ἦδὺ τοι ἀνδρεῖόν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

25. Ταῦτα παρελαύνων ἔλεγε καὶ ἅμα ὑφηγεῖται ἐπὶ φάλαγγος, καὶ τοὺς πελταστάς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παριγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμον ἔχειν, ἕως σημαῖοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προβολὴν καθέντας ἔπεσθαι βάδην καὶ μηδένα δρόμον διώκειν. Ἐκ τούτου σύνθημα παρῆι ΖΕΥΣ ΣΩΤΗΡ, ἩΡΑΚΛΗΣ ἩΓΕΜΩΝ. 26. Οἱ δὲ πολέμιοι ὑπέμενον νομίζοντες καλὸν ἔχειν τὸ χωρίον. Ἐπεὶ δὲ ἐπλησίαζον, ἀλαλάζαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους πρὶν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντίοι ὄρησαν, οἷ τε ἰππεῖς καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστάς. 27. Ἄλλ' ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἅμα ἡ σάλπιγξ ἐφθέγγατο καὶ ἐπαιώνιζον καὶ

· τὰ ταῦτα ἠλάλαζον καὶ ἅμα τὰ δόρατα καθίεσαν· ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι, ἀλλ' ἔφρουγον. 28. Καὶ Τιμασίων μὲν ἔχων τοὺς ἵππεῖς ἐφείπετο, καὶ ἀπεκίρηνυσαν ὅσους περ' ἐδύναντο ὡς ὀλίγοι ὄντες. Τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθύς διεσπάρη, καθ' ὃ οἱ Ἕλληνες ἵππεῖς ἦσαν· τὸ δὲ δεξιὸν ἄτε οὐ σφόδρα διωκόμενον ἐπὶ λόφου συνέστη. 29. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας αὐτοὺς, ἐδόκει ῥᾶσιτόν τε καὶ ἀκινδυνότατον εἶναι ἵεναι ἐπ' αὐτούς. Παιανίσαντες οὖν εὐθύς ἐπέκειντο· οἱ δὲ οὐχ ὑπέμειναν. Καὶ ἐνταῦθα οἱ πελτασται ἐδίωκον μέχρι τὸ δεξιὸν αὐτῶν διεσπάρη· ἀπέθανον δ' ὀλίγοι· τὸ γὰρ ἵππικὸν φόβον παρεῖχε τὸ τῶν πολεμίων πολὺ ὄν. 30. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τό τε Φαραβάζον ἵππικὸν ἐκὼς συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἵππέας πρὸς τοῦτο συναθροίζομένους καὶ ἀπὸ λόφου τινὸς καταθεωρούμενους τὰ γιγνόμενα, ἀπειρήκεσαν μὲν, ὅμως δ' ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι οὕτως ὅπως δύναιτο, ὡς μὴ τεθαρόρηκότες ἀναπαύσαιντο. Συνταξάμενοι δὴ πορεύονται. 31. Ἐντεῦθεν οἱ πολέμιοι ἵππεῖς φεύγουσι κατὰ τοῦ πρηνοῦς ὁμοίως ὡς περ' ὑπὸ ἵππέων διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπεδέχετο, ὃ οὐκ ἤδεσαν οἱ Ἕλληνες, ἀλλὰ προαπειράποντο διώκοντες· ὅψε γὰρ ἦν. 32. Ἐπαυελθόντες δὲ ἐνθα ἢ πρώτη συμβολὴ ἐγένετο σιγησάμενοι τρόπαιον ἀπήεσαν ἐπὶ θάλατταν περὶ ἠλίου δυσμᾶς· στάδιοι δ' ἦσαν ὡς ἐξήκοντα ἐπὶ τὸ στρατόπεδον.

CAP. VI.

1. Ἐντεῦθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν καὶ ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύναντο προσωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς τριήρεις καὶ τὰ πλοῖα ὡς ἤζοντα· ἐξιόντες δὲ ἐκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυροὺς, κριθὰς, οἶνον, ὄσπρια, μελίνας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν ἢ χώρα πλὴν ἐλαίου. 2. Καὶ ὁπότε μὲν καταμένοι τὸ στρατεύμα ἀναπανόμενον, ἐξῆν ἐπὶ λείαν ἵεναι· καὶ ἐλάμβανον οἱ ἐξιόντες· ὁπότε δ' ἐξίοι πᾶν τὸ στρατεύμα, εἴ τις χωρὶς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. 3. Ἦδη δὲ ἦν πολλὴ πάντων ἀφθονία· καὶ γὰρ ἀγοραὶ πάντοθεν ἀφικνοῦντο ἐκ τῶν Ἑλληνίδων πόλεων, καὶ οἱ παραπλέοντες

ἄσμενοι κατήγον, ἀκούοντες ὡς οἰκίζοιτο πόλις, καὶ λιμῆς εἶη. 4. Ἐπεμπον δὲ καὶ οἱ πολέμιοι ἤδη οἱ πλησίον ὄκουν πρὸς Ξεροφῶντα, ἀκούοντες ὅτι οὗτος πολιζει τὸ χωρίον, ἐρωτῶντες ὅ τι δέοι ποιῶντας φίλους εἶναι. Ὁ δ' ἐπεδείκνυεν αὐτοὺς ποῖς στρατιώταις. 5. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἐτύχασε δὲ τὸ στράτευμα ἔξω ὄν ὅτε ἀφίκετο καὶ ἐπὶ λίαν τιρὸς οἰχόμενοι ἄλλοι ἄλλη εἰς τὸ ὄρος, καὶ εὐλίφεσαν πρόβατα πολλά· ὀκνοῦντες δὲ μὴ ἀφαιρεθεῖεν τῷ Δεξιππῷ λέγουσιν, ὅς ἀπέδρα τὴν περὶ τὴν κόντορον ἔχων ἐκ Τραπεζοῦντος, καὶ κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι.

6. Εὐθύς δ' ἐκεῖνος ἀπελαύνει τοὺς περιεσιῶτας τῶν στρατιωτῶν καὶ λέγοντας ὅτι δημόσια εἶη· καὶ τῷ Κλεάνδρῳ ἐλθὼν λέγει ὅτι ἀρπάζειν ἐπιχειροῦσιν. Ὁ δὲ κελεύει τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. 7. Καὶ ὁ μὲν λαβὼν ἡγέτινα· περὶ τῶν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος λοχίτης. Οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δεξιππον, ἀνακαλοῦντες τὸν προδότην. 8. Ἐδειςαν δὲ καὶ τῶν τριηριτῶν πολλοὶ καὶ ἔφευγον εἰς τὴν θάλατταν· καὶ Κλέανδρος δ' ἔφειγε. Ξεροφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκώλονόν τε καὶ τῷ Κλεάνδρῳ ἔλεγον ὅτι οὐδὲν εἶη πρῶγμα, ἀλλὰ τὸ δόγμα αἴτιον εἶη τὸ τοῦ στρατεύματος ταῦτα γενέσθαι. 9. Ὁ δὲ Κλέανδρος ὑπὸ τοῦ Δεξιππου τε ἀνερεθιζόμενος καὶ αὐτὸς ἀχθεσθεὶς ὅτι ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν υἱδεμίαν πόλιν δέχεσθαι αὐτοῖς, ὡς πολεμίους. Ἦρχον δε τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι.

10. Ἐνταῦθα πονηρὸν τὸ πρῶγμα ἐδόκει εἶναι τοῖς Ἑλλησι, καὶ ἐδέοντο μὴ ποιεῖν ταῦτα. Ὁ δ' οὐκ ἂν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. 11. Ἦν δὲ ὄν ἐξήτει Ἀγασίας διὰ τέλους φίλος τῷ Ξεροφῶντι· ἐξ οὗ καὶ διέβαλεν αὐτὸν ὁ Δεξιππος. Καὶ ἐντεῦθεν ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στράτευμα οἱ ἄρχοντες· καὶ ἔνοι μὲν αἰτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλέανδρον· τῷ δὲ Ξεροφῶντι οὐκ ἐδόκει φαῦλον εἶναι τὸ πρῶγμα, ἀλλ' ἀναστὰς ἔλεξεν·

12. Ὡ ἄνδρες στρατιῶται, ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι τὸ πρῶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἄπεισιν ὥσπερ λέγει. Εἰσὶ μὲν γὰρ ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δ' Ἑλλάδος

Λακεδαιμόνιο προεστήκασιν· ἱκανοὶ δὲ εἰσι καὶ εἰς ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅ τι βούλονται διαπραίτεσθαι. 13. Εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει, ἔπειτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεῖ εἰς τὰς πόλεις μὴ δέχεσθαι ὡς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὄντας· ἔτι δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἦξει· χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον. 14. Οὐκὸν δεῖ οὔτε ἐνὸς ἀνδρὸς ἕνεκα οὔτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ὑπέχεσθαι, ἀλλὰ πειστέον ὅ τι ἂν κελύσῃ· καὶ γὰρ αἱ πόλεις ἡμῶν ὅθεν ἐσμὲν πείθονται αὐτοῖς. 15. Ἐγὼ μὲν οὖν, καὶ γὰρ ἀκούω Δεξιππον λέγειν πρὸς Κλέανδρον ὡς οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, ἐγὼ μὲν οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἂν αὐτὸς Ἀγασίας φήσῃ ἐμὲ τι τούτων αἴτιον εἶναι, καὶ καταδικάζω ἑμαυτοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς ἐσχάτης δίκης ἄξιός εἶναι, καὶ ὑφέξω τὴν δίκην. 16. Φημὶ δὲ καὶ εἴ τινα ἄλλον αἰτιᾶται, χρῆναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ κρίναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. Ὡς δὲ νῦν ἔχει, χαλεπὸν εἰ οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίρου καὶ τιμῆς τεύξεσθαι ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.

17. Μετὰ ταῦτα ἀραστάς εἶπεν Ἀγασίας· Ἐγὼ, ὦ ἄνδρες, ὄμνυμι θεοὺς καὶ θεᾶς ἢ μὴν μήτε με Ξενοφῶντα κελεῦσαι ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δὲ μοι ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξιππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην, ὁμολογῶ. 18. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δ' ἑμαυτὸν, ὥσπερ Ξενοφῶν λέγει, παρασχῆσω κρίναντι Κλεάνδρῳ ὅ τι ἂν βούληται ποιῆσαι· τούτου ἕνεκα μήτε πολεμεῖτε Λακεδαιμονίοις σῶζεσθέ τε ἀσφαλῶς ὅποι θέλει ἕκαστος. Συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλέανδρον οἵτινες, ἂν τι ἐγὼ παραλείπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν. 19. Ἐκ τούτου ἔδωκεν ἢ στρατιὰ οὐστινας βούλοιο προελόμενον ἰέναι. Ὁ δὲ προεἶλετο τοὺς στρατηγούς. Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλέανδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου· καὶ ἔλεγον οἱ στρατηγοί·

20. Ἐπεμψεν ἡμᾶς ἢ στρατιὰ πρὸς σέ, ὦ Κλέανδρε, καὶ ἐκέλευ-

σί σε, εἴτε πάντας αἰτιᾶ, κρίναντα σεαυτὸν χρῆσθαι ὃ τι αἰ βούλη
 εἴτε ἓνα τιὰ ἢ δύο ἢ καὶ πλείους αἰτιᾶ, τούτους ἀξιούσι παρα-
 σχεῖν σοι ἑαυτοὺς εἰς κρίσιν. Εἴτε οὖν ἡμῶν τινα αἰτιᾶ, πίρσεμέν-
 σοι ἡμεῖς· εἴτε καὶ ἄλλον τιὰ, φράσον· οὐδεὶς γὰρ ἀπέσται ὅστις ἂν
 ἡμῖν ἐθέλη πείθεσθαι. 21. Μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας
 εἶπεν· Ἐγὼ εἰμι, ὦ Κλέανδρε, ὁ ἀφελόμενος Δεξιππου ἄγοντος
 τοῦτοι τὸν ἄνδρα καὶ παίειν κελεύσας Δεξιππον. 22. Τοῦτον μὲν
 γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα· Δεξιππον δὲ οἶδα αἰρεθέντα ὑπὸ
 τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἧς ἠτησάμεθα παρὰ Τρα-
 πεζοντιῶν ἐφ' ᾧ τε πλοῖα συλλέγειν ὡς σωζοίμεθα· καὶ ἀποδράν-
 τα Δεξιππον καὶ προδόντα τοὺς στρατιώτας μεθ' ὧν ἐσώθη.
 23. Καὶ τοὺς τε Τραπεζοντιῶν ἀπεστερήκαμεν τὴν πεντηκοντόρον
 καὶ κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον· αὐτοὶ τε τὸ ἐπὶ τούτῳ ἀπο-
 λώλαμεν. Ἦκουε γὰρ, ὡς περ ἡμεῖς, ὡς ἄπορον εἶη περὶ ἀπίοντας
 τοὺς ποταμούς τε διαβῆναι καὶ σωθῆναι εἰς τὴν Ἑλλάδα. Τοῦτον
 οὖν τοιοῦτον ὄντα ἀφειλόμην. 24. Εἰ δὲ σὺ ἦγες ἢ ἄλλος τις τῶν
 παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν ἀποδράντων, εὖ ἴσθι ὅτι οὐδὲν
 ἂν τούτων ἐποίησα. Νόμιζε δ', εἰάν ἐμὲ νῦν ἀποκτείνης, δι' ἄνδρα
 δειλὸν τε καὶ ποτηρὸν ἄνδρα ἀγαθὸν ἀποκτείνων.

25. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δεξιππον μὲν οὐκ
 ἐπαιτοίη, εἰ ταῦτα πεποιηκὼς εἶη· οὐ μέντοι ἔφη νομίζειν οὐδ' εἰ
 παμπόνηρος ἦν Δεξιππος βίαν χρῆναι πάσχειν αὐτὸν, ἀλλὰ κριθέν-
 τα, ὡς περ καὶ ὑμεῖς νῦν ἀξιούτε, τῆς δίκης τυχεῖν. 26. Νῦν μὲν
 οὖν ἄπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κιλεύσω,
 πάρεστε πρὸς τὴν κρίσιν. Αἰτιῶμαι δὲ οὔτε τὴν στρατιάν οὔτε
 ἄλλον οὐδένα εἶ· ἐπεὶ οὗτος αὐτὸς ὁμολογεῖ ἀφελίσθαι τὸν ἄνδρα.
 27. Ὁ δ' ἀφαιρεθεὶς εἶπεν· Ἐγὼ, ὦ Κλέανδρε, εἰ καὶ οἶμι με ἀδικούν-
 τά τι ἄγεσθαι, οὐτ' ἐπαιον οὐδένα οὐτ' ἔβαλλον ἀλλ' εἶπεν ὅτι δημόσια
 εἶη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἴ τις ἴποτε ἢ στρα-
 τιὰ ἐξίοι ἰδίᾳ ληΐζοιτο, δημόσια εἶναι τὰ ληφθέντα. 28. Ταῦτ' εἶπον·
 ἐκ τούτου με λαβὼν οὗτος ἦγεν, ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ'
 αὐτὸς λαβὼν τὸ μέρος διασώσειε τοῖς λησταῖς παρὰ τὴν ἡγήτραν τὰ
 χρήματα. Πρὸς ταῦτα ὁ Κλέανδρος εἶπεν· Ἐπεὶ τείνει τοιοῦτος
 εἶ, κατάμενε, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

29. Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἠρίστων· τὴν δὲ στρα-
 τιάν συνέλαβε Ξενοφῶν καὶ συνεβούλενε, πέμψαι ἄνδρας πρὸς Κλέα-

δρον παραιτησομένους περὶ τῶν ἀνδρῶν. 30. Ἐκ τούτου ἔδοξεν αὐτοῖς πέμψαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδειοι εἶναι, δεῖσθαι Κλέανδρον κατὰ πάντα τρόπον ἀφείναι τὸ ἄνδρε. 31. Ἐλθὼν οὖν ὁ Ξενοφῶν λέγει· Ἐχεις μὲν, ὦ Κλέανδρε, τοὺς ἄνδρας· καὶ ἡ στρατιά σοι ἐφεῖτο ὅ τι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἑαυτῶν ἀπάντων. Νῦν δέ σε αἰτοῦνται καὶ δεόνται δοῦναί σοι τὸ ἄνδρε καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. 32. Ταῦτα δέ σου τυχόντες ὑπισχυροῦνταί σοι ἀντὶ τούτων, ἢ βούλη ἡγεῖσθαι αὐτῶν καὶ ἢν οἱ θεοὶ ἴλεω ᾧσιν, ἐπιδείξειν σοι καὶ ὡς κόσμιοὶ εἰσι καὶ ὡς ἱκανοὶ τῷ ἄρχοντι πειθόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. 33. Δέονται δέ σου καὶ τοῦτο, παραγεγόμενοι καὶ ἄρξαντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξιππον καὶ σφῶν τῶν ἄλλων οἷος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἕκαστοις νεῖμαι. 34. Ἀκούσας ταῦτα ὁ Κλέανδρος Ἄλλὰ καὶ τὸ Σιώ, ἔφη, ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Καὶ τὴν ἄνδρε ὑμῖν δίδωμι καὶ αὐτὸς παρέσομαι· καὶ ἢν οἱ θεοὶ παραδιδῶσι, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. Καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν ἢ οὓς ἐγὼ περὶ ὑμῶν ἐνίων ἤκουον ὡς τὸ στρατεύμα ἀφίστατε ἀπὸ Λακεδαιμονίων.

35. Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τὸ ἄνδρε· Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ συνῆν Ξενοφῶντι φιλικῶς καὶ ξενίαν ξυνεβάλοντο. Ἐπεὶ δὲ καὶ εἴωρα αὐτοὺς τὸ παραγγελόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν γενέσθαι αὐτῶν. 36. Ἐπεὶ μέντοι θυομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἐμοὶ μὲν οὐκ ἐθέλει γενέσθαι τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου ἕνεκα· ὑμῖν γὰρ, ὡς ἔοικε, δέδοται ἐκκομίσει τοὺς ἄνδρας· ἀλλὰ πορεύεσθε. Ἡμεῖς δὲ ὑμᾶς, ἐπειδὴν ἐκεῖσε ἤκητε, δεξόμεθα ὡς ἂν δυνώμεθα κάλλιστα.

37. Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια πρόβατα. Ὁ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε· καὶ οὗτος μὲν ἀπέπλει. Οἱ δὲ στρατιῶται διαθέμενοι τὸν σῆτον ὃν ἦσαν συγκεκομισμένοι καὶ τᾶλλα ἃ εἰλήφεσαν ἐξεπορεύοντο διὰ τῶν Βιθυνῶν. 38. Ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, ὥς τ'

ἔχοντές τι εἰς τὴν φιλίαν ἔλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν ὑποστρέψαντας ἔλθεῖν μίαν ἡμέραν καὶ νύκτα. Τοῦτο δὲ ποιήσαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἕκταῖοι εἰς Χρυσόπολιν τῆς Χαλκηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ζ.

CAP. I.

ἜΟΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλλη-
νες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ
μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου περὶ
ἐξιόντες καὶ πλείοντες ἐποίησαν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν
Χρυσόπολει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδιγῶται. 2. Ἐκ
τούτου δὲ Φαργάβιζος φοβούμενος τὸ στρατεύμα μὴ ἐπὶ τὴν
αὐτοῦ ἀρχὴν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον, ὁ
δὲ ἔτυχεν ἐν Βυζάντιῳ ὧν, ἔδειτο διαβιβάσαι τὸ στρατεύμα ἐκ τῆς
Ἀσίας, καὶ ὑπισχεῖτο πάντα ποιήσειν αὐτῷ ὅσα δέοι. 3. Καὶ
Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχιγούς τῶν στρα-
τιωτῶν εἰς Βυζάντιον, καὶ ὑπισχεῖτο, εἰ διαβαίεν, μισθοφορὰν
ἔσεσθαι τοῖς στρατιώταις. 4. Οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσά-
μενοι ἀπαγγελεῖν Ἱεροφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο ἤδη
ἀπὸ τῆς στρατιᾶς καὶ βούλοιο ἀποπλεῖν. Ὁ δὲ Ἀναξίβιος ἐκέ-
λευσεν αὐτὸν συνδιαβάνατα ἔπειτα οὕτως ἀπαλλάττεσθαι. Ἐφη
οὖν ταῦτα ποιήσειν.

5. Σεύθης δὲ ὁ Θυρᾶξ πέμπει Μηδοσάδην καὶ κελεύει Ἱεροφῶν
τα συμπροθυμεισθαι ὅπως διαβῆ τὸ στρατεύμα, καὶ ἔφη αὐτῷ
ταῦτα συμπροθυμηθέντι ὅτι οὐ μεταμελήσειν. 6. Ὁ δ' εἶπεν,
Ἀλλὰ τὸ μὲν στρατεύμα διαβήσεται· τούτου ἕνεκα μηδὲν τελείτω
μήτε ἐμοὶ μήτε ἄλλῳ μηδενί· ἐπειδὴν δὲ διαβῆ, ἐγὼ μὲν ἀπαλλάξο-
μαι· πρὸς δὲ τοὺς διαμείνοντας καὶ ἐπικαιρίους ὄντας προσφερέσθω
ὡς ἂν αὐτῷ δοκῆ ἀσφαλές.

7. Ἐκ τούτου διαβαίνουσι πάντες εἰς Βυζάντιον οἱ στρατιῶται.
Καὶ μισθὸν μὲν οὐκ ἔδιδον ὁ Ἀναξίβιος· ἐκίρυσσε δὲ λαβόντας τὰ
ὄπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξίεται, ὡς ἀποπέμψων τε ἅμα
καὶ ἀριθμοὶ ποιήσων. Ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ

ἔχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν, καὶ ἄκνηρως συνεσκευάζοντο. 8. Καὶ ὁ Ξενοφῶν Κλεάνδρῳ τῷ ἄρμοστῇ ξένος γεγενημένος προσελθὼν ἠσπάζετο αὐτὸν ὡς ἀποπλευσούμενος ἤδη. Ὁ δ' αὐτῷ λέγει· Μὴ ποιήσης ταῦτα· εἰ δὲ μὴ, ἔφη, αἰτίαν ἔξεις, ἐπεὶ καὶ νῦν τιτὸς ἤδη σὲ αἰτιῶνται ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα. 9. Ὁ δ' εἶπεν· Ἀλλ' αἴτιος μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ ἐπισιτισμοῦ δεόμενοι διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. 10. Ἀλλ' ὅμως, ἔφη, ἐγὼ σοι συμβουλεύω ἐξελεθεῖν μὲν ὡς πορευσόμενον· ἐπειδὴν δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοίνυν, ἔφη ὁ Ξενοφῶν, ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα. Οὕτως ἐλθόντες ἔλεγον ταῦτα. 11. Ὁ δ' ἐκέλευσεν οὕτω ποιεῖν καὶ ἐξιέναι τὴν ταχίστην συνεσκευασμένους, καὶ προσαιπεῖν, ὅς ἂν μὴ παρῆ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἀριθμὸν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. 12. Ἐντεῦθεν ἐξήγεσαν οἱ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι. Καὶ ἄρδην πάντες πλὴν ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος εἰσίστηκει παρὰ τὰς πύλας ὡς ὅποτε ἔξω γένοιτο πάντες συγκλείσων τὰς πύλας καὶ τὸν μοχλὸν ἐμβαλῶν. 13. Ὁ δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατηγούς καὶ τοὺς λοχαγούς ἔλεξε· Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβάνετε ἐκ τῶν Θρακίων κωμῶν· εἰσὶ δὲ αὐτόθι πολλαὶ κριθαὶ καὶ πυροὶ καὶ τᾶλλα τὰ ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερρόνησον, ἐκεῖ δὲ Κενίσκος ἡμῖν μισθοδοτήσῃ. 14. Ἐπακούσαντες δὲ τινες τῶν στρατιωτῶν ταῦτα, ἢ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στράτευμα. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου πότερα πολέμιος εἴη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὄρους δεοὶ πορεύεσθαι ἢ κύκλῳ διὰ μέσης τῆς Θράκης.

15. Ἐν ᾧ δὲ ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θέουσι δρόμῳ πρὸς τὰς πύλας ὡς πάλιν εἰς τὸ τεῖχος εἰσιόντες. Ὁ δὲ Ἐτεόνικος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέοντα τοὺς ὀπλίτας, συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβαλλουσιν. 16. Οἱ δὲ στρατιῶται ἔκοπιόν τε τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· καὶ κατασχίσαι τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. 17. Ἄλλοι δ' ἔθειον ἐπὶ θάλατταν καὶ παρὰ τὴν χηλὴν τοῦ τεύχους ὑπερβαίνουσιν εἰς τὴν πόλιν· ἄλλοι δ' οἱ ἐτύγγανον ἔνδον ὄντες τῶν στρατιωτῶν ὡς ὀρώσι τὰ ἐπὶ ταῖς πύλαις πράγματα,

διακόπτοντες ταῖς ἀξίταις τὰ κλειῖθρα ἀναπεταννύουσι τὰς πύλας· οἱ δ' εἰσπίπτουσιν.

18. Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γινόμενα, δεισας μὴ ἐφ' ἀρπαγὴν τράποιτο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθει καὶ συνεισπίπτει εἰς τὼν πυλῶν σὺν τῷ ὄχλῳ. 19. Οἱ δὲ Βυζάντιοι ὡς εἶδον τὸ στράτευμα βία εἰσπίπτουσι, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἴκαδε· ὅσοι δὲ ἔνδον ἐτίγχανον ὄντες ἔξω ἔθειον· οἱ δὲ καθεῖλον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σώζοιντο· πάντες δὲ ᾔοντο ἀπολωλέναι ὡς ἑλωκυίας τῆς πόλεως. 20. Ὁ δὲ Ἐτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ὁ δὲ Ἀναξίβιος καταδραμὼν ἐπὶ θάλατταν ἐν ἀλιευτικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουροὺς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκροπόλει σχεῖν τοὺς ἄνδρας.

21. Οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ καὶ λέγουσι· Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσοούτους. Νῦν ἂν, εἰ βούλοιο, σὺ τε ἡμᾶς ὀνήσεις, καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν. 22. Ὁ δὲ ἀπεκρίνατο· Ἄλλ' εὐ τε λέγετε καὶ ποιήσω ταῦτα· εἰ δὲ τοιῶν ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει ὡς τάχιστα. Βουλόμενος αὐτοὺς κατηρεμίσαι, καὶ αὐτὸς τε παρηγγύα ταῦτα καὶ τοὺς ἄλλους ἐκέλευε παρεγγυᾶν καὶ τίθεσθαι τὰ ὄπλα. 23. Οἱ δὲ αὐτοὶ ὑφ' ἑαυτῶν τατιτόμενοι οἷ τε ὀπλίται ἐν ὀλίγῳ χρόνῳ εἰς οὐτῷ ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρασ ἐκτάξασθαί ἐστι τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. Ἐπεὶ δὲ ἔκειτο τὰ ὄπλα καὶ κατηρεμίσθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιάν καὶ λέγει τάδε·

25. Ὅτι μὲν ὀργίζεσθε, ὦ ἄνδρες στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἔξαπατῶμενοι οὐ θαυμάζω. Ἦν δὲ τῷ θυμῷ χαρίζόμεθα καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἔξαπάτης τιμωρῶμεθα καὶ τὴν πόλιν τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνθυμεῖσθε ἃ ἔσται ἐντεῦθεν. 26. Πολέμοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις· οἷος δ' ὁ πόλεμος ἂν γένοιτο εἰκάξειν δὴ πάρεστιν, ἐωρακότας καὶ ἀναμνησθέντας τὰ νῦν δὴ γεγενημένα. 27. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἦλθομεν εἰς τὸν πόλε-

μον τὸν πρὸς Λακεδαιμονίους καὶ τοὺς συμμαχοὺς ἔχοντες τριηραῖς τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς νεωροῖσι οὐκ ἐλάττους τριακοσίων ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει, καὶ προσίδου οὔσης κατ' ἐνιαυτὸν ἀπὸ τε τῶν ἐνδήμων καὶ ἐκ τῆς ὑπερορίας οὐ μείων χιλίων ταλάντων· ἄρχοντες δὲ τῶν γῆσων ἀπασῶν καὶ εἰς τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς, καὶ αὐτὸ τοῦτο τὸ Βυζάντιον ὅπου νῦν ἐσμέν ἔχοντες, κατεπολεμήθημεν οὕτως ὡς πάντες ἡμεῖς ἐπίστασθε. 28. Νῦν δὲ δὴ τί ἂν οἰόμεθα παθεῖν Λακεδαιμονίων μὲν καὶ τῶν Ἀχαιῶν συμμάχων ὑπαρχόντων, Ἀθηναίων δὲ καὶ ὅσοι ἐκείνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων, Τισσαφέρους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων πολεμίων ἡμῶν ὄντων, πολειωτάτου δ' αὐτοῦ τοῦ ἄνω βασιλέως, ὃν ἤλθομεν ἀφαιρῶμενοι τε τὴν ἀρχὴν καὶ ἀποκτενοῦντες εἰ δυναίμεθα. Τούτῳ δὴ πάντων ὁμοῦ ὄντων ἔστι τις οὕτως ἄφρων ὅστις οἴεται ἂν ἡμᾶς περιγενέσθαι; 29. Μὴ πρὸς θεῶν μαινώμεθα μηδὲ ἀισχρῶς ἀπολώμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. Ἐν γὰρ ταῖς πόλεσίν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσομέναις καὶ δικαίως, εἰ βάρβαρον μὲν πόλιν οὐδεμίαν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα κρατοῦντες, Ἑλληρίδα δὲ εἰς ἣν πρώτην πόλιν ἤλθομεν, ταύτην ἐξαλαπάξομεν. 30. Ἔγὼ μὲν τοίνυν εὐχόμαι πρὶν ταῦτα ἐπιθεῖν ὑφ' ὑμῶν γενόμενα μυχρίας ἐμέ γε κατὰ γῆς ὀργιᾶς γενέσθαι. Καὶ ὑμῶν δὲ συμβουλεύω Ἑλλήνας ὄντας τοῖς τῶν Ἑλλήνων προσσηκίοσι πειθόμενοις πειρᾶσθαι τῶν δικαίων τυγχάνειν. Ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικομένους τῆς γοῦν Ἑλλάδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ πέμπυστας Ἀναξίβιφ εἰπεῖν ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντες παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἦν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεισθαι· εἰ δὲ μὴ, ἀλλὰ δηλώσοντες ὅτι οὐκ ἐξαπατώμενοι ἀλλὰ πειθόμενοι ἐξερχόμεθα.

32. Ταῦτα ἔδοξε· καὶ πέμπουσιν Ἰερώννυμόν τε Ἥλειον ἐροῦντα ταῦτα καὶ Εὐρύλοχον Ἀρχάδα καὶ Φιλήσιον Ἀχαιόν. Οἱ μὲν ταῦτα ὄχοντο ἐροῦντες.

33. Ἐτι δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κοιρατὰ δης Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα περιήει ἀλλὰ στρατηγῶν καὶ ἐπαγγελλόμενος εἴ τις ἢ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο. Καὶ τότε προσελθὼν ἔλεγεν ὅτι ἕτοιμος εἶη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δεῖλον

καλούμενον τῆς Θοράκης, ἔνθα πολλὰ καὶ ἀγαθὰ λήψοιντο· ἔστε δ' ἂν μόλωσιν, εἰς ἀφθοσίαν παρεῖξιν ἔφη καὶ σῖτα καὶ ποτά.

34. Ἀκούουσι ταῦτα οἱ στρατιῶται καὶ τὰ παρὰ Ἀναξίβιον ἅμα ἀπαγγελλόμενα· ἀπεκρίνατο γὰρ ὅτι πειθομένοις αὐτοῖς εὐμεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα ἀπαγγελεῖ καὶ αὐτὸς βουλευσοῖτο περὶ αὐτῶν ὅ τι δύναιτο ἀγαθόν. 35. Ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδην δέχονται στρατηγὸν καὶ ἔξω τοῦ τείχους ἀπῆλθον. Ὁ δὲ Κοιρατάδης συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στράτευμα ἔχων καὶ ἱερεῖα καὶ μάντιν καὶ σῖτα καὶ ποτὰ τῇ στρατιᾷ. 36. Ἐπεὶ δ' ἐξῆλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας καὶ ἐκήρυξεν ὅς ἂν ἀλῶ ἔνδον ὧν τῶν στρατιωτῶν πεπράσεται. 37. Τῇ δ' ὑστεραία ὁ Κοιρατάδης μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε, καὶ ἄλφριτα φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες καὶ οἶνον ἄλλοι εἴκοσι καὶ ἐλαιῶν τρεῖς καὶ σκοροδῶν [εἷς] ἀνὴρ ὅσον ἐδύνατο μέγιστον φορτίον καὶ ἄλλος κρομμύων. Ταῦτα δὲ καταθέμενος ὡς ἐπὶ δάσμευσιν ἐθύετο.

38. Ξενοφῶν δὲ μεταπεμφόμενος Κλέανδρον ἐκέλευε διαπραξάσαι ὅπως εἰς τὸ τεῖχος τε εἰσέλθοι καὶ ἀποπλεύσαι ἐκ Βυζαντίου. 39. Ἐλθὼν δ' ὁ Κλέανδρος, Μάλα μόλις, ἔφη, διαπραξάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον ὅτι οὐκ ἐπιτίθειον εἶη τοὺς μὲν στρατιώτας πλησίον εἶναι τοῦ τείχους, Ξενοφῶντα δὲ ἔνδον· τοὺς Βυζαντίους δὲ στασιάζειν καὶ ποιηροὺς εἶναι πρὸς ἀλλήλους· ὅμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλοι σὺν αὐτῷ ἐκπλεῖν. 40. Ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος τοὺς στρατιώτας εἶσω τοῦ τείχους ἀπῆει σὺν Κλεάνδρῳ. Ὁ δὲ Κοιρατάδης τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις· τῇ δ' ὑστεραία τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν καὶ Κοιρατάδης ἐστεφανωμένος ὡς θύσων· προσελθὼν δὲ Τιμασίων ὁ Δαρδανεὺς καὶ Νέων ὁ Ἀσιναιῖος καὶ Κλεάνωρ ὁ Ὀρχομένιος ἔλεγον Κοιρατάδῃ μὴ θύειν, ὡς οὐκ ἠγησόμενον τῇ στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτίθεται. 41. Ὁ δὲ κελύει διαμετροῦσθαι. Ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὥστε ἡμέρας σῖτον ἕκαστῷ γετέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆει καὶ τὴν στρατηγίαν ἀπειπῶν.

CAP. II

1. Νέων δὲ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαιὸς καὶ Φιλῆσος ὁ Ἀχαιὸς καὶ Ξανθικλῆς ὁ Ἀχαιὸς καὶ Τιμασίων ὁ Δαρδανεὺς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κόμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἐστασίαζον Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν· ἐπειθε γὰρ αὐτοὺς, καὶ ἔδωκε τῷ μὲν ἵππον, τῷ δὲ γυναῖκα· Νέων δὲ εἰς Χερρόνησον οἰόμενος εἰ ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἂν προσεστιάη τοῦ στρατεύματος· Τιμασίων δὲ προὔθυμειτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἰόμενος ἂν οἴκαδε κατελθεῖν. 3. Καὶ οἱ στρατιῶται ταῖτ' ἔβούλοντο. Διατριβομένου δὲ τοῦ χρόνου πολλοὶ τῶν στρατιωτῶν, οἱ μὲν τὰ ὄπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον ὡς ἐδύνατο· οἱ δὲ καὶ [διδόντες τὰ ὄπλα κατὰ τοὺς χώρους] εἰς τὰς πόλεις κατεμιγνύοντο. 4. Ἀναξίβιος δ' ἔχαιρε ταῦτα ἀκούων διαφθειρόμενον τὸ στράτευμα· τούτων γὰρ γιγνομένων ὄρετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

5. Ἀποπλέοντι δὲ Ἀναξίβιῳ ἐκ Βυζαντίου συναντᾷ Ἀρίσταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρου Βυζαντίου ἄρμοστής· ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρῆν ἤδη εἰς Ἑλλήσποντον. 6. Καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει ὁπόσους ἂν εὔροι ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολελειμμένους ἀποδόσθαι· ὁ δὲ Κλεάνδρος οὐδένα ἐπεπράκει· ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκτεῖρων καὶ ἀναγκάζων οἰκία δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. 7. Ἀναξίβιος δὲ παραπλεύσας εἰς Πάριον πέμπει παρὰ Φαρναβάζον κατὰ τὰ συγκείμενα. Ὁ δ' ἐπεὶ ἦσθετο Ἀρίσταρχόν τε ἤκοντα εἰς Βυζάντιον ἄρμοστήν καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξίβιον μὲν ἠμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος ἅπερ καὶ πρὸς Ἀναξίβιον

8. Ἐκ τούτου ὁ Ἀναξίβιος καλέσας Ξενοφῶντα κελεύει πάσῃ τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὡς τάχιστα, καὶ συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὡς ἂν πλείστοις δύνηται, καὶ παραγαρόντα εἰς τὴν Πέρινθον διαβιβάζει

εἰς τὴν Ἀσίαν οὐ τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολὴν καὶ ἄνδρα συμπέμπει κελεύσοντα τοὺς Περινθίους ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στράτευμα.

9. Καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως καὶ εὐθύς εἶποντο ἄσμενοι ὡς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεύθης ἀκούσας ἤκοντα πάλιν πέμψας πρὸς αὐτὸν [κατὰ θάλατταν] Μηδοσάδην εἶδειτο τὴν στρατιὰν ἄγειν πρὸς ἑαυτὸν, ὑπισχνόμενος αὐτῷ ὅ τι ᾔθετο λέγων πείσειν. Ὁ δ' ἀπεκρίνατο αὐτῷ ὅτι οὐδὲν οἶόν τε εἶη τούτων γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ᾔχετο. Οἱ δ' Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον, Λέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὡς ὀκτακοσίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὸ τεῖχος τὸ Περινθίων ἦν.

12. Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως οὐ τάχιστα διαβῶν. Ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος ὁ ἐκ Βυζαντίου ἀρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ Φαρναβάζου τοῖς τε ναυκλήροις ἀπέειπε μὴ διάγειν, ἐλθὼν τε ἐπὶ τὸ στράτευμα τοῖς στρατιώταις εἶπε μὴ περαιοῦσθαι εἰς τὴν Ἀσίαν.

13. Ὁ δὲ Ξενοφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε, καὶ ἐμὲ πρὸς τοῦτο ἔπεμψεν ἐνθάδε. Πάλιν δ' Ἀρίσταρχος ἔλεξεν· Ἀναξίβιος μὲν τοίνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῆδε ἀρμοστής· εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ καταδύσω. Ταῦτα εἰπὼν ᾔχετο εἰς τὸ τεῖχος. 14. Τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. Ἦδη δὲ ὄντων πρὸς τῷ τείχει ἐξαγγέλλει τις τῷ Ξενοφῶντι ὅτι εἰ εἴρῃσι, συλληφθήσεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ παραδοθήσεται. Ὁ δὲ, ἀκούσας ταῦτα τοὺς μὲν προπέμπεται, αὐτὸς δ' εἶπεν ὅτι θῦσαι τι βοῦλοιο. 15. Καὶ ἀπελθὼν ἐθύετο εἰ προεῖεν αὐτῷ οἱ θεοὶ περᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα· ἐώρα γὰρ οὔτε διαβαίνειν ἀσφαλῆς ὄν τριήρεις ἔχοντος τοῦ κωλύσαντος· οὐτ' ἐπὶ Χερσόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο καὶ τὸ στράτευμα ἐν πολλῇ σπάνει πάντων γενέσθαι· ἐνθα πείθεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἀρμοστῇ, τῶν δὲ ἐπιτιθείων οὐδὲν ἔμελλεν ἔξιν τὸ στράτευμα.

16. Καὶ ὁ μὲν ἀμφὶ ταῦτα εἶχεν· οἱ δὲ στρατηγοὶ καὶ λοχαγοὶ ἤκοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι τῶν μὲν ἀπίενοι

σφᾶς κελύει, τῆς δειλῆς δὲ ἦκειν· ἔνθα καὶ δῆλη μᾶλλον ἐδόκει ἢ ἐπιβουλή. 17. Ὁ οὖν Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ εἶναι αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵεναι παραλαβὼν Πολυκράτην τὸν Ἀθηναῖον λοχαγὸν καὶ παρὰ τῶν στρατηγῶν ἐκάστου ἄνδρα, πλὴν παρὰ Νέωνος, ᾧ ἕκαστος ἐπίστευεν ὄχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στρατέυμα ἐξήκορτα στάδια. 18. Ἐπεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, ἐπιτυγχάνει πρῶτις ἐρήμοις. Καὶ τὸ μὲν πρῶτον ὄχετο μετακεχωρημέναι ποι τὸν Σεύθην. Ἐπεὶ δὲ θορόβουον τε ἤσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν ὅτι τούτου ἕνεκα τὰ πρὸς κεκαυμένα εἶη τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρθῶντο ἐν τῷ σκότει ὄντες μήτε ὀπόσοι μήτε ὄπου εἶεν, οἱ δὲ προσιόντες μὴ λαυθάνοιεν ἀλλὰ διὰ τὸ φῶς κατασφαεῖς εἶεν· 19. ἐπεὶ δὲ ἤσθετο, προπέμπει τὸν ἐρμηνεῖα ὄν ἐτίγχανεν ἔχων, καὶ εἰπεῖν κελύει Σεύθῃ ὅτι Ξενοφῶν πάρεστι βουλόμενος συγγεέσθαι αὐτῷ. Οἱ δ' ἤροτο εἰ ὁ Ἀθηναῖος ὁ ἀπὸ τοῦ στρατεύματος. 20. Ἐπειδὴ δ' ἔφη οὔτως εἶναι, ἀναπηδήσαντες ἐδίωκον· καὶ ὀλίγον ὕστερον παρῆσαν πελτασταὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἦγον πρὸς Σεύθην. 21. Ὁ δ' ἦν ἐν τύρσει μάλᾳ φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλιωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλιωμένοις ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ τῇ χώρᾳ, πολὺν ἔχων στρατέυμα ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι. Ἦσαν δ' οὔτοι Θηνοὶ, πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικώτατοι.

23. Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα ἔχοντα δύο οὖς βούλοιο. Ἐπειδὴ δὲ ἔνδον ἦσαν, ἠσπάζοντο μὲν πρῶτον ἀλλήλους καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προῦπινον· παρῆν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ ὅσπερ ἐπρέσβευεν αὐτῷ πάντοσε. 24. Ἐπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμφας πρὸς ἐμὲ, ᾧ Σεύθῃ, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην τουτονὶ, δεόμενός μου συμπροθυμηθῆναι διαβῆναι τὸ στρατέυμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνόμενός μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσῃς, ὡς ἔφη Μηδοσάδης οὐτοσί. 25. Ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην εἰ ἀληθῆ ταῦτ' εἶη. Ὁ δ' ἔφη. Αὐθις ἦλθε Μηδοσάδης οὗτος ἐπεὶ ἐγὼ διεβην πάλιν ἐπὶ τὸ στρατέυμα ἐκ Παρίου, ὑπισχνόμενος, εἰ ἄγοιμι

τὸ στράτευμα πρὸς σέ, τᾶλλα τέ σε φίλω χρήσεσθαι καὶ ἀδελφῶ καὶ τὰ παρὰ θαλάττη μοι χωρία ὧν σὺ κρατεῖς ἔσεσθαι παρὰ σοῦ.

26. Ἐπὶ τούτοις πάλιν ἐπήρето τὸν Μηδοσάδην εἰ ἔλεγε ταῦτα. Ο δὲ συνέφη καὶ ταῦτα. "Ἴθι νῦν, ἔφη, ἀφήγησαι τούτῳ τί σοι ἀπεκρινάμην ἐν Χαλκιδόνι πρῶτον. 27. Ἀπεκρίνω ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον, καὶ οὐδὲν τούτου ἕνεκα δεοί τελεῖν οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δὲ ἐπεὶ διαβαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως ὡς περ σὺ ἔλεγες. 28. Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλιβρίαν ἀφίκου; Οὐκ ἔφησθα οἷόν τ' εἶναι, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. 29. Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πάρεμι καὶ ἐγὼ καὶ οὗτος Φρυγίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς τῶν λοχαγῶν· καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος ἐκάστῳ πλὴν Νέωνος τοῦ Λακωνικοῦ. 30. Εἰ οὖν βούλει πιστοτέραν εἶναι τὴν προᾶξιν, καὶ ἐκείνους κάλεσαι. Ταῦτα δὲ ὄπλα σὺ ἐλθὼν εἶπε ὁ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν· καὶ αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἴσιθι.

31. Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν ὅτι οὐδεὶ ἂν ἀπιστήσειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἶεν εἰδέναι καὶ φίλους εὖνους ἔφη νομίζειν. Μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον οὓς ἔδει, πρῶτον Ξενοφῶν ἐπήρето Σεύθην ὅ τι δεοίτο χρῆσθαι τῇ στρατιᾷ. 32. Ὁ δ' εἶπεν ὧδε· Μαισάδης ἦν πατήρ μοι· ἐκείνου δ' ἦν ἀρχὴ Μελανδίται καὶ Θυροὶ καὶ Τρασίψαι. Ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδρουσῶν πράγματα ἐνόησεν, ἐκπεσὼν ὁ πατήρ αὐτὸς μὲν ἀποθνήσκει νόσῳ· ἐγὼ δ' ἔξετραγήην ἰσφατὸς παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. 33. Ἐπεὶ δὲ ρεατῖσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν εἰς ἄλλοτριαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμεν ἐνδίδριος αὐτῷ ἐκέτης δοῦναι μοι ὅπόσους δυνατὸς εἶη ἄνδρας, ὅπως καὶ τοὺς ἐμβαλόντας ἡμᾶς εἴ τι δυνάμην κακὸν ποιοίην καὶ ζῶην μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων ὥσπερ κύων. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους οὓς ὑμεῖς ὄψεσθε ἐπειδὰν ἡμέρα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληϊζόμενος τὴν ἐμμαντοῦ πατροφῆαν χώραν. Εἰ δέ μοι ὑμεῖς παραγένοισθε, οἴμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. Ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δεόμεαι.

35. Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἐλθοιμεν, τῇ τε στρατιᾷ δίδοναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; *Λέξον.*

ἵνα οὗτοι ἀπαγγέλλωσιν. 36. Ὁ δὲ ὑπέσχετο τῷ μὲν στρατιώτῃ κυζικηρὸν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν ὀπόσῃν ἂν βούλωνται καὶ ζεύγη καὶ χωρίον ἐπὶ θαλάττῃ τετειχισμένον. 37. Ἐὰν δ', ἔφη ὁ Ξενοφῶν, ταῦτα πειρώμενοι μὴ διαπραΐζωμεν, ἀλλὰ τις φόβος ἀπὸ Λακεδαιμονίων ἦ, δέξῃ εἰς τῆς σεαυτοῦ ἂν τις ἀπίεῖται βούληται παρὰ σέ; 38. Ὁ δ' εἶπε· Κῶ ἀδελφοὺς γε ποιήσομαι καὶ ἐνδιγρίους καὶ κοιωνοὺς ἀπάντων ὧν ἂν δυνώμεθα κτᾶσθαι. Σοὶ δ', ὦ Ξενοφῶν, καὶ θυγατέρα δώσω καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ νόμῳ· καὶ Βισάνθην οἴκησιν δώσω ὅπερ ἐμοὶ κάλλιστον χωρίον ἐστὶ τῶν ἐπὶ θαλάττῃ.

CAP. III.

1. Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες ἀπήλκον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. 2. Ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν εἶσαι, τὸ δὲ στράτευμα συγκαλέσαι. Καὶ συνῆλθον πάντες πληρὸν οἱ Λέωνος· οὗτοι δὲ ἀπεῖχον ὡς δέκα στάδια. 3. Ἐπεὶ δὲ συνῆλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε· Ἄνδρες, διαπλεῖν μὲν ἐνθά βουλόμεθα Ἀρίσταρχος τριήρεις ἔχων κωλύει· ὥστ' εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς κελεύει εἰς Χερσόνησον βία διὰ τοῦ ἱεροῦ ἕρους πορεύεσθαι· ἦν δὲ κρατήσαντες τούτου ἐκεῖσε ἔλθωμεν, οὔτε πωλήσειν ἔτι ὑμᾶς φησιν ὡσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσεσθαι ἔτι ἡμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιίψεσθαι ἔτι ὡσπερ ἐννὶ δεομέιους τῶν ἐπιτηδείων. 4. Οὗτος μὲν ταῦτα λέγει· Σεύθης δὲ φησιν, ἂν πρὸς ἐκεῖνον ἦτε, εὖ ποιήσειν ὑμᾶς. Νῦν οἷν σκέψασθε πότερον ἐνθάδε μένοντες τοῦτο βουλευέσεσθε ἢ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε ἀργέριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἄνευ ἀργύριον εἶσι λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς κώμας ὅθεν οἱ ἦττος εἶσι λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια ἀκούοντας ὅ τι τις ὑμῶν δεῖται αἰρεῖσθαι ὅ τι ἂν ὑμῶν δοκῇ κράτιστον εἶναι. 6. Καὶ ὅτε, ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. Ἀπίοντες τοίνυν, ἔφη.

συσκευάζεσθε, καὶ ἐπειδὴν παραγγεῖλη τις, ἔπεσθε τῷ ἡγουμένῳ.

7. Μετὰ ταῦτα Ξενοφῶν μὲν ἠγεῖτο, οἱ δ' εἶποντο. Νέων δὲ καὶ παρὰ Ἀριστάρχου ἄλλοι ἔπειθον ἀποτρέπεσθαι· οἱ δὲ οὐχ ὑπήκουον. Ἐπεὶ δὲ ὅσον τριάκοντα σταδίους προελήλυθεσαν, ἀπαντᾷ Σεύθης. Καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέλευσεν, ὅπως οἱ πλείστων ἀκούοντων εἴποι αὐτῷ ἃ ἐδόκει συμφέρειν.

8. Ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευόμεθα ὅπου μέλλει ἔξειν τὸ στράτευμα τροχίην· ἐκεῖ δὲ ἀκούοντες καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ αἰρησόμεθα ἃ ἂν κράτιστα δοκῇ εἶναι. Ἦν οὖν ἡμῖν ἠγήσῃ ὅπου πλείστὰ ἐστὶν ἐπιτήδεια, ὑπὸ σοῦ νομιοῦμεν ἔξενίσθαι.

9. Καὶ ὁ Σεύθης ἔφη, Ἀλλὰ οἶδα κόμας πολλὰς ἀθρόας καὶ πάντα ἐχούσας τὰ ἐπιτήδεια ἀπεχούσας ἡμῶν ὅσον διελθόντες ἂν ἰδέωσιν ἀριστώγητε. Ἦγοῦ τοι νυν, ἔφη ὁ Ξενοφῶν.

10. Ἐπεὶ δὲ ἀφίκοντο εἰς αὐτὰς τῆς δειλῆς, συνῆλθον οἱ στρατιῶται, καὶ εἶπε Σεύθης τοιάδε· Ἐγὼ, ὦ ἄνδρες, δέομαι ὑμῶν στρατεῦσθαι σὺν ἐμοί· καὶ ὑπισχνοῦμαι ὑμῖν δῶσειν τοῖς στρατιώταις κυζικηρὸν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμήσω. Σίτα δὲ καὶ ποτὰ ὥσπερ καὶ νῦν ἐκ τῆς χώρας λαμβάνοντες ἔχετε. Ὅποσα δὲ ἂν ἀλίσκηται ἀξιώσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν τὸν μισθὸν πορίζω.

11. Καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δὲ τις ἀνθίστηται, σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. 12. Ἐπήρετο ὁ Ξενοφῶν· Πόσον δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαί σοι τὸ στράτευμα; Ὁ δ' ἀπεκρίνατο· Οὐδαμῇ πλεῖον ἑπτὰ ἡμερῶν, μείον δὲ πολλαχῆ.

13. Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλευμένῳ. Καὶ ἔλεγον πολλοὶ κατὰ ταῦτα ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἴη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ τούτῳ βουλευμένῳ δυνατὸν εἴη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἶόν τ' εἴη, εἰ δέοι ὠνομένους ζῆν· ἐν δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου ἢ μόνους ὄντων ἀγαθῶν τσοσούτων· εἰ δὲ μισθὸν προσλήψοιντο, εὐρημα ἐδόκει εἶναι.

14. Ἐπὶ τούτοις εἶπε Ξενοφῶν· Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μὴ ἐπιψηφίζετω ταῦτα. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψήφισε, καὶ ἔδοξε ταῦτα. Εὐθύς δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύσονται αὐτῷ.

15 Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν· στρατηγὸς δὲ καὶ λοχαγὸς ἐπὶ δεῖπνον Σεύθῃς ἐκάλεσε, πλησίον κώμῃν ἔχων. 16. Ἐπεὶ δ' ἐπὶ θύραις ἦσαν ὡς ἐπὶ δεῖπνον παριόντες, ἦν τις Ἡρακλείδης Μαρωτεύτης· οὗτος προσίων ἐνὶ ἐκάστῳ οὕστινας ᾤετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παιριατοὺς τινας, οἱ παρήσαν φίλιαν διαπραξόμενοι πρὸς Μήδοκον τὸν Ὀδρουσῶν βασιλέα καὶ δῶρα ἄροτες αὐτῷ τε καὶ τῇ γυναικί, ἔλεγεν ὅτι Μήδοκος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάττης ὁδόν· Σεύθῃς δὲ ἐπειδὴ τὸ στρατεύμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο ἐπὶ θαλάττῃ. 17. γείτων οὖν ὧν ἱκανώτατος ἔσται ἡμᾶς καὶ εὖ καὶ κακῶς ποιεῖν. Ἦν οὖν σωφρονητε, τούτῳ δώσετε ὃ τι ἄγετε· καὶ ἄμεινον ἡμῖν διακίεσται ἢ ἂν Μηδόκῳ τῷ πρόσω οἰκοῦντι δῶτε. Τούτους μὲν οὕτως ἐπειθεν. 18. Αὐθις δὲ Τιμασίῳρι τῷ Λαυδαεῖ προσελθὼν, ἐπεὶ ἤκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικάς, ἔλεγεν ὅτι νομίζοιτο ὁπότε ἐπὶ δεῖπνον καλέσαιτο Σεύθῃς δωρεῖσθαι αὐτῷ τοὺς κληθέντας· οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἱκανὸς ἔσται σε καὶ οἴκαδε καταμαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. Τοιαῦτα προὔμιαιτο ἐκάστῳ προσίων. 19. Προσελθὼν δὲ καὶ Ξενοφῶντι ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἶ, καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα μέγιστόν ἐστι· καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιώσεις καὶ τεῖχη λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ἡμετέρων ἔλαβον, καὶ χώραν ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθῃν. 20. Εὐνοὺς δέ σοι ὧν παραιῶ· εὖ οἶδα γὰρ ἦτι ὅσῳ ἂν μείζω τούτῳ δωρήσῃ, τοσοῦτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. Ἀκούων ταῦτα Ξενοφῶν ἠπόρει· οὐ γὰρ διαβεβήκει ἔχων ἐκ Παρίου εἰ μὴ παῖδα καὶ ὅσον ἐφόδιον.

21. Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθημεροῖς κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηρέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ γεννημένων, καὶ ἄροτι ζυμίται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. 22. Μάλιστα δὲ αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθῃς· ἀνελόμενος τοὺς ἐναντῷ παρακειμένους ἄροτους διέκλα κατὰ μικρὸν καὶ διερέπιπτε οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι ἐναντῷ καταλιπών. 23. Καὶ οἱ ἄλλοι δὲ

κατὰ ταῦτὰ ἐποιοῦν καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκᾶς δέ τις Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαδῶριπτεῖν εἶα χαίρειν, λαβῶν δὲ εἰς τὴν χεῖρα ὅσον τριχοίνικον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνατα ἐδειπνεῖ. 24. Κέρατα δ' οἴνου περιέφερον, καὶ πάντες ἐδέχοντο. Ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἤκεν, εἶπεν ἰδὼν τὸν Ξενοφῶντα οὐκέτι δειπνοῦντα. Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ ἤδη, ἐγὼ δ' οὐδέπω. 25. Ἀκούσας Σεύθης τὴν φωνὴν ἠρώτα τὸν οἰνοχόον τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν ἑλληρίζειν γὰρ ἠπίστατο. Ἐνταῦθα μὲν δὴ γέλωσ ἐγένετο.

26. Ἐπεὶ δὲ προῦχώρει ὁ πότος, εἰςῆλθεν ἀγῆρ Θραῶξ ἵππον ἔχων λευκόν· καὶ λαβῶν κέρας μεστὸν, εἶπε· Προπίνω σοι, ὦ Σεύθῃ, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων ὄν ἄν θέλης, αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δείσης τὸν πολέμιον. 27. Ἄλλος παῖδα εἰσαγαγὼν οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἱμάτια τῇ γυναικί. Καὶ Τιμασίων προπίνων ἐδωρήσατο φιάλην τε ἀργυρᾶν καὶ τάπιδα ἄξιαν δέκα μῶν. 28. Γνήσιππος δέ τις Ἀθηναῖος ἀναστάς εἶπεν ὅτι ἀρχαῖος εἶη νόμος κάλλιστος τοὺς μὲν ἔχοντας διδόναι τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι διδόναι τὸν βασιλέα· ἵνα καὶ ἐγὼ, ἔφη, ἔχω σοι δωρεῖσθαι καὶ τιμᾶν. 29. Ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὅ τι ποιήσοι· καὶ γὰρ ἐτύγχανεν ὡς τιμώμενος, ἐν τῷ πλησιαιμιάτῳ δίφρῳ Σεύθῃ καθήμενος. Ὁ δὲ Ἡρακλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὀρέξαι τὸν οἰνοχόον. Ὁ δὲ Ξενοφῶν, ἤδη γὰρ ὑποπεπωκώς ἐτύγχανεν, ἀνέστη θαρρόαλέως δεξιόμενος τὸ κέρας καὶ εἶπεν· 30. Ἐγὼ δέ σοι, ὦ Σεύθῃ, δίδωμι ἔμαντὸν καὶ τοὺς ἐμὸς τούτους ἐταίρους φίλους εἶναι πιστοὺς, καὶ οὐδένα ἄκοντα, ἀλλὰ πάντα μᾶλλον ἔτι ἐμοῦ σοι βουλομένους φίλους εἶναι. 31. Καὶ νῦν πάρεισιν οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προῖέμενοι καὶ πορεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὧν, ἂν σὶ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν ἀπολήψῃ πατρώαν οὖσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἄνδρας καὶ γυναῖκας καλὰς κτήσῃ, οὓς οὐ ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρὸς σὲ δῶρα. 32. Ἀναστάς ὁ Σεύθῃς συνεξέπιε καὶ συγκατεσκεδάσατο μετὰ τοῦτο τὸ κέρας. Μετὰ ταῦτα εἰςῆλθον κέρασί τε οἷσις σήμαινονσιν αὐλοῦντες καὶ σάλπιγξιν ὠμοβοῖταις ἠνθμούς τε καὶ οἶον μαγάδι σαλπίζοντες. 33. Καὶ αὐτὸς Σεύθῃς ἀναστάς ἀνέκραγέ τε πο-

λεμικὸν καὶ ἐξήλατο ὥσπερ βέλος φυλαττόμενος μάλα ἐλαφρῶς. Εἰσέησαν δὲ καὶ γελωτοποιοί.

34. Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες καὶ εἶπον ὅτι ὦρα νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδιδόναι. Καὶ Σεύθηρ ἐκέλευον παραγγεῖλαι ὅπως εἰς τὰ Ἑλληνικὰ στρατόπεδα μηδεὶς τῶν Θρακῶν εἴσεισι νυκτός· οἱ τε γὰρ πολέμιοι Θρακῆς ὑμῖν καὶ ἡμῖν οἱ φίλοι. 35. Ὡς δ' ἐξήεσαν, συνανέστη ὁ Σεύθης οὐδέν τι μεθύοντι εἰσικῶς. Ἐξελθὼν δ' εἶπεν αὐτοὺς τοὺς στρατηγούς ἀποκαλέσας· Ὡ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἴσασί πω τὴν ἡμετέραν συμμαχίαν· ἦν οὖν ἐλθωμεν ἐπ' αὐτοὺς πρὶν φυλάξασθαι ὥστε μὴ λιγθῆναι ἢ παρασκευάσασθαι ὥστε ἀμύνασθαι, μάλιστα ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα. 36. Συνεπήγουν ταῦτα οἱ στρατηγοὶ καὶ ἡγεῖσθαι ἐκέλευον. Ὁ δ' εἶπε· Παρασκευασάμενοι ἀναμείνετε· ἐγὼ δ' ὁπόταν καιρὸς ἦ ἤξω πρὸς ὑμᾶς· καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἡγήσομαι σὺν τοῖς θεοῖς. 37. Καὶ ὁ Ξειροφῶν εἶπε· Σκέψαι τοίνυν, εἴπερ νυκτός πορευσόμεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει· μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἡγεῖται τοῦ στρατεύματος ὁποῖον ἂν αἰεὶ πρὸς τὴν χώραν συμφέρῃ, εἴαν τε ὀπλιτικὸν εἴαν τε πελταστικὸν εἴαν τε ἵππικόν· νύκτωρ δὲ νόμος τοῖς Ἕλλησιν ἡγεῖσθαι ἔστι τὸ βραδύτατον. 38. οὕτω γὰρ ἥμισα διασπᾶται τὰ στρατεύματα καὶ ἥμισα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλήλοις καὶ ἀγροῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. 39. Εἶπεν οὖν Σεύθης· Ὁρθῶς τε λέγετε καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ὑμῖν μὲν ἡγεμόνας δώσω τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς χώρας, αὐτὸς δ' ἐφέψομαι τελευταῖος τοὺς ἵππους ἔχων· ταχὺ γὰρ πρῶτος ἂν δέη παρέσομαι. Σύνθημα δ' εἶπον ἈΘΗΝΑΙΑΝ κατὰ τὴν συγγένειαν. Ταῦτ' εἰπόντες ἀνεπαύοντο.

40. Ἠνίκα δ' ἦν ἀμφὶ μέσας νύκτας, παρῆν Σεύθης ἔχων τοὺς ἵππεας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὅπλοις. Καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλιταὶ ἡγοῦντο, οἱ δὲ πελτασταὶ εἶποντο, οἱ δὲ ἵππεῖς ὀπισθοφυλάκουν. 41. Ἐπεὶ δὲ ἡμέρα ἦν, ὁ Σεύθης παρήλανθεν εἰς τὸ πρόσθεν καὶ ἐπήγεσε τὸν Ἑλληνικὸν νόμον· πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι

σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· νῦν δὲ ὡσπερ δεῖ ἀθρώοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. Ἄλλ' ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύεσθε· ἐγὼ δὲ σκεφάμενός τι ἤξω. 42. Ταῦτ' εἰπὼν ἤλαυνε δι' ὄρους ὁδὸν τινα λαβών. Ἐπεὶ δ' ἀφίκετο εἰς χίλια πολλήν, ἐσκέφατο εἰς κτλ ἴχνη ἀνθρώπων ἢ πρόσω ἡγούμενα ἢ ἐναντία. Ἐπεὶ δὲ ἀτριβῆ ἑώρα τὴν ὁδόν, ἔκε ταχὺ πάλιν καὶ ἔλεγεν· 43. Ἄνδρες, καλῶς ἔσται, ἢ θεὸς θέλη· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. Ἄλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως ἂν τινα ἴδωμεν, μὴ διαφρυγῶν σημήνη τοῖς πολεμίοις· ὑμεῖς δ' ἔπεσθε· κὰν λειφθῆτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε· ὑπερβάντες δὲ τὰ ὄρη ἤξομεν εἰς κόμας πολλὰς τε καὶ εὐδαίμονας.

44. Ἡνίκα δὲ ἦν μέσον ἡμέρας, ἦδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατιδὼν τὰς κόμας ἔκεν ἐλαύνων πρὸς τοὺς ὀπλίτας καὶ ἔλεγεν· Ἀφήσω ἦδη καταθεῖν τοὺς μὲν ἰππέας εἰς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κόμας. Ἄλλ' ἔπεσθε ὡς ἂν δύνησθε τάχιστα, ὅπως ἂν τις ὑφιστῆται, ἀλέξησθε. 45. Ἀκούσας ταῦτα ὁ Ξενοφῶν κατέβη ἀπὸ τοῦ ἵππου. Καὶ ὡς ἤρετο· Τί καταβαίνεις ἐπεὶ σπεύδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δ' ὀπλίται θᾶπτον δραμοῦνται καὶ ἦδιον, ἂν καὶ ἐγὼ πεζὸς ἡγῶμαι.

46. Μετὰ ταῦτα ᾤχετο καὶ Τιμασίῳν μετ' αὐτοῦ ἔχων ἰππέας ὡς τετταράκοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριάκοντα ἔτη παριέναι ἀπὸ τῶν λόχων εὐζώτους. Καὶ αὐτὸς μὲν ἐτρόχαζε τούτους ἔχων· Κλεάνωρ δὲ ἡγεῖτο τῶν ἄλλων Ἑλλήνων 47. Ἐπεὶ δ' ἐν ταῖς κόμαις ἦσαν, Σεύθης ἔχων ὅσον τριάκοντα ἰππέας προσελάσας εἶπε· Τάδε δὴ, ὦ Ξενοφῶν, ἂ σὺ ἔλεγες· ἔχονται οἱ ἀνθρώποι· ἀλλὰ γὰρ ἔρημοι οἱ ἰππεῖς οἴχονται μοι ἄλλος ἄλλη διώκων καὶ δέδοικα μὴ συστάντες ἀθρώοι που κακόν τι ἐργάσωνται οἱ πολέμοι. Δεῖ δὲ καὶ ἐν ταῖς κόμαις καταμένειν τινὰς ἡμῶν· μεστὰι γὰρ εἰσὶν ἀνθρώπων. 48. Ἄλλ' ἐγὼ μὲν, ἔφη ὁ Ξενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήφομαι· σὺ δὲ Κλεάνωρα κέλευε διὰ τοῦ πεδίου παρατεῖναι τὴν φάλαγγα παρὰ τὰς κόμας. Ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν ὡς χίλια, βόες δὲ δισχίλιοι, καὶ ἄλλα πρόβατα μύρια. Τότε μὲν δὴ αὐτοῦ γύλισθησαν.

CAP. IV.

1. Τῇ δ' ὑστεραίᾳ κατακαύσας ὁ Σεύθης τὰς κόμας παντελῶς καὶ οἰκίαν οὐδεμίαν λιπῶν, ὅπως φόβον ἐνθείη καὶ τοῖς ἄλλοις οἷα πείσονται, ἂν μὴ πείθωνται, ἀπήει πάλιν. 2. Καὶ τὴν μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον, ὅπως μισθὸς γένηται τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυρῶν πεδίον. Οἱ δ' ἐκλιπόντες ἔφηνον εἰς τὰ ὄρη.

3. Ἦν δὲ χιῶν πολλὴ καὶ ψῦχος οὕτως ὥστε τὸ ὕδωρ ὃ ἐφέροντο ἐπὶ δεῖπνον ἐπίγρυτο καὶ ὁ οἶτος ὃ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήτων πολλῶν καὶ ὅτιες ἀπεκαίοντο καὶ ὄτα. 4. Καὶ τότε δῆλον ἐγένετο οὗ ἕνεκα οἱ Θυραῖες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὠσὶ, καὶ χιτῶνας οὐ μόνον περὶ τοῖς στέροισι ἀλλὰ καὶ περὶ τοῖς μηροῖς· καὶ ζιζυὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ χλαμύδας. 5. Ἀφρῖεῖς δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη ἔλεγεν ὅτι εἰ μὴ καταβήσονται οἰκήσοντες καὶ πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κόμας καὶ τὸν σῖτον, καὶ ἀπολοῦνται τῷ λιμῷ. Ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ οἱ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κόμας ἠλλίζοντο. 6. Καὶ ὁ Σεύθης καταμαθὼν ἐκέλευσε τὸν Ξενοφῶντα τῶν ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπέσθαι. Καὶ ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρῆσαν εἰς τὰς κόμας· καὶ οἱ μὲν πλείστοι ἐξέφηνον· πλησίον γὰρ ἦν τὸ ὄρος· ὅσους δὲ ἔλαβεν κατηρόντισεν ἀφειδῶς Σεύθης.

7. Ἐπισθένης δὲ ἦν τις Ὀλύνθιος παιδευραστής, ὃς ἰδὼν παῖδα καλὸν ἰββάσκοντα ἄρτι ἐέλτην ἔχοντα μέλλοντα ἀποθνήσκειν, προσδραμῶν Ξενοφῶντα ἰκέτευσεν βοηθῆσαι παιδὶ καλῷ. 8. Καὶ ὃς προσελθὼν τῷ Σεύθῃ δεῖται μὴ ἀποκτεῖναι τὸν παῖδα· καὶ τοῦ Ἐπισθένους διηγῆται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἴ τινας εἶεν καλοί· καὶ μετὰ τούτων ἦν ἀνηρ ἀγαθός. 9. Ὁ δὲ Σεύθης ἤρετο, Ἦ καὶ θέλοισ ἂν, ὦ Ἐπίσθηνες, ἰπερ τούτου ἀποθανεῖν; Ὁ δ' εἶπεν ἀνατείνας τὸν τράχηλον, Παῖε, ἔφη, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἶδέναι. 10. Ἐπῆρετο ὁ Σεύθης τὸν παῖδα εἰ παίσειεν αὐτὸν ἀντὶ ἐκείνου. Οὐκ εἶα ὁ παῖς,

ἀλλ' ἰκέτευε μηδέτερον κατακαίνειν. Ἐνταῦθα δὴ ὁ Ἐπισθένης περιλαβὼν τὸν παῖδα εἶπεν· Ὠρα σοι, ὦ Σεύθη, περὶ τοῦδέ μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. 11. Ὁ δὲ Σεύθης γελῶν ταῦτα μὲν εἶα· ἔδοξε δ' αὐτῷ αὐτοῦ ἀνλισθῆναι, ἵνα μὴ ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοιντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβάς ἐσκήρου· ὁ δὲ Ξενοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτω κώμῃ· καὶ οἱ ἄλλοι Ἕλληνες ἐν τοῖς ὄρειοις καλουμένοις Θραξί πλησίον κατεσκήνησαν.

12. Ἐκ τούτου ἡμέραι οὐ πολλαὶ διετρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Θραῖκες καταβαίνοντες πρὸς τὸν Σεύθην περὶ σποιδῶν καὶ ὁμήρων διεπράττοντο. Καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ ὅτι ἐν πονηροῖς τόποις σκηρῶεν καὶ πλησίον εἶεν οἱ πολέμιοι· ἥδιόν τ' ἂν ἔξω ἀυλίζεσθαι ἔφη ἐν ἐχυροῖς χωρίοις μᾶλλον ἢ ἐν τοῖς στεγροῖς, ὥστε ἀπολέσθαι. 13. Ὁ δὲ θαρσύνειν ἐκέλευε· αἱ ἔδειξεν ὁμήρους παρόντας αὐτῷ. Ἐδέοντο δὲ καὶ τοῦ Ξενοφῶντος καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους συμπρᾶξαι σφισι τὰς σποιδάς. Ὁ δ' ὠμολόγει καὶ θαρσύνειν ἐκέλευε καὶ ἠγγυᾶτο μηδὲν αὐτοῖς κακὸν πείσεσθαι πειθομένους Σεύθῃ. Οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. Καὶ ἠγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλω περιεστεικῶντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. 15. Ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφασαν ὡς ἀποκόφοντες τῶν δοράτων τὰς λόγχας· οἱ δὲ ἐνεπίμπρασαν· καὶ Ξενοφῶντα ὀνομαστὶ καλοῦντες ἐξιόντα ἐκέλευον ἀποθνήσκειν, ἢ αὐτοῦ ἔφασαν κατακαυθῆσθαι αὐτόν.

16. Καὶ ἤδη τε διὰ τοῦ ὀρόφου ἐφαίετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ Ξενοφῶντα ἔνδον ἦσαν ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ Σιλανὸς Μακέστιος ἐτῶν ἤδη ὡς ὀκτωκαίδεκα ὢν σημαίνει τῇ σάλπιγγι· καὶ εὐθύς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων σκηνωμάτων. 17. Οἱ δὲ Θραῖκες φεύγουσιν, ὥσπερ δὴ τρόπος ἦν αὐτοῖς, ὅπισθεν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλλομένων τοὺς σταυροὺς ἐλήφθησάν τινες κρεμα

σθέντες ἐνεχομείων τῶν πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπεθανον διαμαρτόντες τῶν ἐξόδων· οἱ δ' Ἕλληνες ἐδίωκον ἔξω τῆς κώμης 18. Τῶν δὲ Θυρῶν ὑποστραγέντες τινὲς ἐν τῇ σκότει τούς παρατρέχοντας παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκοτους· καὶ ἔτρωσαν Ἰερώνυμόν τε Εὐδοέα λοχαγόν καὶ Θεογένην Λοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ ἐσθῆς τιναὶ καὶ σκεύη. 19. Σεύθης δὲ ἤκε βοιθήσων σὺν ἑπτὰ ἰππεῦσι τοῖς πρώτοις καὶ τὸν σαλπικτιὴν ἔχων τὸν Θράκιον. Καὶ ἐπεὶ περ ἦσθετο, ὅσον περ χρόνον ἐβόηθει, τοσοῦτον καὶ τὸ κέρας ἐφθίγγετο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς πολεμίοις. Ἐπεὶ δ' ἦλθεν, ἐδεξιούτό τε καὶ ἔλεγεν ὅτι οἶοιτο τεθνεώτας πολλοὺς εἰρήσειν.

20. Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ παραδοῦναι καὶ ἐπὶ τὸ ὄρος εἰ βούλεται συστρατεῦσθαι· εἰ δὲ μὴ, αὐτὸν εἶσαι. 21. Τῇ οὖν ἰσπεριαίᾳ παραδίδωσιν ὁ Σεύθης τοὺς ὁμήρους, πρεσβυτέρους ἄνδρας ἤδη, τοὺς κρατίστους, ὡς ἔφασαν, τῶν ὄρειων· καὶ αὐτὸς ἔρχεται σὺν τῇ δυνάμει. Ἦδη δ' εἶχε καὶ τριπλασίαν δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρουσῶν ἀκούοντες ἂ πράττοι ὁ Σεύθης πολλοὶ κατέβαινον συστρατευσόμενοι. 22. Οἱ δὲ Θυροὶ ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς δὲ πελταστὰς, πολλοὺς δὲ ἰππεῖς, καταβάντες ἰκέτηνον σπεισασθαι· καὶ πάντα ὠμολόγουν ποιῆσειν καὶ τὰ πιστὰ λαμβάνειν ἐκέλευον. 23. Ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυεν ἂ λέγοιεν· καὶ οὐκ ἔφη σπείσεσθαι, εἰ Ξενοφῶν βούλοιο τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως. 24. Ὁ δ' εἶπεν· Ἄλλ' ἔγωγε ἰκανὴν ἰομίζω καὶ νῦν δίκην ἔχειν, εἰ οὗτοι δοῦλοι ἔσονται ἀντ' ἐλευθέρων· συμβουλεύειν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους λαμβάνειν τοὺς δυνατωτάτους κακόν τι ποιεῖν, τοὺς δὲ γέροντας οἰκοῖ εἶναι. Οἱ μὲν οὖν ταύτη πάντες δὴ προσωμολόγουν.

CAP. V.

1. Ὑπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θρακίας εἰς τὸ Δέλτα καλούμερον· αὕτη δ' ἦν οὐκ ἐτι ἀρχὴ Μαισάδου, ἀλλὰ Τήρους τοῦ Ὀδρουσον, ἀρχαίον τινός. 2. Καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρῆν. Καὶ Σεύθης ἐξαγαγὼν ζεῖγην ἡμιονικὰ

γρία (οὐ γὰρ ἦν πλείω,) τὰ δ' ἄλλα βοεικὰ, καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δ' ἄλλα διανεῖμαι τοῖς στρατηγοῖς καὶ λοχαγοῖς. 3. Ξενοφῶν δὲ εἶπεν· Ἐμοὶ μὲν τοίνυν ἀρκεῖ καὶ αὐθις λαβεῖν· τούτοις δὲ τοῖς στρατηγοῖς δωροῦ οἱ σὺν ἐμοὶ ἠκολούθησαν καὶ λοχαγοῖς. 4. Καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίῳ ὁ Δαιδανεὺς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν δὲ Φρυνίσκος ὁ Ἀχαιοῦς· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδωσιν ἐξηληλυθότος ἤδη τοῦ μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ πλείον ἐμπολήσαι. 5. Ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας· Δοκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὡς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ ἐκίδου, ἦκες ἂν φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαντοῦ ἰμάτια.

6. Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδρασε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθεῖν· καὶ ὅ τι ἐδύνατο ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. 7. Οἱ μὲν δὲ στρατιῶται Ξενοφῶντι ἐνεκάλουν ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἠχθετο αὐτῷ ὅτι ἐντόνως τοῖς στρατιώταις ἀπήτει τὸν μισθόν. 8. Καὶ τέως μὲν αἰεὶ ἐμέμνητο ὡς ἐπειδὴν ἐπὶ θάλατταν ἀπέλθῃ, παραδώσοι αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον τεῖχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. Ὁ γὰρ Ἡρακλείδης καὶ τοῦτο διεβεβλήκει ὡς οὐκ ἀσφαλὲς εἶη τεῖχη παραδιδόναι ἀνδρὶ δύναμιν ἔχοντι.

9. Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλεύετο τί χρὴ ποιεῖν περὶ τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγοὺς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτοὺς ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιάν ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπισχεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἐκπλεῶν παρῆσεσθαι δυοῖν μηνῶν· καὶ συστρατεύεσθαι ἐκέλευε. 10. Καὶ ὁ Τιμασίῳ εἶπεν· Ἐγὼ μὲν τοίνυν οὐδ' ἂν πέντε μηνῶν μισθὸς υἔλλη εἶναι στρατευσαιήην ἂν ἄνευ Ξενοφῶντος. Καὶ ὁ Φρυνίσκος καὶ Κλεάνωρ συνωμολόγουν τῷ Τιμασίῳ.

11. Ἐντεῦθεν ὁ Σεύθης ἐλοιδορεῖ τὸν Ἡρακλείδην ὅτι οὐ παρκαλεῖ καὶ Ξενοφῶντα. Ἐκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον. Ὁ δὲ γρῶς τοῦ Ἡρακλείδου τὴν πανουργίαν ὅτι βούλοιο αὐτὸν διαβάλλειν πρὸς τοὺς ἄλλους στρατηγοὺς, παρέρχεται λαβὼν τοὺς

τε στρατηγὸς πάντας καὶ τοὺς λοχαγούς. 12. Καὶ ἐπεὶ πάντες ἐπέσθησαν, συνεστρατεύοντο καὶ ἀφικνοῦνται ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελιτοφάγων καλουμένων Θρασκῶν εἰς τὸν Σαλμυδησόον. Ἐνθα τῶν εἰς τὸν Πόντον πλεούσων νεῶν πολλὰ ἠκέλλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν ἐπὶ πάμπαν τῆς θαλάττης. 13. Καὶ οἱ Θραῖκες οἱ κατὰ ταῦτα οἰκοῦντες στήλας ὀρισάμενοι τὸ καθ' αὐτοὺς ἐκπίπτουσι ἕκαστοι λήζονται· τέως δ' ἔλεγον πρὶν ὀρίσασθαι ἀρπάζοντις πολλοὺς ὑπ' ἀλλήλων ἀποθνήσκειν. 14. Ἐν ταῦθα εὐρίσκοιτο πολλὰ μὲν κλίνας, πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι γεγραμμένα, καὶ τᾶλλα πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. Ἐντεῦθεν ταῦτα καταστρεφόμενοι ἀπήσαν πάλιν. 15. Ἐνθα δὴ Σεύθης εἶχε στρατεύματα ἤδη πλέον τοῦ Ἑλληνικοῦ· ἕκ τε γὰρ Ὀδρυσῶν πολὺν ἔτι πλείους καταβεβήκεσαν καὶ οἱ ἀεὶ πειθόμενοι συνεστρατεύοντο. Κατηνλίσθησαν δὲ ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας ὅσον τριάκοντα σταδίους ἀπέχοντες τῆς θαλάττης. 16. Καὶ μισθὸς μὲν οὐδεὶς πω ἐφαίμετο· πρὸς δὲ τὸν Ξενοφῶντα οἱ τε στρατιῶται παγγαλέπως εἶχον ὃ τε Σεύθης οὐκέτι οἰκείως δέκεται, ἀλλ' ὅποτε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλὰ ἤδη ἀσχολία ἐφαίμετο.

CAP. VI.

1. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἤδη δύο μηνῶν ὄντων ἀφικνοῦνται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος· καὶ λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τισσαφέρνη καὶ Θίβρων ἐκπέπλευκεν ὡς πολεμήσων· καὶ δεῖται ταύτης τῆς στρατιᾶς καὶ λέγει ὅτι δαρεϊκὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετραμοιρία. 2. Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, ἐνθὺς ὁ Ἡρακλείδης πνυθόμενος ὅτι ἐπὶ τὸ στρατεύμα ἤκουσι λέγει τῷ Σεύθῃ ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκέτι δέη· ἀποδιδόνς δὲ τὸ στρατεύμα χαριεῖ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσῃσι τὸν μισθόν, ἀλλ' ἀπαλλάξονται ἐκ τῆς χώρας.

3. Ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· καὶ ἐπεὶ εἶποι ὅτι ἐπὶ τὸ στρατεύμα ἤκουσιν, ἔλεγον ὅτι τὸ στρατεύμα ἀποδίδωσι φίλος τε καὶ σύμμαχος εἶναι βούλεται, καλεῖ τε αὐτοὺς ἐπὶ ξενία

Καὶ ἐξένιζε μεγαλοπρεπῶς. Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτῶντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἶη Ξενοφῶν ἀπεκρίνατο ὅτι τὰ μὲν ἄλλα εἶη οὐ κακὸς, φιλοστρατιώτης δέ· καὶ διὰ τοῦτο χειρόν ἐστίν αὐτῷ. Καὶ οἱ εἶπον· Ἄλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; Καὶ ὁ Ἡρακλείδης· Πάνν μὲν οὖν, ἔφη. 5. Ἄρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται περὶ τῆς ἀπαγωγῆς; Ἄλλ' ἦν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑπόσχησθε τὸν μισθόν, ὀλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν ὑμῖν. 6. Πῶς οὖν ἂν, ἔφασαν, ἡμῖν συλλεγεῖεν; Ἄρριον ὑμᾶς, ἔφη ὁ Ἡρακλείδης, πρῶτ' ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὰν ὑμᾶς ἴδωσιν ἄσμενοι συνδραμοῦνται. Αὕτη μὲν ἡ ἡμέρα οὕτως ἔληξε.

7. Τῇ δ' ὑστεραία ἄγουσιν ἐπὶ τὸ στάτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά· τῷ δὲ Λάκωνε ἐλεγέτην ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἴητε σὺν ἡμῖν, τὸν τε ἐχθρὸν τιμωρήσεσθε καὶ δαρεϊκὸν ἕκαστος οἷσαι τοῦ μηνὸς ὑμῶν· λοχαγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. 8. Καὶ οἱ στρατιῶται ἄσμενοί τε ἤκουσαν καὶ εὐθὺς ἀνίσταται τις τῶν Ἀρκάδων τοῦ Ξενοφῶντος κατηγορήσων. Παρῶν δὲ καὶ Σεύθης βουλόμενος εἰδέναι τί πραχθήσεται· καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἐρμηνεύα· ξυρίει δὲ καὶ αὐτὸς ἑλληριστὶ τὰ πλεῖστα. 9. Ἐνθα δὲ λέγει ὁ Ἀρκάς· Ἄλλ' ἡμεῖς μὲν, ὧ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν· ἐνθα δὲ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόρους ἔχει· καὶ Σεύθης ἐκεῖνον μὲν ἰδία πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν· 10. ὥστε ὧ γε πρῶτος λέγων ἐγὼ μὲν εἰ τοῦτον ἴδοιμι καταλευσθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἂν μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. Μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. Ἐκ δὲ τούτου Ξενοφῶν ἔλεξεν ὧδε·

11. Ἄλλὰ πάντα μὲν ἄρα ἀνθρώπων ὄντα προσδοκᾶν δεῖ, ὅποτε γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλείστην προθυμίαν ἐμαντῶ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρεσχημένος. Ἄπετραπόμην μιν γε ἤδη οἴκαδε ὠρημένος, οὐ μὰ τὸν Δία οὔτοι πυνθανόμενος ὑμᾶς εὐ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις

εἶναι ὡς ὠφελήσων εἴ τι δυναίμην. 12. Ἐπεὶ δ' ἦλθον, Σεύθου τουτουῖ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ πολλὰ ὑπισχνουμένου μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐτὸν ἔλθειν, τοῦτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ὡς αὐτοὶ ὑμεῖς ἐπίστασθε· ἦγον δ' ὅθεν ὠόμην τάχιστ' ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. Ταῦτα γὰρ καὶ βέλτιστα ἐνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἡδεῖν βουλομένους. 13. Ἐπεὶ δὲ Ἀρίσταρχος ἔλθων σὺν τριήρεσιν ἐκόλυε διαπλεῖν ἡμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δήπου ἦν, συνέλεξα ὑμᾶς, ὅπως βουλευσάμεθα ὅ τι χρὴ ποιεῖν. 14. Οὐκοῦν ὑμεῖς ἀκούοντες μὲν Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερσόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύθου πείθοντος ἐαυτῷ συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύθῃ ἵεναί, πάντες δ' ἐψηφίσασθε ταυτά. Τί οὖν ἐγὼ ἐνταῦθα ἠδίκησα ἀγαθὸν ὑμᾶς ἐνθα πᾶσιν ὑμῖν ἐδόκει; 15. Ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαινῶ αὐτὸν, δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε· εἰ δὲ πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὢν τῶν πάντων διαγορωτάτος εἰμι, πῶς ἂν ἔτι δικαίως ὑμᾶς αἰρούμετος ἀντὶ Σεύθου ἐγ' ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τοῦτον διαφέρομαι; 16. Ἄλλ' εἴποιτε ἂν ὅτι ἕξεσι καὶ τὰ ὑμέτερα ἔχοντα παρὰ Σεύθου τεχνάζειν. Οὐκοῦν δῆλον τοῦτό γε ὅτι εἴπερ ἐμοὶ ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δήπου ὡς ὧν τε ἐμοὶ δοιή στεροῖτο καὶ ἄλλα ὑμῖν ἀποτίσειεν; Ἄλλ' οἶμαι εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου ὅπως ἐμοὶ δοῦς μείον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον. 17. Εἰ τοίνυν οὕτως ἔχει οἶεσθε, ἕξεστιν ὑμῖν ἀντίκα μάλα ματαίαν ταύτην τὴν πρᾶξιν ἀμφοτέροις ὑμῖν ποιῆσαι, ἐὰν πράττητε αὐτὸν τὰ χρήματα. Δῆλον γὰρ ὅτι Σεύθης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσει με, καὶ ἀπαιτήσει μέντοι δικαίως, ἐὰν μὴ βεβαιῶ τὴν πρᾶξιν αὐτῷ ἐφ' ἣ ἐδωροδόκουν. 18. Ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὁμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδὲ ἅ ἐμοὶ ἰδία ὑπέσχετο Σεύθης ἔχειν· πάρεστι δὲ καὶ αὐτὸς καὶ ἀκούων σύννοιδε μοι εἰ ἐπισηκῶ. 19. Ἴνα δὲ μᾶλλον θαυμάσητε, συνεπόμνυμι μηδὲ ἅ οἱ ἄλλοι στρατηγοὶ ἔλαβον εἰληφέναι, μὴ τοίνυν μηδ' ὅσα τῶν λοχαγῶν ἔνιοι. 20. Καὶ τί δὴ ταῦτα ἐποιοῦν; Ὡμην, ὦ ἄνδρες, ὅσῳ μᾶλλον συμφέροισι τούτῳ τὴν τότε πενίαν, τοσοῦτῳ μᾶλλον αὐτὸν φίλον ποιήσεσθαι ὅποτε δυνασθεῖη. Ἐγὼ δὲ ἅμα τε αὐτὸν ὀρῶ εὐπράττοντα, καὶ γιγνωσκῶ δὴ αὐτοῦ τὴν γνώμην. 21. Εἴποι δὴ τις ἂν· Οὐκοῦν αἰσχύνῃ οὕτω μωρῶς ἕξαπατώμενος; Να

μὰ Δία ἡσχυνόμην μέντοι, εἰ ὑπὸ πολεμίον γε ὄντος ἐξηπατήθην· φίλω δ' ὄντι ἐξαπατῶν αἰσχίον μοι δοκεῖ εἶναι ἢ ἐξαπατᾶσθαι. 22. Ἐπεὶ εἴ γε πρὸς φίλους ἐστὶ φυλακὴ, πᾶσαν οἶδα ὑμᾶς φυλαξαμένους ὡς μὴ παρῆσχειν τούτω· πρόσφασιν δικαίαν μὴ ἀποδιδόναι ὑμῖν ἂ ὑπέσχετο· οὔτε γὰρ ἡδικήσαμεν τοῦτον οὐδὲν οὔτε κατεβλακεύσαμεν τὴν τούτου οὔτε μὴν κατεδειλιάσαμεν οὐδὲν ἐφ' ὃ τι ἡμᾶς οὗτος παρεκάλεσεν. 23. Ἀλλὰ, φραίητε ἄν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μηδὲ εἰ ἐβούλετο ἐδύνατο ἐξαπατῶν. Πρὸς ταῦτα δὲ ἀκούσατε ἂ ἐγὼ οὐκ ἄν ποτε εἶπον τούτου ἐναντίον, εἰ μὴ μοι παντάπασιν ἀγνώμοτες ἐδοκεῖτε εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι. 24. Ἀναμνήσθητε γὰρ ἐν ποίοις τισὶ πράγμασιν ὄντες ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην. Οὐκ εἰς μὲν Πέρινθον, εἰ πρόσφασίτε τῇ πόλει, Ἀρίσταρχος ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσιέναι ἀποκλείσας τὰς πύλας, ὑπαίθριοι δὲ ἔξω ἐστρατοπεδεύετε, μέσος δὲ χειμῶν ἦν, ἀγορᾷ δὲ ἐχρῆσθε σπάνια μὲν ὀρώωντες τὰ ὄνια, σπάνια δὲ ἔχοντες ὄτων ὠνήσεσθε; 25. Ἀνάγκη δὲ ἦν μένειν ἐπὶ Θράκης· τριήρεις γὰρ ἐφορμοῦσαι ἐκόλνον διαπλεῖν· εἰ δὲ μένοι τις, ἐν πολεμίᾳ εἶναι, ἐνθα πολλοὶ μὲν ἵππεῖς ἦσαν ἐναντίοι, πολλοὶ δὲ πελτασταί. 26. Ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν ᾧ ἀθρόοι μὲν ἰόντες ἐπὶ τὰς κώμας ἴσως ἄν ἐδυνάμεθα σῖτον λαμβάνειν οὐδὲν τι ἀφθονον· ὅτω δὲ διώκοντες ἄν ἢ ἀνδράποδα ἢ πρόβατα κατελαμβάνομεν οὐκ ἦν ἡμῖν· οὔτε γὰρ ἵππικόν οὔτε πελταστικόν ἔτι ἐγὼ συνεστηκὸς κατέλαβον παρ' ὑμῖν. 27. Εἰ οἶν ἐν τοιαύτῃ ἀνάγκῃ ὄντων ὑμῶν μηδ' ὄντιναοῦν μισθὸν προσαιτήσας Σεύθην σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ ἵππεας καὶ πελταστὰς ὧν ὑμεῖς προσεδεῖσθε, ἢ κακῶς ἄν ἐδόκουν ὑμῖν βεβουλεῦσθαι πρὸ ὑμῶν; 28. Τούτων γὰρ δήπου κοινωνήσαντες καὶ σῖτον ἀφθονώτερον ἐν ταῖς κώμαις εὐρίσκετε διὰ τὸ ἀναγκάζεσθαι τοὺς Θρακῆας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ προβάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. 29. Καὶ πολεμίον οὐκέτι οὐδένα ἐωρῶμεν ἐπειδὴ τὸ ἵππικόν ἡμῖν προσεγένετο· τέως δὲ θαρσαλέως ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ ἵππικῶ καὶ πελταστικῶ κωλύοντες μηδαμῇ κατ' ὀλίγους ἀποσκεδαννμένους τὰ ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι. 30. Εἰ δὲ δὴ ἔσσυπαρέχων ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολλὴν μισθὸν προσετέλει τῆς ἀσφαλείας, τοῦτο δὴ τὸ σθένος πάθημα, καὶ

διὰ τοῦτο οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὲ εἶναι ; 31. Νῦν δὲ δὴ πῶς ἀπέρχεσθε ; Οὐ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπιτηδείοις, περιττὸν δ' ἔχοντες τοῦτο εἴ τι ἐλάβετε παρὰ Σεύθου ; Τὰ γὰρ τῶν πολεμίων ἐδαπανᾶτε. Καὶ ταῦτα πράττοντες οὔτε ἄνδρας ἐπέιδετε ὑμῶν αὐτῶν ἀποθαρόντας οὔτε ζῶντας ἀπεβάλετε. 32. Εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκεῖνο σῶν ἔχετε καὶ πρὸς ἐκείνοις νῦν ἄλλην εὐκλειαν προσεilhήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ Θυρῆκας ἐφ' οὓς ἐστρατεύσασθε κρατήσαντες ; Ἐγὼ μὲν ὑμᾶς φημι δικαίως ἂν ὧν ἐμοὶ χαλεπαίνετε τούτων τοῖς θεοῖς χάριν εἰδέναι ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. Ἄγετε δὲ πρὸς θεῶν καὶ τὰ ἐμὰ σκέψασθε ὡς ἔχει. Ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπῆρα οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευόμεν, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν ἐπιστενόμεν δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς. 34. Νῦν δ' ἀπέρχομαι πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλημένος, Σεύθῃ δὲ ἀπηχθημένος ὑπὲρ ὑμῶν, ὃν ἤλπιζον εὐ ποιήσας μεθ' ὑμῶν ἀποστροφῆν καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοιτο, καταθήσεσθαι. 5. Ὑμεῖς δ' ὑπὲρ ὧν ἐγὼ ἀπήχθημαι τε πλεῖστα καὶ ταῦτα πολὺν κρείττοσιν ἑμαντοῦ, πραγματευόμενός τε οὐδὲ νῦν πῶ πέπαιμαι ὅ τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ. 36. Ἄλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες οὔτε ἀποδιδράσκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἴστε ὅτι ἄνδρα κατακεκαρότες ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγροπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος· θεῶν δὲ ἴλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν ὑμῖν στησάμενον· ὅπως δέ γε μηδενὶ τῶν Ἑλλήνων πολέμοι γένοισθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς διατεινόμενον. 37. Καὶ γὰρ οὖν νῦν ὑμῖν ἕξεισιν ἀνεπιλήπτως πορευέσθαι ὅπη ἂν ἔλησθε καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὑμεῖς δὲ, ὅτε πολλὴ ὑμῖν εὐπορία φαίνεται, καὶ πλεῖτε ἐνθα δὴ ἐπεθυμεῖτε πάλαι, δέονται τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ ἦκονσι Λακεδαιμόνιοι οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὴ καιρὸς ὑμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακαεῖν ; 38. Οὐ μὴν ὅτε γε ἐν τοῖς ἀπόροις ἤμεν, ὧ πάντων μνημονικώτατοι, ἀλλὰ καὶ πατέρα ἐμὲ ἐκαλεῖτε καὶ αἰεὶ ὡς εὐεργέτου μεμνησθαι ὑπισχνεῖσθε. Οὐ

μέντοι ἀγνώμονες οὐδ' οὗτοί εἰσιν· οἱ νῦν ἤκοντες ἐφ' ὑμᾶς· ὥστε, ὡς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι τοιοῦτοι ὄντες περὶ ἐμέ. Τούτα εἰπὼν ἐπαύσατο.

39. Χαριμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν οὕτως· Ἄλλ' ἐμοὶ μέντοι, ὦ ἄνδρες, οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔγω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γὰρ ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξεροφῶντος τίς ἀνὴρ εἴη ἄλλο μὲν οὐδὲν εἶχε μέμφασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ πρὸς αὐτοῦ. 40. Ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης Ἀρκὰς εἶπε· Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγῆσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπραῖξαι ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. 41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξεροφῶντος· Ὁρῶ γε μὴν, ἔφη, ὦ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντι· ὃς παραλαβὼν τὰ χρήματα ἃ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γινόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. Ἦν τὺν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός γε, ἔφη, Θορᾶξ ἐστίν, ἀλλὰ Ἕλληνα ὄν Ἕλληνας ἀδικεῖ.

42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλάγη· καὶ προσελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους ἄρχοντες ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. 43. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλμην τὸν ἑαυτοῦ ἐρηγέα πρὸς Ξεροφῶντα καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ ἔχοντα χιλίους ὀπλίτας· καὶ ὑπισχεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ καὶ τὰ ἄλλα ἃ ὑπέσχετο. Καὶ ἐν ἀποχώρῳ ποιησάμενος λέγει ὅτι ἀκήκοε Πολυνίκου ὡς εἰ ὑποχείριος ἐστὶ Λακεδαιμονίοις, σαφῶς ἀποθανοῦτο ὑπὲρ Θίβρωιός. 44. Ἐπέστελλον δὲ ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξεροφῶντι ὡς διαβεβλημένος εἴη καὶ φυλάττεσθαι δέοι. Ὁ δ' ἀκούων ταῦτα δύο ἱερεῖα λαβὼν ἔθνε τῷ Διὶ τῷ βασιλεῖ ποτερά οἱ λῶρον καὶ ἄμεινον εἴη μένειν παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἢ ἀπιέναι ἀντὶ τῷ στρατεύματι. Ἀναιρεῖ δὲ αὐτῷ ἀπιέναι.

CAP. VII.

1. Ἐντεῦθεν Σεύθης μὲν ἀπειρατοπεδεύσατο προσωτέρω οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας ὅθεν ἔμελλον πλεῖστα ἐπισιτισάμενοι ἐπὶ θάλατταν ἤξειν. Αἱ δὲ κώμαι αὗται ἦσαν δεδομένα ὑπὸ Σεύθου Μηδοσάδῃ. 2. Ὁρῶν οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἑαυτοῦ ἐν ταῖς κώμαις ὑπὸ τῶν Ἑλλήτων χαλεπῶς ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην δυνατώτατον τῶν ἄνωθεν καταβεβηκότων καὶ ἱππέας ὅσον τριάκοντα ἔρχεται καὶ προκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. Καὶ ὃς λαβὼν τινὰς τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδείων προσέρχεται. 3. Ἐνθα δὲ λέγει Μηδοσάδης· Ἀδικεῖτε, ὦ Ξενοφῶν, τὰς ἡμετέρας κώμας πορθοῦντες. Προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ Σεύθου καὶ ὅδε ὁ ἀνὴρ παρὰ Μηδόκου ἦκων τῶν ἄνω βασιλέως, ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μὴ, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ' ἐὰν ποιῆτε κακῶς τὴν ἡμετέραν χώραν, ὡς πολέμιους ἀλεξήσομεθα.

4. Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν τοιαῦτα λέγοντι καὶ ἀποκρίνασθαι χαλεπὸν· τοῦδε δὲ ἕνεκα τοῦ νεανίσκου λέξω, ἵν' εἰδῆ, οἷοί τε ὑμεῖς ἴσαστε καὶ οἷοί ἡμεῖς. 5. Ἡμεῖς μὲν γὰρ, ἔφη, πρὶν ὑμῖν φίλοι γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι ἐβουλόμεθα, ἢν μὲν ἐθέλοισμεν πορθοῦντες, ἢν δ' ἐθέλοισμεν καίοντες. 6. Καὶ σὺ ὅποτε πρὸς ἡμᾶς ἔλθοις πρεσβέων, ἠϋλίξου τότε παρ' ἡμῖν οὐδένα φοβούμενος τῶν πολέμιων. Ἡμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν, ἢ εἰ ποτε ἔλθοιτε ὡς ἐν κρειττόνων χώρα ἠϋλίξεσθε ἐγκεχαλινωμένοι τοῖς ἵπποις. 7. Ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὲ ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας ἢν παρ' ἡμῶν ἐχόντων κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς οἶσθα, οἱ πολέμιοι οὐχ ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. 8. Καὶ οὐχ ὅπως δῶρα δούς καὶ εὐποιήσας ἀνθ' ὧν εὐ ἔπαθες ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομενοὺς ἡμᾶς οὐδ' ἐναυλισθῆναι ὅσον δύνασαι ἐπιτρέπεις. 9. Καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνῃ οὔτε τόνδε τὸν ἄνδρα, ὅς νῦν μὲν σε οἰσθ' ἔχοντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς ἔφησθα. 10. Ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦ-

τα; ἔφη· οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπαγαγεῖν οὐδὲν ἐμὲ παρακαλέσαντες, ὡ θλιμμασιτότατοι, ὅπως ὡσπερ ἀπῆχθανόμην αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην τῶν ἀποδιδούς.

11. Ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν· Ἐγὼ μὲν, ὡ Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οἶδ' ἂν συνηκολούθησά σοι· καὶ νῦν ἄπειμι· οὐδὲ γὰρ ἂν Μηδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. 12. Ταῦτ' εἰπὼν ἀναβάς ἐπὶ τὸν ἵππον ἀπήλυνε καὶ σὺν αὐτῷ οἱ ἄλλοι ἱππεῖς πλὴν τεττάρων ἢ πέντε. Ὁ δὲ Μηδοσάδης, ἐλπεί γὰρ αὐτὸν ἢ χώρα πορθουμένη ἐκέλευε τὸν Ξενοφῶντα καλέσαι τῷ Λακεδαιμονίῳ. 13. Καὶ ὅς λαβὼν τοὺς ἐπιτηδειοτάτους προσῆλθε τῷ Χαρμῖνι καὶ Πολυνίκῳ καὶ ἔλεξεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προσεῶν ἄπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. 14. Οἶμαι ἂν οὖν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθὸν, εἰ εἵποιτε ὅτι δεδέηται ὑμῶν ἢ στρατιὰ συναναπράξαι τὸν μισθὸν ἢ παρὰ ἐκόντος ἢ παρὰ ἀκόντος Σεύθου· καὶ ὅτι τούτων τυχόντες προθύμως ἂν συνέπεσθαι ὑμῖν φασι· καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν· καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπιέναι ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται. 15. Ἀκούσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὁποῖα ἂν δύνωνται κράτιστα· καὶ εὐθὺς ἐπορεύοντο ἔχοντες πάντας τοὺς ἐπικαιρίους. Ἐλθὼν δ' ἔλεξε Χαρμῖνος· Εἰ μὲν σύ τι ἔχεις, ὡ Μηδόσαδες, πρὸς ἡμᾶς λέγειν· εἰ δὲ μὴ, ἡμεῖς πρὸς σὲ ἔχομεν. 16. Ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως· Ἄλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεύθης τὰ αὐτὰ, ὅτι ἀξιοῦμεν τοὺς φίλους ἡμῶν γεγεννημένους μὴ κακῶς πάσχειν ὑφ' ὑμῶν· ὅ τι γὰρ ἂν τούτους κακῶς ποιῆτε ἡμᾶς ἤδη ποιεῖτε· ἡμέτεροι γὰρ εἰσιν. 17. Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπίοιμεν ἂν ὁπότε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μὴ, ἐρχομεθα μὲν καὶ νῦν βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ τοὺς ὅρκους ἠδίκησαν· ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθὲνδε ἀρξόμεθα τὰ δίκαια λαμβάνειν. 18. Ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε δ' ἂν τούτοις, ὡ Μηδόσαδες, ἐπιτρέψαι, ἐπειδὴ φίλους ἔφατε εἶναι ὑμῖν, ἐν ᾧ τῇ χώρᾳ ἐσεῖν, ὁπότερα ἂν ψηφίσωνται εἴθ' ὑμᾶς προσῆκεν ἐκ τῆς χώρας ἀπιέναι εἴθ' ἡμᾶς; 19. Ὁ δὲ ταῦτα μὲ οὐκ ἔφη ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τῷ Λάκωνι

ἔλθειν παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶσθαι ἂν Σεύθην πείσαι· εἰ δὲ μὴ, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχνεῖτο. ἔδειτο δὲ τὰς κόμας μὴ καίειν. 20. Ἐντεῦθεν πέμπουσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν ἐπιτηδεύοιταο εἶναι. Ὁ δ' ἔλθων λέγει πρὸς Σεύθην·

21. Οὐδὲν ἀπαιτήσων, ὧ Σεύθη, πάρειμι ἀλλὰ διδάξων ἢ δύνωμαι ὡς οὐ δικαίως μοι ἤχθέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπήτουν σε ἅ προθύμως ὑπέσχον αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἦττον ἐνόμιζον συμφέρον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλεῦ σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἷόν τέ σοι λανθάνειν οὔτε ἦν τι καλὸν οὔτε ἦν τι αἰσχρὸν ποιήσης. 23. Τοιοῦτον δ' ὄντι ἀνδρὶ μέγα μὲν μὲ ἐδόκει εἶναι μὴ δοκεῖν ἀχαριστῶς ἀποπέμψασθαι ἄνδρας ἐνεργέτας, μέγα δ' εὖ ἀκούειν ὑπὸ ἑξακισχιλίων ἀνθρώπων· τὸ δὲ μέγιστον μηδαμῶς ἄπιστον σαυτὸν καταστήσαι ὅ τι λέγοις. 24. Ὅρῳ γὰρ τῶν μὲν ἀπίστων ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλατωμένους· οἱ δ' ἂν φανεροὶ ὧσιν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἦν τι δέονται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βία· ἦν τέ τις σωφρονίζεν βούλωνται, γινώσκω τὰς τούτων ἀπειλὰς οὐχ ἦττον σωφρονιζούσας ἢ ἄλλων τὸ ἴδη κολάζειν· ἦν τί τῷ τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπραττόνται ἢ ἄλλοι παραχρήμα διδόντες. 25. Ἀναμνήσθητι δὲ καὶ σὺ τί προτέλεσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἶσθ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἅ ἔλεγες ἐπήρας τοσοῦτους ἀνθρώπους συστρατεύασθαι τε καὶ συγκατεργάσασθαι σοὶ ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν ταλάντων, ὅσα οἶονται δεῖν οὔτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίῳν. 26. Οὐκοῦν τοῦτο μὲν πρῶτον τὸ πιστεύεσθαι σε τὸ καὶ τὴν βασιλείαν σοὶ κατεργασάμενον τούτων τῶν χρημάτων ὑπὸ σοῦ πιπράσκειται. 27. Ἴθι δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπράξασθαι ἅ νῦν καταστρεφάμενος ἔχεις. Ἐγὼ μὲν εὖ οἶδ' ὅτι εὖξω ἂν τὰ νῦν πεπραγμένα μᾶλλον σοὶ καταπραχθῆναι ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι. 28. Ἐμοὶ τοίνυν μείζον βλάβος καὶ αἴσχιον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχεῖν ἢ τότε μὴ λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι ἢ τὴν ἀρχὴν μὴ πλεντῆσαι· καὶ ὅσῳ λυπηρότερον ἐκ βασιλείως ἰδιώ-

τη γανῆμαι ἢ ἀρχὴν μὴ βασιλεῦσαι. 29. Οὐκοῦν ἐπίστασαι μὲν ὅτι οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέισθησαν ὑπὸ σοῦ ἄρχεσθαι ἀλλ' ἀνάγκη· καὶ ὅτι ἐπιχειροῦεν ἂν πάλιν ἐλεύθεροι γίγνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. 30. Ποτέρως οὖν οἶει μᾶλλον ἂν φοβείσθαι τε αὐτοὺς καὶ φρονεῖν τὰ πρὸς σε, εἰ ὁρᾶν σοι τοὺς στρατιώτας οὕτω διακειμένους ὡς νῦν τε μένοντας ἂν εἰ σὶ κελεύοις, αὐθὶς τ' ἂν ταχὺ ἐλθόντας εἰ δέοι, ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν σοι ὁπότε βούλοιο παραγενέσθαι· ἢ εἰ καταδοξάσειαν μῆτε ἂν ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων τούτους τε αὐτοῖς εὐνοστέρους εἶναι ἢ σοί, 31. Ἀλλὰ μὴν οὐδὲν πλῆθει γε ἡμῶν λειφθέντες ὑπεῖξάν σοι, ἀλλὰ προστατῶν ἀπορία. Οὐκοῦν νῦν καὶ τοῦτο κίνδυνος μὴ λάβωσι προστατίας αὐτῶν τινος τούτων οἱ νομιζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας τοὺς Λακεδαιμονίους, ἔαν οἱ μὲν στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι, ἂν τὰ παρὰ σοῦ νῦν ἀναπράξωσι, οἱ δὲ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς συναιδέσωσιν αὐτοῖς ταῦτα. 32. Ὅτι γε μὴν οἱ ὑπὸ σοὶ Θορᾶκες γενόμενοι πολλὸν ἂν προθυμότερον ἴοιεν ἐπὶ σὲ ἢ σὺν σοὶ οὐκ ἄδηλον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς· κρατουμένου δέ σου ἐλευθερία. 33. Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἤδη τι δεῖ ὡς σῆς οὔσης, ποτέρως ἂν οἶει ἀπαθῆ κακῶν μᾶλλον αὐτὴν εἶναι εἰ οὗτοι οἱ στρατιῶται ἀπολαβόντες ἂ ἐγκαλοῦσιν εἰρήνην καταλιπόντες οἴχονται, ἢ εἰ οὗτοί τε μένοιεν ὡς ἐν πολεμίᾳ σὺ τε ἄλλους πειρῶο πλείονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι δεομένους τῶν ἐπιτηδείων; 34. Ἀργύριον δὲ ποτέρως ἂν πλείον ἀναλωθεῖη, εἰ τούτοις τὸ ὀφειλόμενον ἀποδοθεῖη, ἢ εἰ ταῦτα τε ὀφειλοῖτο ἄλλους τε κρείττονας τούτων δέοι σε μισθοῦσθαι; 35. Ἀλλὰ γὰρ Ἡρακλείδῃ, ὡς πρὸς ἐμὲ ἐδήλου, πάμπλου δοκεῖ τοῦτο τὸ ἀργύριον εἶναι. Ἡ μὴν πολλὸν γέ ἐστιν ἕλαττον νῦν σοι καὶ λαβεῖν τοῦτο καὶ ἀποδοῦναι, ἢ πρὶν ἡμᾶς ἐλθεῖν πρὸς σὲ, τὸ δέκατον τούτου μέρος. 36. Οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολλὸν καὶ τὸ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος. Σοὶ δὲ νῦν ἡκατ' ἐν αὐτὸν πρόσδος πλείων ἔσται ἢ ἔμπροσθεν τὰ παρόντα ἂ ἐκέκτησο. 37. Ἐγὼ μὲν, ὦ Σείθῃ, ταῦτα ὡς φίλου ἔντος σοι προενοούμην, ὅπως σὺ τε ἄξιος δοκοῖης εἶναι ὧν οἱ θεοὶ

σοι ἔδωκαν ἀγαθῶν ἐγὼ τε μὴ διασθαρεῖην ἐν τῇ στρατιᾷ. 38. Εὖ γὰρ ἴσθι ὅτι νῦν ἐγὼ οὐτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυναθῆην σὺν ταύτῃ τῇ στρατιᾷ οὐτ' ἂν εἴ σοι πάλιν βουλοίμην βοηθῆσαι, ἱκανὸς ἂν γενοίμην. Οὕτω γὰρ πρὸς με ἡ στρατιὰ διάκειται. 39. Καίτοι αὐτὸν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιῶμαι ὅτι οὐτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρατιώταις οἰδὲν οὔτε ἤτις ποπότε εἰς τὸ ἴδιον τὰ ἐκείνων οὔτε ἂ ὑπέσχοι μοι ἀπήτησα. 40. Ὅμνυμι δέ σοι μηδ' ἀποδιδόντος δεξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται ἔμελλον τὰ ἑαυτῶν συναπολαμβάνειν. Αἰσχρὸν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπραχθαι, τὰ δὲ ἐκείνων περιδεῖν ἐμὲ κακῶς ἔχοντα ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων. 41. Καίτοι Ἡρακλείδη γε λῆρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δὲ, ὦ Σεύθη, οἰδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κἄλλιον εἶναι κτῆμα οἰδὲ λιμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναϊότητος. 42. Ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι· καὶ εὖ μὲν πράττειν ἔχει τοὺς συνησθησομένους, ἐὰν δέ τι σφαλῆ, οὐ σπανίζει τῶν βοηθησόντων. 43. Ἀλλὰ γὰρ εἰ μήτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γινῶναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντως κατανόησον· παρήσθαι γὰρ καὶ ἦκουες, ἂ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι. 44. Κατηγόρου γάρ μου πρὸς Λακεδαιμονίους ὡς σὲ περὶ πλείονος ποιόμην ἢ Λακεδαιμονίους· αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὡς μᾶλλον μέλοι μοι ὅπως τὰ σὰ καλῶς ἔχοι ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δέ με καὶ δῶρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δῶρα ταῦτα πότερον οἶμι αὐτοὺς κακόνοιάν τινα ἐνιδόντας μοι πρὸς σὲ αἰτιάσθαι με ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ σὲ κατανοήσαστας; 46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὖνοιαν δεῖν ἀποκεῖσθαι τούτῳ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. Σὺν δὲ, πρὶν μὲν ὑπηρετῆσαί τί σοι ἐμὲ ἐδέξω ἠδέως καὶ ὄμμασι καὶ φωνῇ καὶ ξεισίσι καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο· ἐπεὶ δὲ κατέπραξας ἂ ἐβούλον καὶ γεγένησαι ὅσον ἐγὼ ἐδυνάμην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις τολμᾶς περιορᾶν; 47. Ἀλλὰ μὲν ὅτι σοι δόξει ἀποδοῦναι πιστεύω καὶ τὸν χρόνον διδάξῃ σε καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι τοὺς σοὶ προεμί-

νους εὐεργεσίην ὀρῶντά σοι ἐγκαλοῦντας. Δέομαι οὖν σοῦ, ὅταν ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι οἷονπερ καὶ παρέλαβες.

48. Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ πάλαι ἀποδεδίσθαι τὸν μισθὸν· καὶ πάντες Ἡρακλείδην τοῦτον ὑπόπτεισαν εἶναι· Ἐγὼ γάρ, ἔφη, οὔτε διανοήθην πώποτε ἀποστερῆσαι ἀποδώσω τε. 49. Ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν. Ἐπεὶ τοίνυν διασοῆ ἀποδιδόναι νῦν ἐγὼ σου δέομαι δι' ἐμοῦ ἀποδιδόναι, καὶ μὴ περιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε καὶ ὅτε πρὸς σὲ ἀφικόμεθα. 50. Ὁ δ' εἶπεν· Ἀλλὰ οὔτε τοῖς στρατιώταις ἔση δι' ἐμὲ ἀτιμότερος· ἂν τε μένης παρ' ἐμοὶ χιλίους μόνους ὀπλίτας ἔχων, ἐγὼ σοι τά τε χωρία ἀποδώσω καὶ τᾶλλα ἄνυπεσχόμηρ. 51. Ὁ δὲ πάλιν εἶπε· Ταῦτα μὲν ἔχειν οὕτως οὐχ οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὄν παρ' ἐμοὶ μένειν ἢ ἀπιέναι. 52. Ὁ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ· ἐμοὶ δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ὦ, νόμιζε καὶ σοὶ τοῦτο ἀγαθὸν ἔσσεσθαι. 53. Ἐντεῦθεν λέγει Σεύθης· Ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι, τάλαντον· βοῦς δ' ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. Ταῦτα λαβὼν καὶ τοὺς τῶν ἀδικησάντων σε ὀμήρους προσλαβὼν ἀπιθι. 54. Γελάσας ὁ Ξενοφῶν εἶπεν· Ἦν οὖν μὴ ἐξινηῆται ταῦτα εἰς τὸν μισθὸν, τίνος τάλαντον φήσω ἔχειν; Ἄρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοι ἔστιν, ἀπιόντα γε ἄμεινον φυλάττεσθαι πέτρους; Ἦκουες δὲ τὰς ἀπειλάς. Τότε μὲν δὴ αὐτοῦ ἔμεινε.

55. Τῇ δ' ὑστεραίᾳ ἀπέδωκέ τε αὐτοῖς ἅ ὑπέσχετο καὶ τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. Οἱ δὲ στρατιῶται τέως μὲν ἔλεγον ὡς Ξενοφῶν οἴχοιτο ὡς Σεύθην οἰκήσων καὶ ἅ ὑπέσχετο αὐτῷ ἀποληφόμενος· ἐπεὶ δὲ αὐτὸν ἤκουοντα εἶδον, ἤσθησάν τε καὶ προσέθεον. 56. Ξενοφῶν δ' ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν παραλαβόντες καὶ λαφροπόλας καταστήσαντες ἐπώλον, καὶ πολλὴν εἶχον αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσήει, ἀλλὰ φανερὸς ἦν οἴκαδε παρασκευαζόμενος· οὐ γάρ πω ψῆφος αὐτῷ ἐπῆκτο Ἀθήνησι περὶ φυγῆς. Προς

ελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ ἐδέοντο μὴ ἀπελθεῖν πρὶν ἢ ἀπαγάγοι τὸ στρατεύμα καὶ Θίβρωνι παραδοίῃ.

CAP. VIII.

1. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης υἱάντις Φλιάσιος Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκίῳ γεγραστός. Οὗτος συνίδετο τῷ Ξενοφῶντι ὅτι ἐσέσωστο· καὶ ἠρώτα αὐτὸν πόσον χρυσίον ἔχοι. 2. Ὁ δ' αὐτῷ ἐπομόσας εἶπεν ἢ μὴν ἔσεσθαι μηδ' ἐφόδιον ἰκανὸν οἴκαδε ἀπίοντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἂ ἀμφὶ αὐτὸν εἴχεν. 3. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπεὶ δ' ἐπεμφαν Λαμψακηνοὶ ξένια τῷ Ξενοφῶντι καὶ ἔθνε τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερεῖα ὁ Εὐκλείδης εἶπεν ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. Ἄλλ' οἶδα ἔφη, ὅτι κἂν μᾶλλον ποτὲ ἔσεσθαι, φαίνεται τι ἐμπόδιον, ἐὰν μηδὲν ἄλλο, σὺ σαυτῷ. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. 4. Ὁ δ' εἶπεν· Ἐμπόδιος γάρ σοι ὁ Ζεὺς ὁ Μελίχιός ἐστι· καὶ ἐπήρετο εἰ ἤδη ποτὲ θύσειεν, ὥσπερ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. Ὁ δὲ οὐκ ἔφη ἔξ ὄτου ἀπεδήμησε τεθυκέναι τούτῳ τῷ θεῷ. Συνεβοούλευσεν οὖν αὐτῷ θύεσθαι [καὶ] ἂ εἰώθει, καὶ ἔφη συνοίσειν ἐπὶ τὸ βέλτιον. 5. Τῇ δ' ἕστεραία ὁ Ξενοφῶν προσελθὼν εἰς Ὀφρύριον ἐθύετο καὶ ὀλοκαύτει χοίρους τῷ πατρίῳ νόμῳ· καὶ ἐκαλλιέρει. 6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἅμα Εὐκλείδης χρήματα δώσοντες τῷ στρατεύματι· καὶ ξενοῦνταί τε τῷ Ξενοφῶντι καὶ ἵππον ὃν ἐν Λαμψάκῳ ἀπέδωτο πεντήκοντα δαρεικῶν, ὑποπτεύοντες αὐτὸν δι' ἐνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν ἠδουσθαι τῷ ἵππῳ, λυσάμενοι ἀπέδωσαν καὶ τὴν τιμὴν οὐκ ἤθελον ἀπολαβεῖν.

7. Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν Ἰδην εἰς Ἀντινδρον ἀφικνοῦνται πρῶτον· εἶτα παρὰ θάλατταν πορευόμενοι τῆς Λυδίας εἰς Θήβης πεδίων. 8. Ἐντεῦθεν δι' Ἀτραμυτιῶν καὶ Κερτιωνοῦ παρ' Ἀταρνεία εἰς Καίικον πεδίων ἐλθόντες Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταῦθα δὲ ξενοῦται Ξενοφῶν παρ' Ἑλλάδι τῇ Γογγύλου τοῦ Ερετριέως γυναικὶ καὶ Γοργίῳ καὶ Γογγύλου μητρί. 9. Αὕτη δ' αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης· τοῦτον ἔφη αὐτὸν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν

αὐτὸν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα· εἶναι δε πολλά. Ταῦτα δὲ καθηγησομένους ἔπεμψε τὸν τε αὐτῆς ἀνεψιὸν καὶ Διαφραγόραν, ὃν περὶ πλείστου ἐποιεῖτο. 10. Ἐχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτῷ ἐθύετο. Καὶ Βασίλειος ὁ Ἡλείος μάντις παρῶν εἶπεν ὅτι κάλλιστα εἶη τὰ ἱερὰ αὐτῷ καὶ ὁ ἀνὴρ ἀλώσιμος εἶη. 11. Δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχαγούς τοὺς μάλιστα φίλους λαβὼν καὶ πιστοὺς γεννημένους διὰ παντός, ὅπως εὖ ποιῆσαι αὐτούς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπήλαντον, ἵνα μὴ μεταδοῖεν τὸ μέρος, ὡς ἐτοίμων δὴ χρημάτων.

12. Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν περίξ ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτούς παραμελοῦντας, ὡς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου. 13. Προγομαχοῦντες δ' ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν, ὑψηλὴ γὰρ ἦν καὶ μεγάλῃ καὶ προμαχεῶνας καὶ ἀνδρας πολλοὺς καὶ μαχίμους ἔχουσα, διορύττειν ἐπεχείρησαν τὸν πύργον. 14. Ὁ δὲ τοῖχος ἦν ἐπὶ ὀκτῶ πλίνθων γῆινων τὸ εὖρος. Ἄμα δὲ τῇ ἡμέρᾳ διορώρυκτο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν βονπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτω· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποίουν μηδὲ παρῖέναι εἶτι ἀσφαλὲς εἶναι. 15. Κεκραγόντων δ' αὐτῶν καὶ πυρσενόντων ἐκβοηθοῦσιν Ἰταβέλιος μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλίται Ἀσσύριοι καὶ Τρκάνιοι ἰππεῖς καὶ οὗτοι βασιλέως μισθοφόροι ὡς ὀγδοήκοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους· ἄλλοι δ' ἐκ Περθερίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἰππεῖς.

16. Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἄφοδος· καὶ λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλαντον καὶ τὰ ἀνδράποδα ἐν τὸς πλαισίον ποιησάμενοι· οὐ τοῖς χρήμασιν οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φηγῆ εἶη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἱ τε πολέμιοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται ἀθυμότεροι· τῶν δὲ ἀπήσαν ὡς περὶ τῶν χρημάτων μαχοῦμενοι. 17. Ἐπεὶ δὲ εἴωρα Γογγύλος ὀλίγους μὲν τοῖς Ἕλληνας, πολλοὺς δὲ τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς ἔχων τὴν ἑαυτοῦ δύναμιν, βονλόμενος μετασχεῖν τοῦ ἔργου· συνεβοήθει δὲ καὶ Προκλῆς ἐξ Ἀλισάρνης καὶ Τευθραίας ὁ ἀπὸ Λαμαράτον. 18. Οἱ δὲ περὶ Ξενοφῶντα ἐπεὶ πάνν ἤδη ἐπιέζοντο ὑπὸ τῶν τοξευμάτων

καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὄπλα ἔχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνοσι τὸν Κάϊκον ποταμὸν, τετρωμένοι ἐγγὺς οἱ ἡμίσεις. 19. Ἐνταῦθα καὶ Ἀγασίας Σίνμαῆλιος λοχαγὸς τιτρώσκειται, τὸν πάντα χρόνον μαχόμενος πρὸς τοὺς πολεμίους. Καὶ διασώζονται ἀνδράποδα ὡς διακόσια ἔχοντες καὶ πρόβατα ὅσον θύματα.

20. Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφῶν ἐξάγει νύκτωρ πᾶν τὸ στράτευμα, ὅπως ἴτι μακροτάτην ἔλθοι τῆς Ἀνδίας, ὥστε μὴ διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτεῖν. 21. Ὁ δ' Ἀσιδάτης ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τέθυμένος εἶη Ξενοφῶν καὶ παντὶ τῷ στρατεύματι ἤξει, ἐξανλίζεται εἰς κόμας ὑπὸ τὸ Παρθένιον πόλισμα ἐχούσας. 22. Ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυγγάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη. 23. Ἐπειτα πάλιν ἀγικνοῦνται εἰς Πέργαμον. Ἐνταῦθα τὸν θεὸν οὐκ ἠτιάσατο ὁ Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λάκωνες καὶ οἱ λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται ὥστε ἐξαίρετα λαμβάνειν καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὥστε ἰκανὸν εἶναι καὶ ἄλλον ἤδη εἶ ποιεῖν. 24. Ἐκ τούτου Οἴβρων παραγερόμενος παρέλαβε τὸ στράτευμα καὶ συμμίξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρνην καὶ Φαρνάβαζον.

25. Ἀρχοντες δὲ οἷδε τῆς βασιλείως χώρας ὅσην ἐπήλθομεν. Ἀνδίας Ἀρτίμας· Φρυγίας Ἀρτακάμας· Ἀνκαονίας καὶ Καππαδοκίας Μιθριδάτης· Κιλικίας Σνέννεσις· Φοινίκης καὶ Ἀραβίας Δίονης· Συρίας καὶ Ἀσσυρίας Βέλεσις· Βαβυλῶνος Ῥωπύρας· Μηδίας Ἀρβάκας· Φυσιανῶν καὶ Ἑσπεριτῶν Τηρίβαζος· Καρδοῦχοι δὲ καὶ Χάλυβες καὶ Χαλδιαῖοι· καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσόνιοι καὶ Κοῖται καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλαγονίας Κορύλας· Βιθυνῶν Φαρνάβαζος· τῶν ἐν Εὐρώπῃ Θρακῶν Σεύθης.

26. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πενήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πενήκοντο. Χρόνου πλήθος τῆς ἀναβάσεως καὶ καταβάσεως ἑνιαυτὸς καὶ τρεῖς μῆνες.

NOTES.

BOOK I.

CHAPTER I.

1. *Δαρείου, Darius Ochus* or *Nothus* (νόθος), so called because he was an illegitimate son of Artaxerxes. He was the second king of Persia bearing that name. The following is a tabular list of the Persian monarchs, with the length of their respective reigns, from the Medo-Persian union to the termination of the empire.

B. C.	NAMES.	YRS.	MOS.	B. C.	NAMES.	YRS.	MOB.
539	Cyaxares II.	2		424	Xerxes II.		2
536	Cyrus	7		424	Sogdianus		7
529	Cambyses	7	5	423	Darius Nothus	19	
522	Smerdis		7	404	Artaxerxes Mnemon	46	
521	Darius Hystaspis	36		358	Darius Ochus	21	
485	Xerxes I.	21		337	Artes	2	
464	Artaxerxes Longimanus	40	3	325	Darius Codomanus	4	

After the disastrous expedition of Xerxes I. into Greece, the kingdom gradually declined until it was subverted by Alexander the Great. Many of the kings, were weak, cruel, and licentious.— *Παρυσατίδος, Parysatis*, both sister and wife of Darius.— *Αρταξέρξης, Artaxerxes*, surnamed Mnemon from his retentive memory. He died in the ninety-fourth year of his age, being assassinated, as some say, by his son Ochus, while others affirm, that he died of a broken heart in consequence of the unnatural treatment which he received from his sons.— *Κύρος, Cyrus*, generally styled “the Younger” to distinguish him from the elder Cyrus, whose history is given in the *Cyropædia*.— *μὲν δὲ*. “These particles,” says Butt. (§149. p. 426,) “serve to form a connexion, like our *indeed—but*; yet are far more frequently employed than these English particles, which usually require a strong an-

uthesis, while *μέν* and *δέ* only place two propositions or clauses in a connexion, which with us is either not expressed at all, or at most by *but* alone." Cf. Mt. § 622; Rob. Lex. art. *μέν*; Vig. p. 200. In this place *δέ* is continuative, so that the force of *μέν* cannot well be given in Eng. — *Ἐπεὶ δέ*. Here *δέ* is also continuative. Cf. Butt. § 149. p. 425. — *ἰβούλετό*, *he willed*, i. e. directed. — *τὸ παῖδε*. For the construction, Cf. S. § 158. 1.

2. *οὖν* serves in this place to express the external connexion between the sentences. — *παρόν τι γίγναται*, *happened to be present*. Cf. Butt. § 144. N. 8; Mt. § 263. 3. *δ*. — *ἀπὸ τῆς ἀρχῆς*, *from the satrapy*. *ἀρχῆς*, *beginning*, is here used in a tropical sense to designate the country of which Cyrus was satrap. "Sæpissime dicitur de natione vel regione imperio satrapæ subjecta." Sturz. — *ἰπότης*, *ἀπεδείξει*. The aor. used for the pluperf. Cf. Mt. § 497. *Obs.*; Butt. § 137. N. 1; S. § 212. N. 1. The title *σατραπῆς* seems to have been bestowed upon a governor in his civil, and *στρατηγός* in his military capacity. — *Καστωλιῶν*. In the Persian provinces certain plains were designated for military reviews, or the transaction of any business, which required the assemblage of large bodies of men. The plain of Castolus was in Lydia. — *Ἀραβαίνει* is used of a journey to a celebrated city, or, as in the present instance, from the sea coast into the interior. — *Τισσαφέρνην*, *Tissaphernes*, the same who announced to Artaxerxes the revolt of his brother. He commanded the left wing of the royal forces at Cunaxa, and for his good conduct on that occasion, was rewarded with the hand of one of the king's daughters. He was mean, perfidious, and cruel, and at last came to an end worthy of his crimes, being beheaded by the king for his ill success in opposing Agesilaus. — *ὡς γ' ἴδον*. "*quem* (inductus hominis versuti simulatione) *amicum sibi putabat*." Krüg. Cf. *ἰγοβοῦντο ὡς ἐνέδραν οὖσαν*, V. 2. § 30, where *ὡς* has the same force. — *καὶ δέ*, *and also*. — *ὀπλίτας*. Cf. N. I. 2. § 2. — *Παρθάσιον*. The Parrhasii were a people of Arcadia.

3. *κατέστη εἰς τὴν βασιλείαν*, *was established in the kingdom*. "*rex factus est*." Krüg. "*regno potitus est*." Sturz. *κατέστη* signifies rest in a place, yet has here the idea of motion from its construction with *εἰς*. Cf. Mt. § 578. *a*. — *διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύσει αὐτῷ*, *accuses Cyrus to his brother of plotting against him*. *διαβάλλει*, *traduces*; a trop. signification from the primitive meaning of the word, *to transport, carry over*, etc. Hence *to deliver over* to any one in words, *to inform against* one; from which is derived the specific signification *to accuse falsely*, probably from the well known fact, that an informer often calumniates those whom he accuses. — *Ὁ δέ*, i. e. the king. The article here = to the demons. pron. Cf. Butt. § 126. 4; S. § 142. — *τε καὶ*, *and also*. "When *τέ* and *καὶ* are joined in the same

member of sentence, *τέ* is copulative and *καί* augmentative." Vig. p. 195. Cf. Butt. §149. p. 424. The king not only lent an ear to the false accusation made against his brother, but even went so far as to apprehend him. — *ὡς ἀποκτενῶν*, in order to put him to death. The fut. part. with *ὡς*; marks intention or purpose. Cf. Mt. § 568. For the facility with which the Greeks could avail themselves of participles, where we should be obliged to employ verbs, cf. Butt. § 144. 1. 2; S. § 222. — *ἔξαιτησαμένην αὐτὸν*, having by her entreaties obtained his pardon: lit. *having begged him off for her own sake*. For this reflexive signification of the middle voice, cf. Mt. § 492. b; S. § 207. 2. Parysatis had an almost unbounded influence over Artaxerxes.

4. *ὡς ἀπῆλθε*, as he went away. *ὡς* is here used as a particle of past time. Cf. Mt. § 628. 4. It also serves to introduce the cause of the subsequent conduct of Cyrus. — *ὅπως μήποτε ἔτι*, how never after that never for the future. — *ἐπὶ τῷ ἀδελφῷ*, in the power of his brother. For this use of *ἐπὶ*, cf. Mt. § 585. b; Vig. p. 237. IX. — *ἀντὶ ἐκείνου*, in stead of him. — *μὲν δὲ*, moreover. Cf. Vig. p. 202; Hoog. p. 107. II. — *ὑπέρχε τῷ Κύρῳ*, favored Cyrus, i. e. espoused his cause and favored his designs.

5. ὅστις—πάντα. A plural antecedent may be followed by the relative singular, when any one of the preceding number is referred to, without being specifically designated. Cf. Mt. § 475. a. — *τῶν παρὰ βασιλέως*, lit. *of those from the king*, i. e. the king's courtiers, or messengers. Cf. Vig. p. 249. I. Krüg. says, that by a kind of attraction, *τῶν παρὰ βασιλέως* = *τῶν παρὰ βασιλεῖ παρὰ βασιλέως*. Cf. Mt. § 596. — *οὕτω διατιθεῖς*, thus disposed (by his favors). — *καὶ τῶν παρ' ἑαυτῷ δὲ βραβάρων ἐπεμελεῖτο ὡς*, is put by attraction for, *ἐπεμελεῖτο ὡς οἱ βράβαροι κ. τ. λ.* Cf. Butt. § 154. 6; Mt. § 296. — *εὐνοϊκῶς ἔχουεν αὐτῷ*, might be favorably disposed towards him. *ἔχειν* with adverbs lit. signifies, *to have one's self, to be circumstanced* = *εἶναι, to be*; e. g. *καλῶς ἔχει, it is well*; *ἀδυνάτως ἔχειν, to be unable*. Cf. Butt. p. 442; Vig. p. 85. He wisely began his warlike preparations, by making his subjects good soldiers and zealous friends.

6. The course which Cyrus adopted to strengthen his army by inviting the Greeks to join his standard, was well planned, and in the issue would have crowned his arms with success, had he not fallen at Cunaxa in the moment of victory. The manner in which he eluded the sagacity of his enemies, while raising these forces, shows him to have been a consummate politician as well as an able commander. — *δύναμιν*, force, abstract for concrete. The article is here employed, either because the achievements of the Greek forces are the principal theme of the subsequent books, or from the notoriety of their connexion with the expedition of Cyrus. Cf. S. § 139. N. 1. — *ὡς μάλιστα ἐδύνατο*

ἐπικρυπτόμενος, as secretly as possible. ὡς with the superlative, is often joined with words signifying ability, possibility, etc. Cf. Mt § 461; S. § 228. The reason for this secrecy is given in the next clause — ἔτι like ὡς strengthens the superlative. Cf. Butt. § 149 p. 423 S. § 228. — ὅποσας . . . ἐκάστοις. The order is παρήγγειλε τοῖς φρουράχοις ἐκάστοις τῶν φυλακῶν ὅποσας εἶχε κ. τ. λ. Cf. V. 4. § 30, for an example of the same construction. — φυλακὰς, guards, abstract for concrete, a figure of such frequent occurrence as to require no farther notice except in special cases. — ἄνδρας Πελοποννησίου, Peloponnesians, i. e. Lacedemonians, who inhabited a part of the Peloponnesus, and were at that time the most powerful state in Greece. — ὡς ἐπιβουλεύοντος Τισσαφέρνης, under pretence that Tissaphernes was plotting, or because (as he pretended) Tissaphernes was plotting. Krüg. says, that ὡς is used here, *de re quæ prætextitur*, and makes ὡς ἐπιβουλεύοντος = προφασισζόμενος ὅτι ἐπιβουλεύει. For the construction of ὡς with the part. cf. Mt. § 568; Butt. § 145. N. 5; S. § 192. N. 2. The student should carefully mark the uses and significations of this particle. — γὰρ in the next clause introduces the reason why Tissaphernes might be supposed to have designs upon those cities, viz., because they anciently belonged to him but had then revolted to Cyrus γὰρ, for, “never stands at the beginning of a proposition, but instead of it καὶ γὰρ is employed like *etenim* in Latin. The proposition of which that with γὰρ assigns the cause is often omitted, it being so easily understood that it is passed over by the speaker in the vivacity of his discourse.” Mt. § 615. — ἦσαν. The imperf. is frequently used for the pluperf. when it signifies the long continuance or frequent repetition of an action. Cf. II. 1. § 6; VI. 3. § 22. — τὸ ἀρχαῖον, formerly long before. The neut. art. is put adverbially with adjectives and substantives. Cf. Mt. § 283; Butt. § 125. N. 5; Vig. p. 12. — Μιλήτου. For an interesting sketch of this Ionian city, cf. Anth. Clas. Dict.

7. προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, perceiving beforehand that (certain of the citizens) were forming the same design. For the construction of βουλευομένους, cf. S. § 222. 2. By supplying τινας and joining it with βουλευομένους to ἐν Μιλήτῳ, the statement will harmonize with the one made, I. 9. § 9. — ἀποστῆναι πρὸς Κύρον defines τὰ αὐτὰ ταῦτα in the preceding clause. Cf. Mt. § 532. d. A word or clause thus added by way of explanation is called *epexegetical*. — ὑπολαβὼν, receiving, i. e. taking under his protection. — τοὺς φεύγοντας, the exiles. φεύγω among other significations has this, I am an exile. Hence the pres. part. φευγῶν, = one who lives in exile, an exile. — κατέγειν, to restore. κατὰ in composition often signifies return or restitution. Cf. Vig. p. 246. — τοὺς ἐπεπτοκότας, those who had been banished = the exiles. — ἄλλη πρόφασις, another pretext.

8. ἀδελφός ὢν αὐτοῦ δοθῆναι οἱ, for δοθῆναι οἱ ἀδελφῷ ὄντι αὐτοῦ. ἀδελφός is in the nominative by attraction with αὐτός the omitted subject of ἤξιου. — δοθῆναι οἱ, should be given to him, i. e. placed under his command. — μᾶλλον ἢ, rather than. — ἐπιβολή, snare, plot. αἰσθάνομαι is more usually constructed with the accusative. Cf. Mt. § 349. Obs. 2. — πολεμοῦντα, by carrying on war. The participle frequently expresses the means by which the principal action is performed. Cf. Mt. § 558; Vig. p. 114. — ἀμὰ τὰ στρατεύματα δαπανᾶν, would expend his treasures upon his troops. So Sturz, Bornemann, and Poppo. — οὐδὲν ἤχθετο, was not displeased = was highly pleased. The affirmation of a thing by a denial of the contrary, is a rhetorical figure of frequent occurrence called *litotes*. It could not be otherwise than grateful to the king to learn, that his ambitious brother was expending his strength and treasures in petty strifes with the satraps of his realm. For the construction of ἤχθετο αὐτῶν, cf. Mt. § 348; Butt. § 132. 5. 3. — καὶ γὰρ, for also, introduces another reason for the unconcern of the king. — γιγνομένους δασμοῖς, the established tribute. — τῶν πόλεων ὧν stands for τῶν πόλεων αὐτῶν. The relative, which in respect to its own verb should be put in the accusative, is put by attraction in the gen. or dat. according to the case of the noun or pronoun to which it refers. Cf. Butt. § 143. 3; Mt. § 473; S. § 151. 1. These cities were the ones taken from Tissaphernes. In the next clause they are spoken of as still being held by him, inasmuch as they had been given him by the king, and were only temporarily in the possession of Cyrus.

9. Χερσόνησος, i. e. the Thracian Chersonesus. — τῇ καταρτιπέρας. When the noun is followed by the adjunct, the article is repeated, and if the adjunct be an adverb, it thus becomes an adjective. Cf. Butt. § 125. 3. 6; Mt. § 272. a. — Ἀβύδου. Adverbs of place are followed by the gen. Cf. Mt. § 324. Abydos was a city of Mysia lying S. E. of the Hellespont. It was the scene of the fable of Hero and Leander. — τόνδε is formed from the article by appending the enclitic δε. — φυγὰς, an exile. The reason of his banishment is given, II. 6. §§ 1-4. ἠγάσθη expresses the idea of admiration a little more strongly than its equivalent ἐθαύμασε. — τε—καί, both—and. — δαρεικοῖς. The daric was a Persian gold coin, “stamped on one side with the figure of a crowned archer kneeling upon one knee, and on the other with a sort of *quadrita incusa* or deep cleft.” It is supposed by some to have received its name from Darius Hystaspis. It appears from I. 7. § 18, that 3000 darics = ten talents. A talent contained 60 minæ or 6000 drachmæ (cf. N. I. 4. § 13), which would make a daric = twenty drachmæ, or \$3. 5186, computing from the value of the old attic drachma (cf. N. I. 4. § 13), and \$3. 3044, taking the later value of the drachma as the standard. Hussey (Ancient Weights. &c. VII. ?) estimates the daric at

containing on an average about 123. 7 grains of pure gold, and therefore = $\frac{1}{11} \frac{23}{8} \cdot \frac{7}{2}$ of a sovereign, or about 1*l.* 1*s.* 10*d.* 1.76 farthings = \$4. 871, thus making the coin worth considerably more, reckoned by comparison with gold money of modern times, than if computed from the drachma. Cf. Smith's Dict. Gr. and Rom. Antiq. p 314. — ἀπό τούτων τῶν χρημάτων. Matthiæ (§ 572) says, that ἀπό generally expresses that from which something proceeds as being its effect. It marks also, the mediate origin or instrumental source of an action. The gold which Clearchus received, was a mediate instrument in raising the troops, while Cyrus who furnished it was the primary cause. — τοῖς Θρασι, dat. after ἐπολέμει. Cf. Butt. § 133. 2. 1; S. § 195. 1. So Virg. Ec. V. "solus tibi certet Amyntas." — ὑπὲρ Ἑλλησποντον, on the Hellespont. ὑπὲρ in the same sense is followed by the gen. II. 6. § 2. VII. 5. § 1. Cf. Mt. § 582. — ὀφείλει τοὺς Ἕλληνας. Cf. Butt. § 131. N. 1; Mt. § 411. 4. The Greeks here spoken of inhabited the country bordering on the Hellespont. Cf. Ἑλλησποντικαὶ πόλεις, infra. — ἐκοῦσαι, of their own accord. — δ' αὖ οὕτω, and thus also. αὖ in its disjunctive use signifies a repetition of the same thing. Cf. Butt. p. 430; Hoog. p. 24. — τηρηόμενον ἰλάρθαιεν αὐτῶ, was secretly (i. e. unknown to the king) maintained for him. For the use of the part. with ἰλάρθαιεν, cf. N. on I. 1 § 2.

10. ξένος, lit. a stranger, but here taken in the sense of one who has formed a league of hospitality with another; a thing which in ancient times was frequently done by persons living in different cities and countries. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 490. — εἰς διαχίλους, to the number of 2000. — ξένος, foreign troops, mercenaries. The practice of hiring foreign troops, was quite common in the times of our historian, especially with the Persian kings and satraps. — ὡς οὕτω περιγερόμενος ἄν, = ὅτι οὕτως ἄν περιγερόιτο (Butt. § 139 14; S. § 222. 6), that thus (i. e. with the assistance of these mercenaries) he might subdue. ὡς followed by a part. introduces a reason for what precedes, and may be rendered, in the expectation that. Cf. Mt. § 568. 1. περί gives to γλῆρομαι the idea of superiority, conquest. Cf. Vig. p. 255. — πρόσθεν—πρὶν, priusquam, before—that. — καταλῆσαι, sc. τὸν πόλεμον, to terminate (the war), i. e. to make peace.

11. ἐπὶ Πεισιδάς. Dindorf edits εἰς Πισιδας, but the weight of authority appears to be in favor of the reading which I have adopted. — ὡς βουλόμενος, (pretending) that he wished. Cf. N. § 6. Pisidia was a mountainous country, having Phrygia on the west and north, Isauria on the east, and Pamphylia on the south. Its inhabitants seldom paid tribute or homage to the Persian kings. — ὡς πράγματα παρεχόντων τῶν Πεισιδῶν, because (as he said) the Pisidians were infesting. πράγματα παρέχειν τινὶ = negotia facessere alicui, to give

trouble to one. — ὡς πολεμήσων. Cf. N § 5. ὡς is here used, *de re prætexta*.

CHAPTER 11.

1. Ἐπεὶ δ' ἐδόκει ἤδη αὐτῷ, when now it seemed good to him = when he had now determined. ἐδόκει = καλον ἐδόκει. Cf. II. 1. § 2. — ἄνω, upward, i. e. into the upper countries of Asia, or those removed from the seaboard. Cf. N. I. 1. § 2. — τῆν μὲν πρόφασιν ἐποιεῖτο ὡς—βουλόμενος, he pretended that he wished, or that his design was. Krüger says, that μὲν here responds to something understood, viz. τῆ δ' ἄληθεῖα ἐπὶ τὸν βασιλέα ὁ στόλος ἦν. — ὡς in ὡς ἐπὶ τούτους is used *de re prætexta*. — ἐνταῦθα. Zeune interprets: *illuc, in illum locum ubi sunt Pisidæ*. Weiske: *illic, in sua ditione*. Krüger thinks that Sardis is meant, and refers to § 4. — παραγγέλλει is here followed by the dat. with the infin. — συναλλαγέντι, having become reconciled, either by asking pardon, or, as here, by granting it. — ὃ εἶχε στρατεύμα. The antecedent is often, in case of attraction, placed after the relative and in the same case. Cf. Mt. § 474. a; Butt. § 143. 2; S. § 151. 3. — ἀποπέμψαι. Aristippus sent Menon as his substitute. See I. 2. § 6. — ὃς αὐτῷ προσετήκει, who commanded for him. αὐτῷ is here used in a sense, which grammarians call *Dativus Commodi*. Cf. Butt. p. 368. προσετήκει, has the signification of the imperf. Cf. Butt. § 107. II. 2; S. § 209. N. 4. — ἐν ταῖς πόλεσι, i. e. the cities spoken of, I. 1. § 6. — ξειζικοῦ, sc. στρατεύματος. — λαβόντα. In the preceding clause it is λαβόντι. If the leading verb by itself governs another case than the accusative, either that case or the accusative may accompany it, when the infinitive follows. Cf. Mt. § 537; S. § 158. N. 4. See also N. II. 1. § 2.

2. δὲ καὶ, and also. — πολιορκοῦντας. Cf. I. 1. § 7. — ἐκέλευσε, Cyrus summoned (ἐκάλεσε) his troops from Miletus; but the exiles over whom he had no authority, he incited (ἐκέλευσε) by promises to join him in his expedition. — εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρατεύετο, if he was successful in the object of his expedition. — καταπράξειεν. 1 aor. opt. act. Æol. for καταπράξαι, a form often found in this author, and therefore requiring no further notice. — ἐφ' ᾧ, i. e. ταῦτα ἐφ' ᾧ. Cf. S. § 150. 5. — πάυσασθαι. The aor. is here used for the fut. to denote the certainty of the action. Cf. Mt. p. 845.; S. § 212. 2. See also II. 3. § 20; VI. 5. § 17. — οἴκαδε. The enclitic δε is appended to an unchanged form of the accus. In οἴκα, the α comes from an implied nom. ΟΙΣ. Cf. Butt. § 116. N. 2; S. § 121. N. 3. — παρήσαν, came. Cf. N. on κατίστη, I. 1. § 3.

3. *Ξενίας μὲν δὴ, so then Xenias.* μὲν δὴ, is used in entering upon a subject after something premised or prefatory. Cf. Vig. p. 202. IX; Hoog. p. 107. III.^o — *παρεγένετο*, sc. αὐτῷ, i. e. to Cyrus. By its construction with εἰς, motion is implied in *παρεγένετο*. Cf. N. I. 1. § 3. — *ὀπλίταις*. The Grecian infantry was composed of, 1. *ὀπλίται*, *heavy armed*, who in addition to their full armor were distinguished for a large shield (ὄπλον) which they bore: 2. *πέλτασταί*, *targeteers*, bearing lighter arms and small round bucklers (*πέλται*): 3. *ψιλοί*, *light armed*, who used missile weapons and were employed chiefly as skirmishers. Cf. Fisk's Man. Clas. Lit. p. 521; Smith's Dict. Gr. and Rom. Antiq. p. 90. — *ἔχων*, in this and similar places, may be translated by the preposition *with*. — *εἰς τετρακισχιλούς*, *about four thousand*. "With numerals εἰς generally means *about*." S. § 172. — *γυμνήταις*, *light armed*, from *γυμνός*, pp. *naked* or *poorly clad*. Hence it was applied to the light armed soldiers, who were naked in respect to the shield and thorax, which protected the *ὀπλίται*. — *ὡς πεντακότους*, *about five hundred*. ὡς joined with numerals signifies *nearly, about*. Cf. Hoog. p. 189. XIV. — *ὁ Μεγαρεῖς*. Megaris was a small district situated between Athens and Corinth, of which Megara was the capital. — *εἰς τριακούς . . . παρεγένετο*. I have followed the reading which from four of the best Mss. has been adopted by Dind. and Poppo. The more usual reading is *εἰς ἑπτακούς ἔχων ἄρθρας παρεγένετο*, and is followed by Born. Krüg. and Long. It must be confessed that this would make the sum total agree with that of Xenophon given in § 9, but the Ms. authority upon which it rests is too doubtful to warrant its adoption. — ἦν δὲ καὶ οὗτος κ. τ. λ. δέ is here a general connective, while *καὶ—καὶ*, *both—and*, connect οὗτος and ὁ Σωκράτης. τῶν στρατευομένων follows ἦν, because the sense of the verb is limited to a part. Cf. Mt. § 322. 7; S. § 175.

4. *Οὔτοι μὲν εἰς κ. τ. λ.* Some auxiliary forces joined him on the march. Cf. infra, §§ 6, 7. — *Σάρδεις*, *Sardis*, the capital of Lydia, situated at the foot of Mt. Tmolus, on the river Pactolus. Cyrus made it the capital of his satrapy. It is celebrated also as being the seat of one of the seven churches in Asia. — *δέ* in the next sentence is *adversative*, i. e. it introduces something opposed to what has gone before. Diodorus attributes to Alcibiades the betrayal of the design of Cyrus, and both Plut. and Corn. Nep. repeat the same in their histories of his life. — *μείζονα*. The Attics not unfrequently use the uncontracted form of the comparative. — *τὴν παρασκευὴν*, *the armament* — *ὡς βασιλέα*, *to the king*. ὡς = εἰς. "It is always placed before nouns denoting intelligent objects." S. § 172. — ἧ ἰδύνατο τάχιστα = *ὡς ἰδύνατο τάχιστα*.

5 *Καὶ βασιλεῖς μὲν δὴ, and then indeed the king.* — *ὠρμαῖο*

This word signifies *to incite, impel*, and intrans. *to rush on*. It happily expresses the haste with which Cyrus commenced his long and perilous expedition. — *σταθμοῖς*, *day's marches*: lit. *stations, halting places*, where travellers or soldiers rest for the night. The Schol. defines *σταθμός*: *στρατιωτικὴ κατάλυσις*. — *παρασάγγας*, *parasangs*. The precise length of the Persian parasang is difficult to be ascertained. Dr. Jahn (Bib. Arch. § 113. X.) makes it about four Eng. miles. Rennell estimates it 2.78 British miles. According to Strabo, some reckoned it at 60, others at 40, and others at 30 stadia. Xenophon reckons it at 30 stadia, since he says (II. 2. § 6), that 16050 stadia = 535 parasangs, and $16050 \div 535 = 30$. So Herodotus, II. 6. *δύναται δὲ ὁ παρασάγγης τριήζοντα στάδια*. As it respects the *καί* before *δύο*, the general rule is that, if the smaller of two numbers stands first, the two are joined by *καί*; but if the greater precedes, the conjunction is omitted. So we say *two and twenty*, or *twenty-two*. Here there is a deviation from this rule. Cf. Mt. § 140. — *τὸν Μαιάνδρον ποταμόν*. The Mæander has its sources near Celænæ (cf. § 7 below), and forming a common boundary between Lydia and Caria, falls into the Ægean sea, below the promontory of Mycale. Its windings are so numerous, that it has become a common epithet for whatever is winding or mazy. Its modern name is Mendere. — *πλήθρα*. The *πλήθρον* = 100 ft. — *ἐπὶν ἐξενυμένῃ*. A part. with *εἶμι* or its compounds is sometimes used instead of the verb of the part. Cf. Vig. p. 117. IX.

6. *εἰς Κολοσσᾶς*. Colossæ was a city of Phrygia Major, on the river Lycus near its junction with the Mæander. To the church planted there, Paul addressed one of his epistles. — *πόλιν οἰκουμένην*, *an inhabited city*. This epithet is added, because on the route of Cyrus were many deserted towns. — *καὶ ἤγε*. For *καί* we have *ἐν αἷς*, I. 2. § 10, and *ἐν δὲ ταύταις*, II. 5. § 1. — *Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους*. The Dolopians and Ænians were Thessalian tribes separated by Mt. Othrys. The Olynthians were a people of Macedonia. It was probably to await the arrival of these forces, that Cyrus tarried so long at Colosse.

7. *Κελαινᾶς*, *Celænæ*, a city lying in the south-west part of Phrygia, and formerly its capital. — *βασιλεια*, an adj. from *βασιλῆιος*, *ou*, here used as a subst. plur. for sing. — *παράδεισος*. Dr. Robinson in his excellent Lex. N. T. remarks, that "this word seems to have had its origin in the languages of Eastern Asia, and has the general signification, *a garden* planted with grass, herbs, trees, for ornament and for use, and is applied to the *pleasure gardens* and *parks* with wild animals around the residences of the Persian monarchs and princes." That these *paradises* were frequently of great extent is evident from the fact that Cyrus reviewed his army in this one (cf. § 9), and in

another (II. 4. § 16) the Greeks heard that a large army was assembled. — ἀπό ἵππου, *on horseback*. Cf. Mt. § 572. So *ex equo pug-nare*. Liv. I. 12. — γυμνάσαι, *to exercise* lit. *to exercise naked*, as was done by those who practised in the public or private gymnasia, unless as in some instances was the case, they were merely covered by the short χιτῶν. With αὐτόν this verb may be rendered, *to exercise*; with τοῖς ἵπποις, *to train*. — ὁπότε—βούλοιο. When reference is had to a past action not limited to a precise point of time, but repeated by different persons, or in different places, the optative is put with ὁπότε and other particles of time. Cf. Butt § 139. N. 6; Mt. § 521. — ἐκ τῶν βασιλείων, *in the palace*, i. e. in the enclosure of the palace. ἐκ is used by accommodation or attraction, because the source (πηγαί) is not only a *spring* but a *running stream*.

8. μεγάλου βασιλέως, *of the great king*, a title given κατ' ἐξοχήν by the Greeks to the Persian kings. Xerxes, on his return from Greece, is supposed to have built the palace here spoken of. — ἐπὶ ταῖς πηγαῖς, *near the sources*. ἐπὶ here denotes close proximity. Cf. ἐπὶ θαλάσῃ, V. 3. § 2. — ὑπὸ τῆ ἀκροπόλει, *under the citadel*. Xerxes also built a citadel, which, as it appears from this passage, overlooked the palace and served for its defence. — ἐμβάλλει is an act. trans. used as a neut.; αὐτόν may in such cases be supplied. Cf. Mt. § 496. — περὶ σοφίας, *concerning music*. i. e. in a trial of musical skill. Pindar and other ancient poets, called every art σοφία, and poets, musicians, painters, etc. σοφισταί. For an explanation of this fable of Marsyas and Apollo, cf. Anth. Clas. Dict.

9. ἡττηθεὶς, *having been vanquished*. 1 aor. part. dep. pass. of ἡττάομαι. Reference is had especially to the defeat he sustained at Salamis, which caused him to hasten precipitately across the Hellespont. — ἡμέρας τριάκοντα. Cf. N. § 6 (end). — Κρητῶν. The Cretans were celebrated for their skill in archery, and in later times, for their gross immorality and odious vices. Cf. Polyb. 4. 17, and also Paul's quotation (Tit. 1: 12.) from Epimenides, one of their own poets. — Ἄμα δὲ καὶ Σωσίας παρῆν, *and also at the same time Sosias came*. — οἱ σύνπαντες, joined to numerals, signifies *all together*, or, *in all*. — Celæne appears to have been the rendezvous for the army. Having now been joined by most of his forces, Cyrus proceeds with increased despatch, and by forced marches, endeavors to reach the king before he would have time to assemble a large army.

10. Πέλτας. *Peltæ*. The site of this place was N. of the Mæander, in the valley and plain formed by the W. branch of that river. — τὰ Λύγαια. "Sacrificiis factis Lycæa celebravit." Krüg. "Lupercalia institutis sacrificiis et ludis celebravit." Hutch. These games

were called *Lycæan*, from Mt. Lycæus in the S. W. angle of Arcadia, where the Arcadians insisted that Jupiter was born. The same mountain was also sacred to Pan. From the well established worship of Pan in Arcadia, it is probable that these games were in honor of him. This is also confirmed by the fact, that these festivals, when introduced into Italy by Evander, were changed in name only (being called Lupercales), and were still sacred to Pan. Cf. Fisk's *Man. Clas. Lit.* pp. 434, 565, 571. — ἀγῶνα, *contests, games*. — σκληροίδιας, *flesh scrapers*, used in baths for rubbing off the sweat and filth from the body. Schneid. and after him Krüg. understand by this word, a kind of *ribbon* or *fillet*. But as Poppo justly observes, this would be a far less pleasing gift to the Grecian soldiers, than the *strigiles, flesh scrapers*, which they were accustomed to use in the bath.

— Κεραμῶν ἀγορὰν, *the market place of the Ceramians*, at or near the modern Kutahiah. This Ceramus which appears to have been situated in the north-east boundary of Phrygia, and according to Rennell due north of Celænæ, must not be confounded with a place of the same name in Mysia. Cyrus seems to have passed through these cities so much out of his route, in order to take in provisions, and stores for his long march. From Ceramus he pursued a more direct course to Babylon. — πρὸς τῇ Μυσίᾳ, *next to Mysia*. —

11. Καύστρου πεδῖον, i. e. the plain in which the city *Caystrus* was situated. Wilkinson in his *Clas. Atlas* locates it a little N. of Mt. Taurus. Rennell conjectures, that its site was near that occupied by the modern Sakli, a town where the roads from Constantinople, Brusa, and Smyrna, pointing towards Syria meet. He also remarks, that Cyrus had now entered the first of a series of valleys, formed by several parallel ridges connected with the greater chain of Taurus on the N. E. side, or that towards Phrygia and Cappadocia, which he quitted at the Pylæ Ciliciæ. — μισθὸς πλέον. The gender of the adjective has reference to the gender implied in the substantive. Cf. S. § 137. N. 2. — ἐπὶ τὰς θύρας, *at the gates*, i. e. at the head quarters of Cyrus. — ἐλπιδας λέγων διῆγε, *he was continually expressing* (his) *hopes* (that he should soon be able to pay them). For the construction of διάγω with the participle, cf. Butt. § 144. N. 8; Mt. § 552; S. § 222. 4. — δῆλος ἦν ἀνιώμενος = δῆλον ἦν ἐκείνον ἀνιᾶσθαι = δῆλον ἦν ὅτι ἠριᾶτο, *it was evident that he was troubled*. By a species of attraction, δῆλόν ἐστιν loses its impersonal form, and takes the subject of the following verb as its own subject. The verb in the dependent clause becomes then a participle. Cf. Mt. §§ 297: 549. 5; Butt. § 151. 7; Vig. p. 33. VI. — οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον, *for it was not in accordance with the character of Cyrus, or more briefly it was not the character of Cyrus*. πρὸς has in this place

the signification of congruity. Cf. Vig. p. 257; Sturz Lex. Xen. The gen. of quality, custom, etc. is sometimes found without the preposition. Cf. Mt. § 316. — *ἐχόρτα* agrees with *ἐχεινον* understood, the subj. accus. of ἀποδιδόαι.

12. ἀμικρῆται Ἐπίαξα. Krüg. surmises that she was sent by Syennesis. Wessel. ad Diod. XIV. 20 observes, that Σύννοις was a name common to many of the Cilician princes. It was probably a title of dignity. — γυνή, a woman, here a married woman, wife. — δ' οὖν introduces the consequence of the munificence of Epyaxa, viz. the payment of the troops. — Ἀσπενδῶν, *Aspendians*. Aspendus was a populous city of Pamphylia, W. of Cilicia, situated on both banks of the river Eurymedon. Here Thrasybulus the Athenian general was slain. — ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον. The subject of the infinitive may be changed into the subject of the principal verb, (cf. πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβόσην, Cyr. I. 2. § 1); or remain unaltered as in the present instance. Cf. Mt. § 537. p. 931; And. and Stod. Lat. Gr. § 271. R. 2. συγγενέσθαι. An euphemistic expression.

13. Θύμβρια. Hutch. thinks that this is the town, which, in Cyr. VI. 2. § 11, is called Θύμβραγα. — παρὰ τὴν ὁδόν, *by the way*. When it expresses the idea of rest or position, παρὰ is usually followed by the dative, but when the idea of previous motion is implied, it is followed by the accusative. Butt. (§ 147. N. 3.) says that παρὰ τὸν, in answer to the question *where*, must be rendered *by, by the side of*, the same as when followed by the dative. In such an instance, however, a previous coming to the place is strictly implied. — Μίδον, gen. of Μίδα, limits *ζῆν* understood. How this Phrygian king had for a time the power of converting into gold whatever he touched, and how his ears were changed into those of an ass, the student is referred to the account given in Anth. Clas. Dict. Some have supposed that he was king of the Βεργες in Thrace, and having migrated with his subjects to Asia Minor, the place where they settled, by a slight alteration of the letters was called Phrygia. Those who adopt this opinion make Thrace the scene of the story of Midas and Silenus. — ἐπ' ἣ, *at which, where*. "The dative ἐπὶ τῷ in a local sense, expresses particularly the idea of *close by*." Butt. § 147. N. 4. — Σάτυρον, i. e. Silenus. — οἶνον κεράσας ἀντὴν, *having mixed it with wine*, or according to our mode of expression, *having mixed wine with it*. κεράσας, is the 1 aor. act. part. of κεράννυμι. Cf. S. § 118. K.

14. Τυριαῖον *Tyriacum*, a Phrygian city on the confines of Lycania. — βουλόμενος, *willing*, i. e. consenting.

15. ὡς νόμος αὐτοῖς εἰς μάχην, sc. τάττεσθαι, *as they were accustomed to be marshalled for battle*. αὐτοῖς depends on ἦν understood

— *στῆναι*, to stand (in marshalled array). — *ἑκαστον*, sc. *στρατηγόν*. Reference is had to the generals, such as Clearchus, Proxenus, Menon, etc. — *ἐπὶ τεττάρων*, four deep. The depth of a battalion is its extent from front to rear, and is determined by the number of men in each file, or the number of ranks. The number of men in a rank constitute the width of a battalion. *ἐπὶ* is here used in a tactical sense. Cf. Vig. p. 235. III; Mt. § 584. θ. — *τὸ μὲν δεξιὸν*, the right wing. It does not clearly appear, why Menon had this post of honor given him in preference to Clearchus, unless it was done to flatter his pride and keep him in good temper. In the battle of Cunaxa, Clearchus commanded the right wing. — *τὸ δὲ ἐξώρμιον*, the left wing. *ἐξώρμιος* (εἶ, ὄρομα) is euphemistically used for *ἀριστερός*, left, sinister, a word of ill omen. — *τὸ δὲ μέσον*, the centre. Cf. S. § 138. 1.

16. *οὖν* is here continuative, i. e. it marks the external connexion between the two sentences and may be rendered, *then, so then*. — *παρήλανον*, rode by. *ἐλαύνω* lit. signifies to drive, impel forward, and is used in connexion with horses and chariots. With *κατὰ τάξεις* it may be rendered *marched by*. The *ἔλη* was a troop of horse, drawn up by the Thessalians usually in the form of an egg. An *ἔλη* numbered 64, although the term is often used for a party of horse of any number. Two such troops constituted the *ἐπιλαρχία*, and eight of them the *ἵππαρχία*. Four of the last named made up the *τέλος* of the cavalry = 2048 men, and two *τέλη* the *ἐπίταγμα* = 4096 men. A *τάξις* was a division of infantry = 128 men; a *σύνταγμα* or two *τάξεις* = 256 men; a *πεντακοσιάρχία* or two *συντάγματα* = 512 men; a *χιλιαρχία* or two of the last named = 1024; a *μεγαρχία* or *τέλος* twice the preceding or 2048, which doubled made a *γάλαξ* = 4096 men, the commander of which was called *στρατηγός*. Divisions however, of very different numerical strength were at various times designated by the name *γάλαξ*. Cf. Man. Clas. Lit. p. 525; Smith's Dict. Gr. and Rom. Antiq. p. 91. — *εἶτα δὲ τοὺς Ἕλληνας*. It was a compliment to the Greeks, that instead of having them march by him in review, he rode along their ranks accompanied by the Cilician queen. — *ἐφ' ἄρματος*, in a chariot. *ἐπὶ* is placed before the genitive in answer to the question *where*, and sometimes in the same sense before the dative. Butt. (§ 147. N. 4.) remarks that in respect to *ἐπὶ* and *κατὰ* "observation and practice must do the greater part." The same is true of most of the particles and prepositions of this noble language. The student should fix in his mind the literal signification of a word, and, in respect to its special application to a given passage, be guided by the context and that skill o' grammatical appliance, which is the result of critical and long continued study. — *αἰμαμάτης*. Τις

harmamaxa was a four-wheeled carriage, covered overhead and enclosed with curtains, used for the conveyance of females and children, and oftentimes men of high rank, when they wished to consult their ease and pleasure. It was in a magnificent *harmamaxa*, the construction of which occupied two years, that the body of Alexander the Great was conveyed from Babylon to Alexandria. — *ζαράνη*, *helmets*, accus. plur. of *ζαράνος*—*εος*. Sometimes the helmet was made of leather Cf. *ζαράνη σάτυρα*, V. 4. § 13. When the leathern basis of the helmet was strengthened or adorned with bronze or gold, it was called *χαλκήρης*, *χρυσείη*, etc. When the basis was wholly metal, the helmet received the epithet, *ζαράνη χαλκᾶ*, Lat. *cassis*. It was usually adorned with a crest (*λόφος*) of hair or a tuft of feathers, according as the wearer wished to look terrible or handsome. — *χιτῶνας*, *tunics*. This was an inner garment, reaching usually to the knees, and kept in its place by a girdle. — *ζημιῖδας*, *greaves*. These extended from the foot to the knee, and were made of brass, or some more precious metal. The Roman *ocreae* were usually plated with iron, and in later times were placed only upon the right leg. — *ἀσπίδας*, *shields*. The Grecian shield was usually round, and made of hides covered with plates of metal. For a fuller description of the shield, cf. *Man. Clas. Lit.* § 139; *Smith's Gr. and Rom. Antiq.* p. 245; *Hom. Il.* 18; 478, with *Flax. Illus.* In *Felton's Iliad* is a valuable and ornate description of the shield of Achilles. — *ἐκκεκαθαυμένας*, *burnished*, from *καθαίρω*, to cleanse, and *ἐκ*, from.

17. *στήσας τὸ ἄρμα*, *stopping his chariot*. For this trans. signif. of *ἵστημι*, cf. *Butt.* § 107. II. p. 226. — *φάλαγγος*, *phalanx*, here referring to the army drawn up in array. Cf. *N.* § 16. — *στήσας—πέμψας*. The conjunction is frequently omitted between participles, See *Mt.* § 557. 3. — *προβαλέσθαι τὰ ὄπλα*, to present their weapons, i. e. hold them forward as if they were going to fight. — *ἐπιχωρῆσαι*, to advance, as though against the enemy. — *ἰσάλπιγξε*, sc. ὁ *σαλπικτής*. Cf. *Mt.* § 295. 1; *Butt.* § 129. 8; *S.* § 157. N. 8. (2). *ἰσάλπιγξε* is an early form of the 1 aor. A later form is *ἰσάλπισα*. Cf. *Butt.* § 114. p. 300; *S.* § 118. Σ. — *Ἐκ δὲ τούτου*, then, after this. — *προϊόντων*, sc. *αὐτῶν*. The part. in the gen. often stands alone, when the subj. can be supplied from the preceding context. See *Mt.* § 563; *Butt.* § 145. N. 4; *S.* § 192. N. 3. For the construction of *προϊόντων* in the gen. abs. instead of *προϊοῦσι* in agreement with *στρατιώταις*, cf. *Mt.* § 561. — *ἰπὸ τοῦ αὐτομάτου*, of their own accord, voluntarily. *ἀπό* expresses the manner in which an action is done, or the motive which produces it. Cf. *Mt.* § 573. p. 996. — *ἐπὶ τὰς σκηνάς*, i. e. the tents belonging to the Persians, for in the next section we find the Greeks returning to their own quarters (*ἐπ' τὰς σκηνὰς ἦλθον*).

18. ἔφυγεν ἐκ τῆς ἀρμαμαξίης, *fled away in her harmamaza*. So Zeune, Weiske and Krüger. Cf. Mt. § 596. But Lion, Schneider, Bornemann, and Poppo, interpret, *leaped from her harmamaza*, (which was drawn by oxen or mules), in order to accelerate her flight.

— οἱ ἐκ τῆς ἀγορᾶς, — ἔφηνον = οἱ ἐκ τῆς ἀγορᾶς ἐκ τῆς ἀγορᾶς ἔφηνον, *those in the market* (i. e. the market people) *began to flee away from the market*, or more briefly, *those in the market began to flee away*. Cf. IV. 6. § 25; V. 7. § 17; VI. 2. § 18, et sæpe alibi. The ἀγορά was a place in the camp where the sutlers or victuallers exposed their commodities for sale. ἔφηνον. The imperf. tense here marks the commencement of an action. Born., Dind., and Pop., following Schneid., edit ἔφηνον. But Hutch., Weisk., Krüg., and others, rightly prefer the imperfect, as the flight could not be considered, *uno quasi ictu absoluta*. — σὺν γειῳτι, on account of the flight of the barbarians. — τὴν λαμπρότητα, *the splendor*, viz. of the arms and uniform. — τὴν τάξιν, *the order, martial appearance*. — Κύρος δὲ ἤσθη. The terror, with which this sham-fight of the Greeks struck the barbarians, gave to Cyrus an earnest of victory over the undisciplined hosts of his brother.

19. Ἰκόνιον, *Iconium*. Luke (Acts 14: 6) seems to locate this city in Lycaonia, although, as Bloomfield observes, if the article before πόλεις τῆς Ἀνκαονίας be allowed its force, it would appear otherwise. Strabo reckons it as a city of Lycaonia, but as the boundaries of these provinces were continually changing, it is probable that subsequent to the time of Xenophon, it became a city of Lycaonia. — Ἀνκαονίας, *Lycaonia*. This country lay S. E. of Phrygia, and was included in the basin formed by the Taurus and its branches. It was made a Roman province under Augustus. — ὡς πολεμίαν οὔσαν *because it was hostile*. Krüger says, that ὡς is here used, *de re quam quis causam esse dicit*. The Lycaonians as well as the Pisidians did not acknowledge the authority of the Persian kings.

20. τὴν ταχίστην ὁδόν, *the shortest way*. The Cilician queen took the direct route to Tarsus by the S. E., while Cyrus with the main army took the N. E. route which was circuitous and more than twice the distance, in order (as Rennell remarks) to cross the Taurus at Dana or Tyana, where, by the contraction of the ridge, a very short passage was afforded into the plain of Cilicia. It will be seen that the marches between Iconium and Dana were very long. This may be accounted for, in his wish to be at the Pylæ Ciliciæ in season to take advantage of the diversion, intended to be made in his favor by the fleet and the detachment of Menon. This desire to secure the co-operation of his fleet will account also for the long marches between the river Pyramus and Issus (I. 4. § 1). — στρατιώται; οἱ

Μένων εἶχε. Under cover of being a guard of honor to Epyaxa, a body of troops was thus introduced into the heart of Cilicia. Its effect upon Syennesis is given in the next verse. — *Καππαδοκίας, Cappadocia*, an interior country of Asia Minor, N. of Cilicia, celebrated for the excellence of its wheat and horses, and the dullness and vice of its inhabitants. The Greeks regarded the Cappadocians as the worst of the three Kappas, or nations, whose names began with that letter; the other two being the Cretans and Cilicians. The character of the Cappadocians is satirized in the Epigram:

Vipera Cappadocum nocitura momordet; at illa

Gustato perit sanguine Cappadocis.

— *ἐν ᾧ*, sc. *χρόνῳ*. — *φοινισιότηρ*. Larch. renders this, *vexillarium, standard bearer*. Voss., *purpuræ tinctorum*; (Krüg. adds) *vel eum qui purpuris tingendis præfectus est, quod munus apud Persarum reges honorificum fuisse colligeris*. Morus interprets, *purpuratum*. The epithet *βασιλειον* seems, however, to conflict with this signification. Sturz says that Brod. has best rendered it, *unum e regis familiaribus punica veste indutum non purpurea*. It is worthy of remark, that Hesych. has inserted this word in his Lex. without any interpretation. — *δυνάστην, a high officer*: lit. *one in power*. “qui principum inter præfectis locum tenebat.” Hutch. — *αἰτιασάμενος ἐπιβουλεύειν αὐτῷ*, *having accused them of plotting against him*.

21. *Κιλικίαν, Cilicia*. This country lay S. of Cappadocia, W. of Syria, and E. of Pamphylia. It was divided into two parts; the western of which was called Trachea (*τραχεῖα, rough*), the eastern, Campestris (*πεδινή, level*). — *ἡ δὲ ἐμβολή, the pass*. Cf. N. § 22. — *ἀμήχανος εἰσελθεῖν στρατεύματι, inaccessible to an army*. Krüg. observes that *ἀμήχανος εἰσελθεῖν* is put by attraction for *ἢν ἀμήχανον ἦν εἰσελθεῖν*. — *λελοιπῶς εἶη, had abandoned*. Cf. N. on *ἐπὶ ἐξευγμένη*, § 5. — *ἐπεὶ ἦσθετο τό τε Μένωνος στρατεύμα ὅτι ἦδη*. This reading is found in the best editions. Dindorf however edits *ἦσθετο ὅτι το Μένωνος στρατεύμα ἦδη*. As to the construction, Mt. (§ 296) says, “the subject of dependent propositions is often wanting, because by attraction it is construed with the verb of the principal proposition.” Cf. Rost. § 122. I. 8. — *εἴσω within*, i. e. in respect to Tarsus the capital. — *ὄφρων* an uncontracted form of the gen. plur. frequently used by the Attics. Cf. Mt. § 78. Obs. 7; Butt. § 49. N 3. — *καὶ ὅτι τριήρεις ἦζουε περιπλεούσας ἀπ’ Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου*. The order is, *καὶ ὅτι* (= *διότι, i. e. διὰ τοῦτο ὅτι, on this account, because*), *ἦζουε Ταμῶν ἔχοντα* (= *ὅτι Ταμῶς εἶχε*) *τριήρεις τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου περιπλεούσας ἀπ’ Ἰωνίας εἰς Κιλικίαν*. Krüger says that the writer intended to have joined *ἦζοε* with *τριήρεις περιπλεούσας*, but wishing to name

the admiral of the fleet, ἤρ connected it with Ταμῶν. Cf. Thucyd. III. 26. — αὐτοῦ Κύρου. When αὐτός is followed by a proper name, the article may be omitted, especially if the article can be dispensed with, the pronoun being omitted. If αὐτός is followed by a common substantive, the article usually is retained. Cf. Mt. § 265. 1 (end).

22. οὗ οἱ Κίλικες ἐφύλαττον, where the Cilicians kept guard, or used to keep guard. Schneid. remarks, that the Cilicians always kept a guard in this place for the defence of the country. But that this should be done in time of peace, or that a standing guard should be quartered in tents, Krüger thinks to be quite improbable, and therefore gives to ἐφύλαττον the sense of the pluperfect. — πεδῖον μέγα. See above, § 21. — ἐπιλόρον. Cilicia Campestris was watered by the Pyramus and Cydnus. Cf. N. § 23. — ἔμπλεων. neut. acc. of ἐμπελεως. — There seems to be little difference between μελίτη, panic, and κέγχρος, millet, except that the former bears its grain in ears, and the latter in bunches, whence the Lat. *millium*, as if one stalk bore a thousand seeds. Cf. Encyc. Amer. — ὄρος δ' αὐτὸ περιέχει κ. τ. λ., but a strongly fortified and lofty mountain environs this (i. e. Cilicia Campestris) on every side from sea to sea. Born. renders ὄχυρόν, bene r. unitus: Poppo, munitus natura vel arte. To this region, so entirely circled with high and rugged mountains, there were but three passes: Pylæ Ciliciæ, in the range of Mt. Taurus, through which Cyrus entered: Pylæ Amanicæ, so called from Mt. Amanus on the Syrian side of Cilicia: Pylæ Syriæ, a pass leading from Cilicia into Syria, south of the Pylæ Amanicæ and near the sea. Cf. I. 4. § 4. Through the Pylæ Amanicæ, Darius led his army into Cilicia, not knowing that Alexander, about the same time, had passed through the Pylæ Syriæ and was therefore in his rear.

23. Ταρσοῦς. This city, situated on the banks of the Cydnus not far from its mouth, ranked with Athens and Alexandria in learning and refinement. It is celebrated in ecclesiastical history as being the birth place of St. Paul. — ἦσαν—βασίλεια. The general rule, that the nom. neut. plur. has the verb in the sing., is often transgressed by the Attics themselves. Cf. I. 4. §§ 4, 10; 5. § 1; 8. § 10, et sæp. al. — Κύδρος, Cydnus, a river remarkable for the coldness of its waters, which almost cost Alexander his life, and according to some writers proved fatal to Fred. I. of Germany, who bathed in its stream. This was the river, up which Cleopatra sailed with such magnificence to meet Anthony. — δύο πλέθρων. The Attics use δύο indeclinable. Cf. Butt. § 70. 2; Mt. § 138.

24. ἐξέλιπον—εἰς χωρίον. With a verb signifying removal from a place, the accompanying motion to a place is frequently expressed

by εἰς. Cf. Mt. § 578. So we say, *he left for Boston; they started for the West*. Krüger referring to IV. 1. § 8, where it is fully written, makes ἐξέλιπον—εἰς χωρὶον = ἐκλιπόντες ἔφρευγον εἰς χωρὶον. — πλὴν οἱ τὰ καπηλεῖα ἔχοντες. These inn-keepers stayed behind either because there was some chance of gain; or, as Bornemann suggests, because their occupation, as keepers of caravansaries for the entertainment of travellers, would prote † them from all injury. — Σόλοις, *Soli*, or *Soloë* (Cf. Anth. Clas. Dict.), a city of Cilicia Campestris, near the mouth of the river Lamus, said to have been founded by an Aheniun colony. — Ἰσοοῖς. Issus lay S. E. of Tarsus at the foot of the Amanus, and was famous for the victory of Alexander over Darius.

25. προτέρα Κύρου πέντε ἡμέρας. For the reason of this, cf. N. § 20. — ὑπερβολῆ, *passage over*. — τῶν εἰς τὸ πεδιον, sc. καθήκοντων, *those (extending or sloping down) to the plain*. The event here spoken of took place, when they were descending into the Cilician plain — εἶτα πλανομένους ἀπολέσθαι, *thus (i. e. in consequence of having lost their way) wandering about they perished*. For this construction of εἶτα with the participle, cf. Butt. § 144. N. 7.

26. δὴρπασαν, *pillaged*. This verb properly signifies *to snatch asunder*, as is done when one is eagerly endeavoring to get possession of any article. — οὐδερὶ limits εἰς χεῖρας ἐλθεῖν, and ἑαυτοῦ follows the comparative κρείττονι. Cf. S. § 186. 1. — εἰς χεῖρας ἐλθεῖν. Sturz, Bornemann, and Poppo, interpret: *accedere ad aliquem*. Krüger: *convenire ad colloquium*. It literally signifies, *to come into the hands*, i. e. to put one's self in the power of any one. — ἔναι. Repeat εἰς χεῖρας from the preceding clause.

27. εἰς τὴν στρατιάν, *for the army*, a form = to the Dat. Com. only more emphatic. — ἃ νομίζεται παρὰ βασιλεῖ τῖμα, *which with kings (lit. with a king) are regarded valuable, or which in the estimation of a king are of great value*. — στεπτὸν χρυσοῦν, *a golden necklace*. The clause, τὴν χώραν μηκέτι ἀναπαύεσθαι, is one of the objects of ἔδωκε. — ἧν που ἐντυγχάρωσιν, *wherever (the Cilicians) could find (them, i. e. τὰ ἠρπασμεία ἀνδράποδα)*.

CHAPTER III.

1. οἱ γὰρ. The particle γὰρ is here causal, i. e. it introduces the reason why the army tarried so long at Tarsus. — οὐκ ἔφασαν ἔναι, *refused to go*. In absolute negations, οὐ and the verb or subst. form together an idea directly opposite to that of the verb or substantive

alone. Cf. Mt. § 608. 1; Butt. § 148. N. 2. — τοῦ πρόσω. The gen. is employed whenever the sense of a verb is limited to a part. Cf. Butt. § 132. c. See also the Homeric phrase, θεῖν πεδλοιο. Prof. Woolsey with Kühner ranks this among the examples of place, which Matthiæ has given, § 377. Krüg. makes it = ἐς τὸ πρόσω. — ἤδη implies that, previously to this time, they did not suspect the real object of the expedition, or at least that the suspicion had not become general. — ἐπὶ βασιλέα ἰέναι, *that they were marching against the king.* — ἐπὶ τούτῳ, *for this purpose*, i. e. to march against the king. — πρώτος δὲ Κλέαρχος κ. τ. λ. Here we see in Clearchus the stern soldier, which he is described to be, II. 6. §§ 1-15. We also see to what a pitch of exasperation his soldiers were raised, that they should dare to throw stones at a general, whom Xenophon says they feared more than they did the enemy. — ἰβιάζετο, *attempted to force.* This conative signification of the imperfect (Cf. Butt. § 137. N. 10) is also found, IV. 4. § 19; V. 4. § 23. — ἰβαλλον, sc. τοῖς λίθοις (fully written V. 7. § 19), *threw stones at him.* The imperfect in this place expresses an action continued by being frequently repeated.

2. Κλέαρχος δὲ τότε μὲν μισρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι, *Clearchus then barely escaped being stoned.* A verb implying in itself a negative, is construed with another negative, on the general principle in the Greek language, that one negative strengthens another. Cf. Butt. § 148. N. 9; Mt. § 534. b. Obs. 4; Vig. p. 171. Dind. edits τὸ μὴ καταπετρωθῆναι. — δυνήσεται. The fut. is often employed to designate that which is fut. to past time. — ἐκκλησίαν, *an assembly.* Either legally or tumultuously gathered together; here the former, as they were summoned by their general. The aorist and imperfect are here intermingled, as the attention is directed at one time to the accomplishment, and at another, to the continuance of the action. — εἶτα, *then*, denotes sequence in the order of things. Cf. Hoog. Gr. Part. p. 61.

3. ὅτι χαλεπῶς φέρω, *that I am very much troubled.* Cf. Vig. p. 107. — τοῖς παροῦσι πράγμασιν. The dat. is put with many passives and neuters, expressing the cause, occasion, or object of the preceding action. Cf. Mt. § 399; S. § 198. Sometimes ἐπὶ is employed with this dative. See Bos. El. p. 212. — φείγοντα ἐκ τῆς πατρίδος, *being an exile from my country.* Cf. N. on I. 1. § 7. As φείγοντα alone expresses the idea, *an exile from one's country*, in consequence of the addition in this place of ἐκ τῆς πατρίδος, Krüger conjectures that it should be φηγόντα, or that it is put by a kind of attraction for φηγόντα ἐκ τῆς πατρίδος καὶ φείγοντα. — τὰ ἄλλα, *in other respects*, i. e. in other ways than the one here mentioned. Butt. (§ 150) makes τὰ τε ἄλλα—καὶ = *as in other respects—so also especially.* —

ἀλλ' οἶδὲ καθήδονπάθησα, *nor did I waste it in pleasure.* ἀλλὰ adds emphasis to the negation. Cf. Hoog. Gr. Part. p. 4. XI.

4. *ετιμωροῦμένην* is here followed by the accus. in the sense of, *I took vengeance upon, I punished.* Followed by the dat. its translation would be, *I avenged.* — ἀρθ' ὧν εἶβ' ἔπαθον ὑπ' ἐκείνου, *in return for the favors I received from him, or because that I was well treated by him.* ἀρθ' ὧν = ἀρτὶ τούτων ἅ (S. § 151. R. 1), or, ἀρτὶ τούτου, ὅτι. Cf. Butt. § 150. p. 435.

5. Ἐπεὶ δὲ, *but since.* δὲ is here adversative. — συμπορεύεσθαι. sc. μοί. — προδόντα agrees with μέ understood the subject of χρεῖσθαι. Cf. S. § 158. N. 4. — μεθ' ὑμῶν ἵεσθαι, *to go with you (homeward).* Schneider, at the suggestion of Porson, has substituted this reading for μεθ' ὑμῶν εἶσθαι, *to side with or help you.* This correction makes it harmonize with ἐγὼ σὺν ὑμῖν ἔσομαι, § 6, which seems to be a repetition of the same idea. — Εἰ μὲν δὴ, *whether indeed.* εἰ is often used in an indirect question with the indicative, especially when dependent upon a verb implying doubt or uncertainty. Cf. Butt. § 139. 6. See also the use of the conjunction *si*, And. and Stod. Lat. Gr. § 261. 2. R. 1. — οὕν “serves to make reference = *as for that matter, or however.*” Woolsey. Cf. V. 6. § 11. — Καὶ οὐποτε, *ana never.* καὶ is here confirmative, i. e. it introduces a reason for the position taken by Clearchus, and therefore serves to confirm his previous declaration. The phrase may be rendered, *yes, never shall any one say,* etc. — εἰς τοὺς βαρβάρους = εἰς βαρβάρων χώραν. Cf. εἰς Καρδούχους ἄγοι, III. 5. § 15. See also IV. 7. § 1; V. 5, § 1, et sæpe. al. The same mode of expression is employed by the Latins. Cf. “*relinquebatur una per Sequanos via.*” Cæs. Bel. Gal. I. 8.

6. Ἄλλὰ, *but now.* The train of thought, partially interrupted by the sentences commencing with *Εἰ μὲν δὴ*, and *Καὶ οὐποτε*, is here resumed. — περθεσθαι, *to be persuaded, to believe, to obey,* the last of which is its meaning here. — σὺν ὑμῖν ἔσομαι. This verb with σὺν signifies, *a latere sequi, to accompany*; without σὺν, usually, *a tergo sequi, to follow.* Cf. Mt. § 403. a. — ρουλιῶ γὰρ κ. τ. λ. As Clearchus was an exile from his country, he would naturally become strongly attached to those who followed his fortunes. The sentiment is analogous to the beautiful and highly wrought passage in Hom. II. 6: 429–30, where Andromache, after alluding to the death of her father and seven brothers by the hand of Achilles, and to the grief consequent thereon, which finally brought her mother to the grave says:

Ἔστω, ἄταρ σί μοι ἔσσι πατὴρ καὶ πότνια μήτηρ.
Ἴδὲ κασίγνητος σὺν δέ μοι θαλερὸς παρακλίτης.

“ Yet while my Hector still survives, I see
My father, mother, brethren, all in thee.”

— ἄν εἶναι τίμιος = ὅτι τίμιος ἂν εἴην. The infinitive εἶναι receives its potential signification from ἄν (Cf. Vig. p. 181. VI; Mt. § 598. 1), and is used here in the present, because the idea of continuance or frequent repetition is contained in it. ὠφελῆσαι and ἀλέξασθαι, in the following members, are in the aorist, because no reference is had to the perpetuity of the action. Cf. Mt. § 501.; Butt. § 137. 5. — ἄν ἰκανὸς εἶναι—ἄν ὠφελῆσαι. It is not uncommon to find ἄν joined to the principal verb of the proposition, and also to the part. or infin. Cf. Mt. § 600. — Ὡς ἐμοῦ οὖν λόγος. The part. with ὡς is here put for ὅτι with the finite verb in dependence upon τὴν γνώμην ἔχετε. In such a case, the Latins employ the accus. with the infin. Cf. Mt. § 569. 5. The phrase may be rendered, *be assured then that I shall go*, etc. — ὅπη, properly a dat. of the obs. pron. ὅπος. Written fully ὅπη, it agrees with ὁδῶ understood. Cf. Vig. p. 153. I; S. § 123. See ὅπη ἂν ὁ λόγος, ὡς περ πνεῦμα, φέρη, ταύτη ἰτέον. Plat. de Rep. II.

7. οἱ ἄλλοι = οἱ τῶν ἄλλων, or as Zeun. interprets, οἱ τῶν ἄλλων στρατηγῶν στρατιῶται. — οὐ φαίη. Cf. N. § 1. — πορεύεσθαι. Cf. οὐκ ἔχασαν πορεύεσθαι, IV. 5 § 15, where Stephen thinks it should be πορεύεσθαι. Poppo gives the verb in both these places the force of the future. But Kräg. more correctly says: “Ne quis πορεύεσθαι conjiciat: est hic aoristus presentis. Oratione directa dicere liceret οὐ πορεύομαι.” — ἐπήνεσαν, 1 aor. 3. plur. of ἐπαιρέω — παρὰ δὲ Ξένου, sc. ἀπελθόντες.

8. τούτοις ἀπορῶν, *being perplexed by these things*. Cf. οἱ δὲ καὶ ἔστασαν ἀπορῶντες τῷ πράγματι, I. 5. § 14. Cyrus might well be distressed at the present aspect of his affairs, finding himself about to be deserted by those upon whom he placed his chief dependence. It will soon be seen with what tact Clearchus extricated himself and his Persian chief from their sad predicament. — ὁ δὲ, i. e. Clearchus. — ὡς καταστησομένων τούτων εἰς τὸ δέον, *inasmuch as these things would be happily adjusted, would have a favorable issue*. καταστησομένων = κατασταθησομένων. Cf. Butt. § 113. 5; Mt. § 494. II; S. § 207. N. 6. εἰς τὸ δέον, *favorably, opportunely*. εἰς with its case is often used adverbially. — μεταπέμπεσθαι . . . αὐτόν. The object of this device was to prevent the soldiers from having any suspicion of collusion between Cyrus and Clearchus. — οἷκ ἔγη. Cf. N. § 1.

9. τοὺς προσελθόντας αὐτῷ, i. e. the soldiers, who had left Xenias and Pasion. — τῶν ἄλλων in the next clause limits τὸν βουλόμενον. — Ἄνδρες στρατιῶται. This speech of Clearchus is a fine specimen of what the Greeks called λόγους ἰσχυρισμῶν, and which Quinci. (Inst. Orat. IX. 2: 25) describes. Similar to this was the speech of

Agamemnon, Hom. Il. II. 110-40. — τὰ μὲν δὲ Κύρου, *the affairs of Cyrus*. — οὕτως ἔχει, *are the same*, i. e. have the same relation. For the construction οὕτως ἔχειν with an adverb, cf. N. I. 1. § 5. — οὔτε—ἔτι, *no longer*. γὰρ introduces this clause, as illustrative of the preceding sentiment. — ἐπεὶ γε. An ellipsis is often implied by γέ. *Since* (whatever else we may do) *at least we do not follow him*.

10. "Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑπὲρ ἡμῶν οἶδα, *notwithstanding* (i. e. although there is an apparent equality in the relations between Cyrus and ourselves) *I know that he thinks he has been ill-treated by us*. — ἐλθεῖν. Buttman (Irreg. Gr. Verbs, p. 107) remarks, that "the forms of ἐλθεῖν have a decided preference for the meaning *come*, so that ἤλθεν for instance very seldom occurs in the sense of *going, going away*, and those of εἶμι are as seldom found in the sense of *come*. But ἐρχεσθαι partakes almost equally of both meanings." — τὸ μὲν μέγιστον = ὃ μέγιστόν ἐστι, *lit. that which is greatest = principally, in the first place*. This phrase is in apposition with the proposition with which it is connected. Cf. Mt. § 432. 5. Cf. also II. 5 § 7; V. 6. § 29. — ὅτι σένοιδα ἡμαντῶ πάντα ψευσομένους αὐτόν, *because I am conscious of having deceived him in all respects*. For the construction of πάντα, cf. S. § 167. ψευσομένος (mid. in sense) is constructed in the nominative with σένοιδα ἡμαντῶ, because its subject is contained in that of the verb. It might also have been put in the dative with the reflexive pron. Cf. Butt. § 144. N. 2; Mt. § 548. 2; S. § 222. N. 1. — δίκην—ᾧν = δίκην τούτων ᾧ (Cf. S. § 151. R. 1). In this equivalent τούτων depends upon δίκην, as we say the punishment of a crime as well as for a crime. So Matth. (§ 342) remarks that "the gen. is sometimes put with substantives absolutely, when otherwise περί with the gen. is used." ᾧ (by attraction ᾧν) is governed by ἡδικῆσθαι, which in the act. voice has two accusatives. Cf. Mt. §§ 415. β. 424. 1; Butt. § 134. 6.

11. οὖν is here illative, i. e. it introduces a conclusion drawn from premises. — καθέδου, *to be slothful*: *lit. to lie down to sleep*. — ἡμῶν αὐτῶν, *ourselves*. Cf. S. §§ 66: 182. — ἐκ τούτων, *in consequence of these things*. — αὐτοῦ = ἐπὶ αὐτοῦ τοῦ τόπου, *here, in this place*. Cf. Bos. El. p. 134. Schæf. rejects this ellipsis and makes αὐτοῦ gen. of αὐτό. — σεπτέον μοι δοκεῖ εἶναι, *it seems to me that we must look about*, i. e. *consider*. σεπτέον εἶναι = δεῖ σεπτέσθαι. Cf. Butt. § 134. 10; S. §§ 132. 2: 162. N. 1. — ὅπως, *in what way, quo modo*. It is well remarked by Tittmann, that ὅπως suggests to the mind the *manner* in which any thing is done, while ἵνα designates the *end* or *cause* of an action. Cf. Bib. Repos. Vol. V. p. 84. — μενοῦμεν. The subjunctive or fut. indicative follows ὅπως when it refers to fut. time. In the pres., 1 aor. pass., and 2 aor., it

takes the subjunctive; but instead of the 1 aor. act. and mid., it commonly takes the fut. indic. Cf. Butt. § 139. 4; Mt. § 519. 7. — εἴτε ἤδη, *and if now*. ἤδη is here used in reference to the immediate fut. and qualifies ἀπίεσαι, which has a future signification. Cf. Butt. § 108. 5; S. § 209. N. 3. See above on μενοῦμεν. — ιδιώτου, *a private*, sc. soldier. A word pp. used of a private citizen in contradistinction to one in public life. It sometimes designates one who is *unlettered, ignorant*, hence the Eng. *idiot*. — ὄφελος, a defective noun used only in the nom. sing.

12. Ὁ δὲ ἀρήρ = οὗτος δὲ ὁ ἀρήρ, i. e. Cyrus. — πολλοῦ μὲν ἄξιος φίλος, *a very valuable friend*: lit. *a friend worth much*. Words requiring a definition of value are put in the genitive, and in such cases ἄξιος signifies *equal to*, as ἄξιος ἡμιθέων, *equal to the demi-gods*. Cf. Mt. § 363. 5; Rost § 108. 4. b. — Ἔτι δὲ, *moreover*. ἔτι is here a particle of accession. — ἐπιστάμεθα gives intensity to the preceding verb. So in common parlance, *we see and know* = we have certain knowledge. — δοκοῦμεν. Such was the moderation and urbanity of the Greeks, that they often spoke in a doubtful way of what was real and certain. Cf. Butt. § 1. N. 1. — πόρῳ — αἰτοῦ καθῆσθαι, *to be encamped far from him*. — τις = ἴαστος. Cf. S. § 148. N. 1.

13. Εξ δὲ τούτου, *after him*. — οἱ μὲν — οἱ δὲ, *some — others*. Cf. Butt. § 126. 2; S. § 142. — ἐξ τοῦ αὐτομάτου = ἀπὸ τοῦ αὐτομάτου. Cf. N. on I. 2. § 17. See also Mt. § 574. — ἐγγέλευσται. Weisk. interprets: *clam compositi et instructi*, comparing οἱ μὲν αὐτοὶ καθ' ἑαυτοὺς, οἱ δὲ πλείστοι ὑπὸ Κύρου ἐγγέλευσται, Cyr. V. 5. § 39. He compares also ἐγγελεύειν ταῖς κυσὶ, *to incite the dogs*, which, if done in other than a low voice, and as it were *secretly* (quasi *clam*), would alarm the game pursued. "Vereor," says Schneider, "ne nimis subtiliter hæc disputentur." Hutch., Sturz, Born., and Pop., rightly translate it, *jussus, being directed*, which of course in the present instance would be privately done. — ἡ ἀπορία, *the difficulty*. Th. α priv. and πόρος, *way*. Hence ἀπορίω, *to be without a way*, i. e. without resource; and ἀπορία, *the state of one who knows not what to do*.

14. δὲ δὴ, *but then*. — προσποιούμενος σπεύδειν, *pretending to be in haste*. προσποιούμενος . . . Ἑλλάδα is a parenthetic clause. — ἐλεῖσθαι depends upon εἶπε (δεῖν). The speech is ironical. — εἰ μὴ βούλεται for εἰ μὴ βούλοιο. The Greeks could any where introduce the pres. when the real time was obvious from the context, even when citing another person's thoughts *in sermone obliquo*. Butt. § 137. N. 7; Mt. § 529. 5. The indic. with εἰ is used in the condition of a proposition, when its relation to the consequence is such, that if the act *on* expressed by the one should take place, that of the other would also. Cf.

Mt. § 507. 4. *b.* — ἡ δ' ἀγορά . . . στρατεύματι. A clause thrown in by the historian, to show how ironical was the advice, to procure food from a market in the very heart of a large army, which they were about to desert. — οὐσενεάζεσθαι, *to pack up the baggage.* — ἐλθόντας. Krüg. would supply τινάς. — ἡγεμόνα αἰτεῖν Κῦρον ὅστις διὰ φιλλας τῆς χώρας ἀπάξει, *to ask of Cyrus a guide to conduct (them) as through a friendly country, or more fully, to conduct (them) through the country, as through a friendly one.* Sturz and Poppo translate ἡγεμόνα, *dux viae*; Born., *dux itineris.* — Κῦρον. The proper name is often repeated by the Greeks, where a pron. might have been employed. — ὅστις = ἵνα, *in order that.* Cf. S. § 154. — ἀπάξει. The future is used for the subjunctive aorist, when it expresses continuance of action, or something that will happen at an indefinite fut. time. See. Mt. § 519. 7. — τὴν ταχίστην = τάχιστα, *celerrime.* Cf. Butt. § 115. 4; Mt. § 232. 2. — προζαταληφομένους. The part. fut. is employed to express the purpose of the preceding verb. The art. is sometimes omitted when the part. signifies any persons whatever of a number. Cf. Mt. § 271. *Obs.* The ἄκρα, *heights*, here referred to, are those over which the army passed into Cilicia. — φθάσωσι — καταλαβόντες, *take them before us.* φθάρω is constructed with participles in the same manner as τυγχάνω, λανθάρω, etc. See N. on I. 1. § 2. Here ὅπως takes the 1 aor. subj. instead of the fut. indic. as in § 11, regard seeming to be had to the transient nature of the action. Cf. Mt. § 519. 7 (end). — ὧν . . . ἀνηρηπαζότες. The construction is here changed into the *orat. recta*, as if the person himself spoke. This is frequently done by Greek writers. Cf. Mt. 529. 5. ἔχομεν ἀνηρηπαζότες = ἀνηρηπάκαμεν, only more emphatic. Cf. Butt. § 150. p. 442; Rost § 116. 13; S. § 222. N. 2. — τοσοῦτον, *this only*, as we say, *he said this and no more.* τοοῦτος is a strengthened form of τόσος. Cf. S. § 73. 1.

15. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν depends upon λεγέτω, by a construction similar to ὡς ἐμοῦ ἰόντος — γνώμην ἔχετε, § 6. Render, *let no one of you propose me as general in this expedition.* For the construction of στρατηγίαν στρατηγεῖν, cf. Butt. § 131. 3; S. § 164. Krüg. well remarks, that the difficulties and dangers of the return could not seem small, when such a brave and skilful man (Cf. II. 2. § 5; 6. § 1-16) refused to hold the office of leader. — ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἐλησθε πείσομαι, (but be assured) *that I will obey the man whom you shall have chosen.* In this sudden change of structure, it is evident that ἕκαστος λεγέτω, instead of μηδεὶς λεγέτω, is to be supplied. Krüg. takes λεγέτω in the sense of νομιζέτω. — ἂν ἐλησθε = a fut. præterite. Cf. Butt. § 139. 12. — καὶ ἄρχεσθαι, *to obey also*: lit. *to be governed.* καὶ has here a superad

ditory use, as though the words, οὐ μόνον ἄρχειν ἀλλὰ, had preceded. Notwithstanding this assertion, Clearchus was not fond of obeying others, or being directed in any affair. Had he obeyed the Ephori (II. 6. § 3), he would not have been an exile from his country. Had he listened to the suggestion of Cyrus (I. 8. § 13), the result of the battle at Cunaxa would have been far different. Xenophon also remarks (II. 6. § 15), that it was said he was unwilling to be ruled by others. A reason for this may have been his consciousness of superior military talents, which was tacitly acknowledged by the other commanders. Cf. II. 2. § 5.

16. Μετὰ τοῦτον, *after him*. Halbk. suspects, but without sufficient reason, that this speaker was Xenophon himself. — ἐνήθειαν, *foolishness*. This individual commences by gravely refuting the mock speech of the one who had just spoken, all which is done in order to deceive the soldiers. — ὡσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου. A somewhat difficult passage, and one which has received various translations. Zeun. and Schneid. interpret: *quasi Cyrus posthac non esset expeditionem navalem suscepturus*. Weisk: *quasi Cyrus non retro ita per mare factururus esset*. But with both these interpretations, as Popp. justly observes, the article conflicts. Born. prefers: *quasi retro* (i. e. posthac) *non navigaturus esset*. Krüg. rejects μὴ and interprets: *quasi Cyrus rediturus esset*. Of these interpretations Bornemann's is the best, for the speaker bases his remark on the assumption, that Cyrus was marching against the Pisidians, and upon their subjugation would return back to his satrapy. ποιουμένου has in this place the force of the future. — αἰτεῖν ἱερε takes παρὰ τούτου instead of the accus. of the person. — ᾧ λυμαινόμεθα τὴν προᾶξιν, *whose enterprise we are ruining* (by deserting him). For the change of construction into the *orat. recta*, cf. N. on § 14. — ᾧ ἂν Κύρος διδῶ stands for ὃν ἂν Κύρος διδῶ, the relative being attracted by its antecedent ἡγεμόνι — τί κωλύει καὶ τὰ ἄκρα ἡμῶν κελεύειν Κύρον προκαταλαμβάνειν. Poppo with several other critics renders this: *quid obstat quin juga quoque Cyrum nobis* (i. e. in nostrum commodum) *præoccupare jubeamus*; i. e. if the relations are so amicable between us and Cyrus, that we could obtain from him a faithful guide, what hinders our requesting him to send a detachment of soldiers to secure for us the Pylæ Ciliciæ? Thus construed there is a vein of irony in the sentence. Krüg. interprets: *quid impedit quo minus Cyrus nobis* (i. e. detrimento) *anteoccupari jubeat*.

17. Ἐγὼ γὰρ. The thought contained in ἐπιδεικνύς μὲν τὴν εἰήθειαν κ. τ. λ., is here resumed and illustrated. — ὀκροῦν, *I should be slow*, i. e. reluctant. When this verb contains the idea of fear it is followed by μὴ with the opt. or subj. The general rule is, that the

opt. follows the præt. and the subj. the pres., but the reverse often takes place, since the object of fear is mostly considered as future. See Mt. § 520. 8; Butt. § 148. 4. Some grammarians supply φοβούμενος upon which μή is in dependence, but which is omitted because the idea of fear is already expressed in *ὀκρούην*. Cf. Rost p. 389. — αὐταῖς ταῖς τριήρεσι. “When a word, which expresses accompaniment has αὐτός with it, both are put in the dat. without σύν.” Mt. § 405. Obs. 3. — ὄθεν οὐχ οἶόν τε ἔσται ἐξελεῖν, whence it would be impossible to extricate ourselves. The full construction is τὸ ἡμᾶς ἐξελεῖν οὐχ οἶόν τε ἔσται ἡμῖν. Mt. (§ 479. Obs. 2. a.) makes οἶός εἰμι, or οἶός τ’ εἰμί = τοιοῦτός εἰμι, ὥστε, I am of such a kind, as, which may signify: (1) I am able. (2) I am wont. (3) I am ready, willing. οἶός τε when spoken of persons signifies, able; of things, possible. Cf. Butt. § 435; S. § 219. N. 2. — ὄθεν, i. e. ἐκεῖσε ὄθεν. — λαθεῖν αὐτόν, unknown to him. For the construction of λαθεῖν with ἀπειθών, see N. on I. 1. § 9. Notice that the aor. part. is here employed with an aor. verb. Cf. Butt. § 144. N. 8.

18. ἐγώ γε, I indeed. γε is appended for the sake of emphasis. Cf. Butt. §§ 72. N. 4; 149. p. 431. — ταῦτα μὲν φλυαρίας. For the sake of emphasis the demon. pron., which is here the subject, is put in the neut. while the subst. in the predicate is fem. Cf. Mt. § 440. 7. — τὶ = εἰς τὶ. Cf. Butt. § 131. 7; Mt. § 409. 6. — οὐαπερ καὶ πρόσθεν ἐχοῖτο τοῖς ξένοις, to that in which he formerly employed foreign troops. οὐαπερ by attraction and omission of its antecedent (S. § 151. R. 1). = ἐκεῖνη οὐανπερ. In this equivalent, ἐκεῖνη follows παραπληροῖα (S. § 195. 1), and οὐανπερ is constructed with ἐχοῖτο (S. § 167). Reference is here had to the 300 Greeks, who under Xenias accompanied Cyrus to the capital, where his father lay sick. Cf. I. 1. § 2. — κατόνους = less brave and faithful. — τούτω, i. e. Cyrus.

19. τῆς πρόσθεν, sc. πράξεως. — ἀξιοῦν. Supply δοκεῖ μοι, from § 18. — ἢ πείσαντα, either having persuaded, viz. by holding out greater pecuniary inducements. — πρὸς γίλλαν = γιλικῶς. So Brod., Zeun., Weisk., and Krüg. Cf. Mt. § 591. ε. where examples are furnished of πρὸς with the accus. taken in an adverbial sense. Schneid., Hutch., Born., Popp., interpret: in terram pacatam, on the ground that the idea of γιλικῶς is contained in πεισθέντα. — ἄν after ἐπόμενοι is to be taken with ἐπομεθα. The transposition of this particle is quite frequent, and its position depends mostly upon euphony. Cf. Butt. § 139. N. 4. — πρόθυμοι, zealous, ready to do him any service. — πρὸς ταῦτα, in respect to those things, viz. the subjects of inquiry.

20. οἱ ἤρωτων Κύρον τὰ δόξαντα, who put to Cyrus the questions which had been resolved on. — Ἀβροκόμαν, Abrocomas, a Persian

satrap, who commanded one of the divisions of the king's forces, but did not participate in the battle at Cunaxa having arrived too late. Cf. I. 7. § 12. — ἐχθρὸν ἄρδρα, i. e. an enemy. ἀνήρ joined with a subst. or adj. forms a periphrasis for a subst. Cf. I. 8. § 1; Mt. § 430. 6. — ἀκούου—εἶναι. Verbs of hearing and learning take the participle, when a fact is adduced, which is heard with one's own ears; the infinitive, when the information of the fact is received from others. Cf. Mt. § 549. 6. Obs. 2; Rost § 129. 4. c. — τῷ Εὐφράτῃ ποταμῷ. This celebrated river rises in the mountains of Armenia, and flowing southwardly, somewhat in the form of a crescent, through Syria and Mesopotamia, empties itself into the Persian gulf. — δώδεκα σταθμούς. Cyrus seems purposely to have fallen short of the real distance, as we find that they marched nineteen stations before they reached the river at Thapsacus. — τὴν δίκην — ἐπιθεῖναι, to inflict punishment.

21. προσαίτουσι δὲ μισθόν, asking an increase of pay. Krüg makes it = πρὸς τούτῳ ὃν ἤδη ἔφερον ἄλλον μισθὸν αἰτοῖσιν. — οὐδ' = τούτου ὃν (S. § 151. R. 1), of which equivalent, τούτου follows ἡμιόλιον implying comparison (S. § 186. 2), and ἔν (i. e. οὐδ') referring to μισθόν is governed by ἔφερον = ἐλάμβανον. Bloom. on Thucyd. III. 17. § 3, says that the mid. form of φέρω in this sense is far more usual. — τοῦ μηνός, each month, a gen. of time. Cf. Butt. § 132. 4. b. — ἐν γε τῷ φανερωῷ, at least openly. Although strong suspicions were still entertained respecting the real object of the expedition, yet no open avowal of it was made either by Cyrus or those in his confidence.

CHAPTER IV.

1. τὸν Σάρον ποταμόν. The river Sarus rises in Cappadocia, and flowing through Cilicia falls into the Cilician sea. The Pyramus (τὸν Πύραμον) is a larger and longer stream, nearly parallel with the Sarus and flowing into the Sinus Issicus. — Ἴσσοῦς. Issus lay on the N. E. side of the head of the Sinus Issicus. Steph. says that it was called, Nicopolis, city of victory, on account of the great battle fought there between Alexander and Darius.

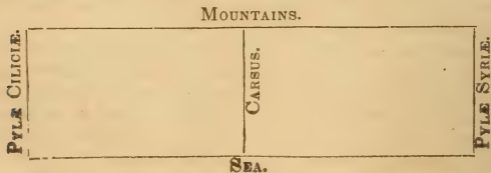
2. ἐκ Πελοποννήσου νῆες, viz. those sent by the Lacedemonians to the aid of Cyrus. — ἐπ' αἰταῖς, over them. — Ἠγεῖτο. Some translate: *vix dux erat*. But then we should expect αἰταῖς instead of αἰτῶν. Cf. Mt. § 360. a. When followed by the gen. it signifies to rule, command. See Mt. § 359. 3. That this is the signification of the verb here, is confirmed by ναῖς ἐπ' ἐρας which follows. Cf. I. 2. § 21. — ἕξ Ἐρεσον is to be taken with ἠγεῖτο. — ἰτέρως, = *propterea*, be

sides. Cf. N. on I. 5. § 5. Tamos was a native of Memphis. After the death of his patron, he fled with his ships into Egypt, and was there murdered by King Psammitichus. — ὅτε. With Born., and Dind., I prefer this reading instead of ὅτι the common one. Poppo connects *συνεπολέμει* with ἦν, and makes *πρὸς αὐτόν* refer to Tissaphernes. But καὶ evidently connects *συνεπολέμει* with ἐπολιόρκει. As Chirisophus has now joined the expedition, we will give a tabular list of the number of troops led by each general.

COMMANDERS.	HEAVY ARMED.	LIGHT ARMED.	TOTAL.
Xenias	4000		4000
Proxenus	1500	500	2000
Sophænetus Stymph.	1000		1000
Socrates	500		500
Pasion	300	300	600
Menon	1000	500	1500
Clearchus	1000	1000	2000
Sosias	300		300
Sophænetus Arcad.	1000		1000
Chirisophus	700		700
	11300	2300	13600

If we read *Πασιῶν εἰς ἐπιτακτοὺς ἄρδρας* in I. 2. § 3, the sum here given will harmonize with the number reviewed by Cyrus (I. 2. § 9) + the force led by Chirisophus. Cf. N. I. 2. § 3. — ὄμονν, *lay at anchor*. — παρὰ, *near, alongside*.

4. ἐπὶ πύλας κ. τ. λ., *to the gates of Cilicia and Syria*, usually called *Pylæ Syriæ*. Cf. N. on I. 2. § 22. — ἦσαν δὲ ταῦτα. Weiske conjectures that ἦσαν δ' ἐνταῦθα is the true reading, on the ground that *πύλαι* is a name given to narrow straits between two mountains rather than to fortresses. But *τελχη* and *πύλαι* may easily be used as synonymous; and as it respects the apparently conflicting phrase, τὰ τελχη εἰς τὴν θάλατταν καθήκοντα, why, as Krüger remarks, could not fortresses have been so constructed, that they might truly be said εἰς θάλατταν καθήκειν? The following figure will illustrate the position of this pass.



— τὸ μὲν ἴσωθεν, *the inner one*, i. e. the Cilician gate. ἴσωθεν preceded by the art. = an adj. Cf. Butt. § 125. 6. We should have expected the article τὸ repeated before πρὸ τῆς Κιλικίας, as in the next clause τὸ πρὸ τῆς Συρίας. Cf. Mt. § 277. a; Butt. § 125. 3. — τὸ μέσον τῶν τευχῶν ἦσαν στάδιοι. In this clause, τὸ μέσον (Cf. Mt. § 269; S. § 138. 2) is the subject of ἦσαν, which takes its number from στάδιοι, the precate-nominative, that being nearest to the verb. See Mt. § 305. — στενὴ, *narrow*. This being a relative term must be determined by the subject to which it refers. Rennell remarks that “when Xenophon says the pass was narrow (στενὴ), he could only mean in reference to a front formed for an attack; since there was width for a fortress, and one too, large enough to contain a considerable force.” — ἤλιβατοι. Some derive this word, which is always an epithet of πέτρῃς, from ἥλιος, *the sun*, and βαίρω, *to go*, giving it the signification, *sun-reaching, sun-extending = high, towering*. But from the inappropriateness of this, as an epithet of caves and of Tartarus (Cf. Hesiod *θ.* 483; Eurip. Hippol. 732), Buttman (Lexil. No. 61) prefers the etymology, which supposes it an abridgement of ἤλιτόβατος, according to the analogy of ἤλιτόμυρος, ἤλιτόεργος, in which words lie the idea of *missing or failing in*; so that ἤλιβατος, would express the facility of making a false step in ascending a precipitous height or descending a steep declivity. Passow prefers this derivation of the word, adding, however, another ΑΛΩ, ἀλάομαι, *that from which the footstep slips*. It appears then from these eminent authorities, that ἤλιβατος has the general signification, *a steep ascent difficult or impossible to be climbed*. The overhanging and inaccessible cliffs here spoken of, were on the left hand of one going from Cilicia into Syria. — πύλαι, *gates*, not fortresses as above in ἦσαν δὲ ταῦτα δίῳ τεύχεσσι.

5. εἴσω καὶ ἔξω τῶν πυλῶν, *within* (i. e. between the fortresses) *and without the fortresses* (i. e. on the Syrian side). The reason is given in the next clause. — βιασάμενοι τοὺς πολεμικοὺς, *having forced the enemy* (from their position). — παρελθοῖεν, sc. οἱ ὅπλιται. — φυλάττοιεν, sc. οἱ πολέμιοι. — ἤκουσε Κύρος—ὄντα = ἤκουσε ὅτι Κύρος ἦν (S. § 222. 2). — τριάκοντα μυριάδας στρατιᾶς. The Persian kings, especially in the latter years of the empire, seldom took the field without having assembled a vast army. They did not reflect that an undisciplined army was weak in proportion to its numbers; or that a few thousand well disciplined and veteran troops, were far superior to countless myriads of raw inexperienced men. Notwithstanding the terrible lessons, which, from the time of Darius Hystaspis, they had received from the Greeks, they clung to the belief that numbers constituted the main strength of an army, until Darius Codomanus vainly and for the last time assembled immense masses of his

subjects, to be broken and trampled down by the Macedonian phalanx and the Thessalian cavalry.

6. *Μυριαδρον*, *Myriandrus*, here located by Xenophon in Syria, but by Scylax and Strabo, in Cilicia, was a place of considerable trade, being originally a Phœnician settlement and partaking of the enterprise and commercial spirit of the mother country. — *ὀλκάδες*, *merchant ships*. These ships differed in structure from vessels of war, being oval with broad bottoms. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 877. The Schol. on Thucyd. VI. 43, thus enumerates the different kinds of vessels there referred to, *τριήρεις ταχειῖαι*, *τριήρεις στρατιωτίδες*, *πεντηκόντοροι*, *ἰπαγωγοί*, *πλοῖα*, *ὀλκάδες*. "Of these last two, the *πλοῖα* were barges attending on the triremes, the *ὀλκάδες* were vessels of burden serving as transports." Bloom.

7. Ἐνταῦθα ἔμειναν ἡμέρας ἐπτά to unload, as Rennell suggests, the stores and provisions brought in the fleet, which, as he now was to leave the sea coast, could accompany him no farther. *τὰ πλείστον ἄξια*, *most valuable effects*. Cf. N. on I. 3. § 12. — *μὲν τοῖς πλείστοις ἰδόζουσι*. So Dind., Born, Pop., and Krüg., edit in place of *μὲν τοι πλείστοις ἰδόζει*, the common reading. Krüger would mentally supply, *ἄλλοι δ' ἄλλως ἰδόξαζον*. — *ὅτι τοὺς στρατιώτας κ. τ. λ.* The order is: *Κῆρος εἶα τὸν Κλέαρχον ἔχειν τοὺς στρατιώτας κ. τ. λ.* Render *ὡς ἀπιόντας*, *with the expectation of returning*. Cf. N. on I. 1. § 10. — *καὶ οὐ πρὸς βασιλεία*, sc. *ίόντας*. — *διῆλθε λόγος*, *a rumor spread abroad*. — *ὅτι διώζοι*. In the *orat. obliqua*, the opt. without *ἄν* is put after *ὅτε*, *ὡς*, *ὅτι*, etc., whatever may be the time designated by the verb. Cf. Mt. § 529. 2. — *οἱ μὲν εὔχοιτο*, *some earnestly wished*. *εὔχομαι* is never found in the *Anabasis*, and rarely in the other writings of Xenophon, with the augment *ἦν*. — *ἀλώσονται*. The fut. middle here = fut. passive. Cf. Rost § 114. 1. N. 1; S. § 207. N. 6.

8. Ἀπολειποσιν ἡμᾶς, *have deserted us*. — *ἐπιστάθωσαν*, pres. imperat. mid. of *ἐπύταμαι*. — *ἀποδηράκασιν*—*ἀποπεφεύγασιν*. An obvious distinction is here made between these words. The former signifies *to abscond so as not to be found*; the latter, *to flee away so as to evade pursuit*. — *ὄχονται*, *are gone*. *ὄχομαι* has not only the signification of the present, *I depart, am in the act of departing*; but also the force of the perfect, *I am gone*, and in this sense is the opposite of *ἦκω*, *I am come*. — *μὰ τοὺς θεοὺς*. When *μὰ* stands alone it serves as a negative. Cf. Butt p. 430; S. § 171. N. 1. — *διώξω*. The more usual form is *διώξομαι*. Cf. Butt. § 113. 4. — *τι*, — *καὶ αὐτοὺς*. When *τις* stands for a whole class rather than for an individual, it is referred to by a plur. pron. Cf. Mt. § 434. 2. *b*. — *ίόντων*. The common reading, *όντων ἄν* is retained by Hutch., and Weisk.; but

Matthiæ (§ 599. e) has clearly shown that *ἄν* cannot be joined with an imperative. It is rejected by Steph., Pors., Schneid., Dind., Born. Pop., and Krüg. — *περὶ ἡμᾶς*, towards us. Cf. I. 6. § 8; III. 2. § 20. — *Καίτοι γε—ἀλλ', although—yet.* — *Τράλλεσι*. Tralles was an opulent city of Lydia not far from Magnesia. — *στερήσονται = στερηθήσονται*. Cf. Butt. § 113. 5; Mt. § 496. 8; S. § 207. N. 6. — *τῆς . . . ἀρετῆς*. Cyrus seems to have reposed considerable confidence in these generals, especially in Xenias. See I. 1. § 2; 2. § 1

9. *εἴ τις*, lit. *if any one = whoever, all who*. Render *εἴ τις καὶ, even those who*. — *ἀρετῆν, humanitatem, clementiam*. — *προθυμότερον, with greater alacrity*. — *Χάλορ*. Hutch. says the name of this river cannot elsewhere be found. — *θεοὺς ἐνόμιζον*. Derceto the mother of Semiramis the celebrated queen of Assyria, having thrown herself into the sea, became partially transformed into a fish. Afterward the Syrians paying her divine honors, abstained from eating fish, regarding them as sacred. Semiramis after her death, was said to be changed into a dove, and hence the worship of that bird among the Syrians and Assyrians. *ἐνόμιζον = νομίζουσι*. — *Παρυσάτιδος ἦσαν, belonged to Parysatis*. — *εἰς ζώνην*. The Persian kings assigned to the cities and villages of the empire, the duty of supplying their queens and other favorites with articles of luxury. Corn. Nep. says, that Artaxerxes gave a domicile to Themistocles at Magnesia, which city was to supply him with bread; Lampascus, with wine; and Myus, with viands. In the present instance, these villages were to keep the queen-dowager in girdles. The amount of this tax would of course depend upon her caprice and prodigality.

10. *Λαγάδατος, "fluvius aliis scriptoribus ignotus."* Hutch. — Poppo makes *ἄψαρτος = ἄψυχοντος*. "*qui ad Cyri adventum usque præfectus fuerat.*" Krüg. This satrap must not be confounded with the Belesis, who conspired with Arbaces against Sardanapalus, and was afterwards governor of Babylon. Cf. VII.-8. § 25. — *ὄραι, sc. ἔτους, seasons (of the year)*. — *Κῦρος—ἐξέκοψε*. It is an old maxim: *Qui facit per alium, facit per se*. — *αὐτὸν, i. e. the park*.

11. *ἐπὶ τὸν Εὐφράτην ποταμὸν*. Cyrus struck the river at Thapsacus, a famous ford, crossed by Darius after his defeat at Issus, and three years after by Alexander previous to the battle of Arbela. In his march to this place he passed through the northern borders of Syria Proper, having the mountains, which lie along the eastern shore of the Mediterranean, upon his right. — *Ἐνταῦθα ξμειναν ἡμέρας πέντε*. His detention here was owing probably to the unwillingness of the army to march against the king. — *ἡ ὁδὸς, the expedition "expeditio bellica."* Born.

12. ἐχάλεπαινον τοῖς στρατηγοῖς, *were enraged at the generals*. Well they might be indignant, having been inveigled away so far from home, and kept in ignorance of the real nature of the expedition, until it was too late to abandon it. — αὐτοῖς—χορπύτειν = ὅτι αὐτοὶ ἔχορπυτον. See Mt. § 499. — οὐκ ἔφασαν ἰέναι. Cf. N. on I. 3. § 1. — ἰάν μὴ, *unless*. Cf. S. § 224. 3. — τις i. e. Cyrus. Without a subst. τις signifies, *some one, a certain one*. S. § 148. 2. — χορήματα. Krüger says, “hic non de stipendiis, sed de donis sermo est.” Bu. Sturz rightly interprets, *stipendia, wages*. — ὡσπερ καὶ, sc. δοθῆναι, *the same as (was given)*. — καὶ ταῦτα. *and that too*. Cf. Passow, No. 12; Mt. § 470. 6; Butt. § 150. p. 436, The peaceful character of the former ἀράβασις of Cyrus to Babylon, contrasted with the toilsome and perilous expedition in which he was now engaged, is used by the soldiers as an additional reason, why they should receive as high wages as those, who went up with Xenias (I. 1. § 2). — ἰόντων, sc. ἀντῶν, See N. on πρόλοιστων, I. 2. § 17.

13. μνάς. The *mina* was a name given not to a coin but to a sum = 100 drachma. The old Attic δραχμὴ = 17 cents 5-93 mills; the later δραχμὴ = 16 cents, 5-22 mills. A *mina* or 100 of the former = \$17. 50, of the latter, \$16.52. Hussey (*Ancient Weights &c.* pp. 47, 48) makes the drachma = 9.72 pence, or, about 18 cents 0-55 mills. — ἐπῶν — ἤζωσι. Cf. N. on ἄν ἔλησθε, I. 3. § 15. — μέγιστος ἂν καταστήσῃ κ. τ. λ. It seems by this, that the pay of mercenaries ceased in whole or part, when the enterprise for which they were employed was achieved. — τὸ—ποῖον, *the greater part*. Cf. Mt. § 266. — τοῦ Ἑλληνικοῦ = τῶν Ἑλλήνων. Cf. Mt. § 445. d. — Μένων δὲ. A glimpse is here given of the character of Menon, who, from the account given of him (II. 6. §§ 21-9), seems to have been a compound of every thing base and wicked. — χωρὶς τῶν ἄλλων, *apart from the others*, i. e. from the divisions led by the other generals.

14. Ἄρδεις, *men, soldiers*, here a term of honor. — πλείον προστιμήσεσθε (= προστιμηθήσεσθε), *you will be far more honored*. The composite προσ is here redundant, the comparison being expressed by πλείον. “Many grammatical pleonasm,” says Matth. (§ 636. Obs.) “are not so in a rhetorical view, as they serve to give distinctness or force to the expression.” — Τί οὖν κελεύω ποιῆσαι; A rhetorical question, serving to call attention to what the speaker was about to say. — ἰμᾶς χορῆναι, *that you ought*. χορῆναι has here a personal construction. Cf. Butt. § 129. 10. — Κύρω, i. e. to the proposals of Cyrus.

15. γὰρ serves to introduce the reason why Menon's troops should first cross the Euphrates. — ψηφίσονται is derived from ψηφος, a *small stone or pebble*, (Lat. *calculus*), used in reckoning on an abacus

whence *ψηφίζω*, *I calculate*; and also in voting, whence *ψηφίζομαι*, *I vote, I resolve*. It is here used metaphorically, as the method of voting in the army was doubtless by a show of hands (*χειροτομία*). Cf. Man. Clas. Lit. p. 510; Smith's Dict. Gr. and Rom. Antiq. p. 805. — *χάριν εἶσεται Κύρος καὶ ἀποδώσει*, *Cyrus will be grateful (to you) and repay (the favor)*. Cf. Vig. p. 56. *εἶδομαι* fut. mid. of *εἶδω*, used chiefly by the Attics instead of *εἰδήσω*. See Butt. Irreg. Verbs p. 78; Mt. § 231. — *ἔπιτοταται δ' εἴ τις καὶ ἄλλος*, and *he knows (how to do this, i. e. requite a favor) if any other one (does)*.

— *ἀποψηφίσωρα*, *decide not (to follow Cyrus)*. *ἀπό* in composition has sometimes a privative force. Cf. Vig. p. 222. XVII. — *ἄπιμεν μὲν ἅπαντες εἰς τοῦμπάλιν* (i. e. *τὸ ἔμπάλιν*), *we shall all (both Greeks and Barbarians) return*. The verb is changed to the 1 pers. because with *ἅπαντες* it is used in its most extensive sense. For its 1st. signif., cf. S. § 209. N. 3. — *εἰς φρούρια καὶ εἰς λοχαγίας*, *for commanders of citadels and companies*. — *ἄλλου εἵτινος* = *ἄλλο οἵτινος* (S. § 151. 2). *ἄλλο* (i. e. *ἄλλου*) is constructed with *τεύξεσθε Κύρου*, according to the formula, *τιχγάνειν τί τινος* (Mt. § 328. 5. Obs). Sturz finds no attraction in *ἄλλου*, but constructs it with *Κύρου*, as forming a double gen. after *τεύξεσθε*. So Carmichael, Gr. Verbs, p. 289.

16. *ἤσθετο διαβεβηκότας* = *ἤσθετο ὅτι (ἐκεῖνοι) διαβεβήκεισαν*, or *ἤσθετο ὅτι (ἐκεῖνοι) διαβεβηκότες εἶεν*. — *Γλοῦν*, *Glus*, son of Tamos the admiral of Cyrus. — *ἤδη, now*. The implication is that this award of praise would be followed by a more substantial expression of his gratitude. — *ὅπως*, *in order that*. *ὅπως* has here the *telic* (*τελικῶς*) sense, i. e. it marks the end or purpose of an action. When it marks the result or upshot of an action, it is said to be used in an *ecbatic* (*ἐκβατικῶς*) sense, and is translated *so that*. — *ἐπαινέσετε*. Another example of the fut. act. is found V. 5. § 8, although the fut. mid. with an active signif. is the more usual form. Cf. Butt. § 113. N. 7; S. § 207. N. 5. — *μηκέτι με Κύρον νομίζετε*, *think me no longer Cyrus*, = *think my nature wholly changed from what it now is*.

17. *εὔχοτο αὐτὸν εὐτιχηῆσαι*, *wished him success (in his enterprise)*. — *διέβαινε*, *he (i. e. Cyrus) began to cross over*. — *ἀνωτέρω*. Some adverbs derived from obsolete adjectives end in *ω* instead of *ως*, and in the same manner (i. e. in *ω*) form their degrees of comparison. Cf. Butt. § 115. 6; Thiersch § 71.

18. *διαβατός*, *fordable*. Verbals in *τος* have often the idea of capability or possibility, like the Eng. *ile, ble*. Cf. Butt. §§ 102. N. 2 134. 8. — *πεζῆ* (i. e. *πορευομέοις πεζῆ*), *to those going on foot*, is a dat. of *manner* opposed to *πλοίοις*. Butt. (§ 115. 4) makes *πεζῆ, κοινῆ, ἰδίᾳ, δημίσι*, etc., supply the place of adverbs. Cf. Mt. § 400. 5. —

— εἰ μὴ τότε, *except then*. — ἀλλὰ = ἀλλὰ μόνον. — θεῖον εἶναι, *divino consilio factum*. Sturz. It is said that a bridge was afterwards thrown across the river at this place, upon which the armies of Darius and Alexander crossed over. — ἰποχωρῆσαι, *to submit*: lit. *to give place*. — ὡς βασιλεύουσι, *as to vis future king*.

19. τῆς Συρίας, i. e. Mesopotamia, the general name Syria being given by the Greeks not only to Syria Proper, but also to Mesopotamia, (μέσος, ποταμός,) lying between the Tigris and Euphrates. Xenophon (I. 5. §1) calls the southern part of Mesopotamia, Arabia. The Hebrew name for Mesopotamia was אַרְרַם נַחְרַיִם, *Syria of the two rivers*, or *Aramea*. Cf. Gen. 24: 10. Syria Proper, or Western Syria, was called אַרְרַם. Cf. Judg. 3: 10; 1 K. 10: 29. — τὸν Ἀράξην. This river is now called Khabour from its former name Chaboras. Xenophon has given the name Araxes to this stream, and Phasis to the Araxes or Arras of Armenia. Cf. IV. 6. § 4; Rennell, p. 205. — μεσταὶ σίτων. For the construction, cf. S. § 181. 1 — ἐπισιτοῦντο, *and furnished themselves with provisions*.

CHAPTER V.

1. Ἀραβίας. Cf. N. on I. 4. § 19. — σταθμούς ἐρήμους. The southern part of Mesopotamia was dry and sterile. It will be seen that Cyrus made longer marches through this desert region, than where the country was fertile and populous, the reason for which is given, I. 5. §§ 7, 9. — ἅπαν, (ἅμα and πᾶς,) qualifies ὁμαλόν. — ἀφειθλον δὲ πλήρες, *full of wormwood*, i. e. the surface of the earth was covered with this plant. So ἀνήρ πλήρης λέπρας, *a man full of* (i. e. fully covered with) *leprosy*. Luke 5: 12.

2. Θηρία δὲ παντοῖα, sc. ἐνῆν. — ὄνοι ἄγριοι, *wild asses*. For a graphic description of this animal, cf. Job 39: 5-9. See also Gen. 16: 12, where as illustrative of the lawless wandering habits of Ishmael and his descendants, it is said that he shall be אַרְרַם פָּרָא, lit. *a wild ass of a man*. פָּרָא, *wild ass*, is derived from פָּרָא, *to run swiftly*. — στρουθοὶ αἱ μεγάλοι, *ostriches*. στρουθοί alone usually signifies *sparrows*. — ὠτιδες, *bustards*. Buffon says, that the name is derived from the long feathers near the ears. — δορκάδες, *gazelles*, or *roe deer*, remarkable for the beauty of their eyes and sharpness of sight. — ἐπεὶ τις διώκοι, *when any one pursued* (them) = as often as they were pursued. The opt. is used with ἐπεὶ when the discourse is concerning ε past action often repeated. Cf. Mt. § 521; Butt. § 139 N. 3. — προδογμόντες, *having outstripped* (their pursuers). —

ἀν. ἕστασαν. Dind. omits ἀν, but following Eorn., Pop., and Krüg., I have retained it. Butt. (§ 139. N. 5.) says that this particle often gives to the indic. the sense of a *customary* action. So also Mt. § 599. 2. α. ἕστασαν is a syncopated form of the pluperf. (Butt. § 107. 3) = imperf. (S. § 209. N. 4). — ταῦτόν ἐπολοῦν, i. e. they again ran on in advance and then halted. — οὐκ ἦν λαβεῖν, sc. αὐτοῖς, *it was not possible to take* (them). Butt. (§ 150. p. 438) remarks, that ἔρεστι refers to the physical possibility, *it is possible*; ἐξεοτιν to the moral, *it is lawful, one may*; ἔστι stands indefinite between the two, *it may or can be done*. — εἰ μὴ διαστάντες οἱ ἵππεῖς θρυῶν διαδεχόμενοι τοῖς ἵπποις, *unless standing at intervals, the horsemen hunt them, succeeding one another with* (fresh) horses. διαδέχομαι, *to receive through*, sc. others. Hence, *to receive in succession, or, succeed to one another*. Here the pursuit was received through the series of horsemen, until the animal was taken, or the relays were all exhausted. θρυῶν. Cf. S. § 87. N. 2. τοῖς ἵπποις denotes the *means*. S. § 198. — τοῖς ἰλαγείοις, sc. κρέσσιν. — δέ is said by Hoog. (p. 38) to elegantly close a sentence either disjunctively or adversatively.

3. ταχὺ ἐπαύοντο, *quickly cease*, i. e. give up the pursuit. — ἀπεσπᾶτο. It is unnecessary here to repeat the various readings of this word. I have followed the one which Dindorf on the conjecture of Buttmann has adopted. The mid. ἀποσπάρομαι signifies *to remove or tear one's self away from*. “*vi se abripere*.” Sturz. πολὺν γὰρ ἀπεσπᾶτο γείγονσα may be rendered, *for flying* (i. e. in its flight) *it ran far in advance*; or, (making the participle express the principal action, and the verb accessory (Mt. p. 966), *for it fled away running far ahead*. — ποσὶ and πτέρυξιν follow χωμείντ. Cf. S. § 198. N. 1. — δρόμῳ, *in running* (S. § 197. 2), is opposed to ἄρασα (sc. ἑαυτῆν) *in raising* (itself) *up*. — ὥσπερ ἰστίῳ is to be joined in sense to ταῖς δὲ πτέρυξιν ἄρασα. “Nothing can be more entertaining than the sight of the ostrich when excited to full speed; the wings by their rapid but unwearied vibrations, equally serving them for sails and oars, while their feet, no less assisting in conveying them out of sight, seem to be insensible of fatigue.” Encyc. Rel. Knowl. p. 896. — ταχι ἀνιστῆ; *suddenly starts them*. — ἔστι λαμβάνειν. See N. on ἦν λαβεῖν, § 2. — βραχὺν, *a little* (distance).

4. ἐρήμη. Krüg. thinks that this city was deserted by the inhabitants through fear of Cyrus. — Κορσοπηή, *Corsothe*, the site of which seems to correspond to a spot where are now the ruins of a large city called Erzi or Irsak. — Μασκᾶ. Dor. gen. of Μασκᾶς. Cf. S. § 31. N. 3 Dindorf accents Μάσκα.

5. Πύλας, i. e. the Pylæ Babylonix, through which the route lay from Mesopotamia to Babylonia. — ἄλλο οὐδὲν δένδρον. *As no*

tree has been previously spoken of, ἄλλο must be considered redundant. "Verti potest præterea." Krüg. Cf. ἐτέρας, I. 4. § 2; ἄλλοι δὲ ἦσαν, I. 7. § 11 — ψιλῆ, bare (of trees or herbage). — ὄρους ἀλέτας. Hesych. interprets ὄρος· ἡ ἀνώτερος λίθος τοῦ μύλου, the upper millstone. Hutch. thinks that it was so called, because asses were employed in turning the larger millstones. See Matt. 18: 6, where the upper millstone is called μύλος ὀνικός. The smaller stones were turned by females of the lowest condition. Cf. Jahn Arch. §§ 133, 139; Rob. Lex. N. T. art. μύλος — ἀνταγοράζοντες, purchasing in return. It is evident from this, as well as other passages, that Babylon was indebted to the countries lying up the Euphrates, for many of the conveniences and even necessaries of life. For a valuable article on the commerce of Babylon, see Bib. Repos. Vol. VII. pp. 364-90.

6. *Λυδία ἀγορά.* Larch. observes from Herod. I. 155. 157, that the Lydians had practised stall-keeping and trade from the time of the elder Cyrus, who by depriving them of the use of arms, had rendered them effeminate. Hence the proverb, *Λυδὸς καπηλεύει.* — ἀλεύρων ἢ ἀλίτων, wheat flour or barley meal. So Sturz defines these words. But why flour so different as that of wheat and barley should be held at the same price, has puzzled critics and editors not a little. To avoid this difficulty Muretus suggests the erasure of ἀλεύρων ἢ, as being added by some one, who thought it a synonyme of ἀλίτων. Krüg. defines ἀλίτια, farina crassior; ἀλευρα farina tenuior et magis elaborata, and avoids the difficulty above suggested by referring to the great want of provisions, or the comparative abundance of ἀλευρα. — τετάρων σίλων. As six ὄβολοί = δραχμή, i. e. 17 cents 5-93 mills (Cf. N. on I. 4. § 13, seven and a half ὄβολοί or the Persian σίλος = 22 cents. — δύναται, is worth. — ὄβολόν; properly depends upon an infinitive after δύναται, such as φέρειν; or it may be regarded as synecdochial. — καπθῆ δύο χοῖνικας. The capacity of the χοῖνιξ, upon which that of the καπθῆ here depends, is differently given, some making it = three cotylæ; while other authorities make it = four, and some even, eight cotylæ. A cotyla = .4955 of a pint English. — ἐχώρει, contains: lit. gives place or room. A vessel is trop. said to make room for a given quantity, when it will contain it.

7. *Ἦν δὲ τούτων τῶν σταθμῶν οὓς πᾶν μακροῦς ἤλανεν,* there were (some) of these days'-marches which he made very long. ἔστι is commonly employed even before the plur. relative, although the plur. εἶσι is sometimes found (Cf. II. 5. § 18), and the imperf. ἦν. Cf. Butt. p. 438; Mt. § 482. *Ὁβ* 1; S. § 157. N. 1. σταθμῶν is constructed with ἦν — οὓς = ἦν ἐπιτοὶ οὓς (Mt. § 482; S. § 150. 5); fully, ἦν ἐπιτοὶ τούτων τῶν σταθμῶν οὓς. The relative οὓς may be referred to Butt. § 131. 3; S. § 164, because it represents σταθμοῦς, which in this connection sig-

ifies the distance passed over (τὴν ἔλασιν). Rennell (p. 86) says that these marches refer particularly to the hilly desert between Corsote and the Pylæ — ὁπίοιτε—βούλοιοτο. Cf. N. on ἐπιεί — διώκοι, I. 5. § 2. — διατελέσαι, sc. τὴν ὁδόν. — χιλόν, provender for the beasts of burden and cavalry horses. — Καὶ δὴ ποτε, *and once indeed*. These particles introduce an illustration of the haste with which Cyrus urged on his forces. Cf. Hoog. p. 90. — τοῦ βαρβαρινοῦ στυατοῖ follows λαβόντας, because the action of the verb refers only to a part of the object. Cf. Mt. § 323. b. — συνεκθιβάζειν, *to assist in extricating*. The student should note the force of the composite σύν and ἐκ.

8. ὥσπερ ὀργῆ. Dind. and Pop. connect these words with the preceding clause. But why should Glus and Pigres be in a rage at executing as leaders a commission, to which when commanded, the Πέσσαι οἱ κράτιστοι gave their personal service with such alacrity? Why did Cyrus retain Pigres in a post of honor (Cf. I. 8. § 12), if he showed so little zeal in his master's cause? Hutch., Born., and Krüg., rightly therefore connect ὥσπερ ὀργῆ with the following clause. — συνεπισπεῖσαι, *to assist in hastening on*. There is great beauty and force in these compound words. — Ἐρθα δὴ, *then truly*. — μέγος τι, *a specimen, example*. — Πίψαρτες. This shows the alacrity with which they executed his command. — κάρδους, *cloaks or gowns* with wide sleeves worn over the tunics, common to kings, generals, and private soldiers; only those worn by kings were of purple, those worn by high officers, scarlet or purple with white spots, while the soldiers, wore such as were made of coarser materials. Cf. Cyr. I. 3 § 2; VIII. 3. § 10; Curt. III. 3. § 18. Yates says, that in the Persepolitan sculptures, nearly all the principal personages are clothed in the κάρδους — ἔντο, imperf. mid. 3 plur. of the imaginary ἔρημι, *I go*. Some recent critics however reject this middle and write with the aspirate ἔμαι, *I send myself, I hasten*, from ἔρημι, *I send*. Cf. Mt. § 214. 4; Carmichael Gr. Verbs, p. 97. — περὶ νίκης, *for a prize: lit. for victory*. The Persian noblemen are represented as running with as much ardor to raise the waggons from the mud, as the foot racers contended in the Olympic games for the prize. — καὶ before μάλα may be rendered *and that too, what is more*. See Butt. p. 425. — τούτους, i. e. *those well known*. Cf. Mt. 470. 4. — ἀναξυθόδας, *trousers*, made long and loose, as those now worn by the Orientals. The same garment seems to be referred to in Dan. 3: 21, 27, by the Chal. סַרְבָּלַיָּן, *saraballæ*, which Gesen. translates *long and wide pantaloons*. Cf. Cyr. VIII. 3. § 13, with Barker's note. — σύν τούτοις, i. e. *the costly garments and ornaments just mentioned*. — θᾶττον ἢ ὡς τις ἂν ᾤεε, *sooner than one could have thought (possible)*. Cf. Seager's N. on Vig. p. 216. So in Lat., *crederem, putarem*, etc., are sometimes

employed, where in English we should use the plurperf. Cf. A. d. and Stod. Lat. Gram. § 260. II. R. 2. — μετεώρους = ὅστε μετεώρους εἶναι. An epithet is sometimes applied to a thing by way of anticipation, to show the rapidity or certainty of the act by which the quality is possessed.

9. Τὸ δὲ οὐμπαν (sometimes τὸ δὲ οὐμπαν εἶναι), generally, upon the whole, i. e. in all the things pertaining to the expedition. Cf. Mt. §§ 283, 545; Vig. p. 12; S. § 221. N. 3. — δηλὸς ἦν Κῦρος σπεύδων. See N. on δηλὸς ἦν ἀνώμενος, I. 2. § 10. — ὅπου μὴ, unless where. — ὅσοι μὲν ἄν. Porson joins ἄν, (which Din l. has bracketed,) to νομίζων. It is generally taken with ἔλθοι. See Butt. § 139. 8; Mt. § 527. — The subject of μάχεσθαι is the same with that of νομίζων, because both subjects refer to the same person. Cf. S. § 158. N. 2. — Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν, it was evident to any one giving (the subject) attention = any one upon reflection might see. Bloomfield says that προσέχοντι τὸν νοῦν, paying attention to, receives this sense from the article, νοῦν ἔχειν denoting to be knowing, or clever. — συνιδεῖν ἦν — ἀρχὴ — οὐσα = συνιδεῖν ἦν ὅτι ἡ ἀρχὴ ἦν. — πλήθει χώρας καὶ ἀνθρώπων, from its extent of country and number of men. — διὰ ταχέων = ταχέως. The sense of this passage is that the very circumstances which made the Persian empire formidable, if time were given to collect its vast resources, would render it a more easy prey to the invader, should it be suddenly attacked.

10. κατὰ τοὺς ἐγγήμους σταθμοὺς, i. e. opposite the desert, through which they were thirteen days in marching (I. 5. § 5). — σχεδύαις, sc. ναοὶ, lit. (vessels) hastily constructed, i. e. rafts, floats, etc. — ὁδε, thus, in this manner. — χόρτον κοῖνον, light (i. e. dry) fodder, hay. — εἶτα συνῆγον καὶ συνέσπων, then they brought them (i. e. the skins) together and sewed them. συνέσπων, 3 pers. plur. imperf. indic. of σπασάω. — ὡς, so that. Cf. II. § 10; V. 6. § 12. — τῆς κάρφης, i. e. the χόρτος κοῖνος enclosed in the skins. — βαλάνου, date. This country abounded in palm trees, from the fruit of which was made a very agreeable wine. Cf. II. 3 §§ 14, 16. — τοῦτο is put in the neuter, because μελίνης to which it refers, denotes an inanimate thing. Cf. Mt. § 439; S. § 137. N. 2.

11. Ἀμφιλεξάντων τι, disputing about something. — χόνας ἀδικεῖν τὸν τοῦ Μένωρος, judging one of Menon's soldiers to have been in he wrong, i. e. to have occasioned the disturbance. ἀδικεῖν = ἡδικεῖναι. — ἔλεγεν, sc. τὸ αὐτοῦ πάθος. Cf. § 14, infra. — ἠργάζοντο ἰσχυρῶς, were greatly enraged.

12. τὴν ἀγορὰν. i. e. the provisions brought across the river from Charmande. — ἀμπιπέει, rides back. — τοῖς περὶ αὐτόν, his attendants. Cf. Mt. §§ 389. c: 583. 1. c; Butt. § 150. p. 439. The

proper name is often used with this formula. See II. 4. § 2; Thucyd. VIII. 105. — ἔησι τῆ ἀξίτη. sc. οὐτόν, *threw his axe* (at him, i. e. Clearchus). To verbs of throwing the missile is joined in the dative to denote the *instrument*. — οἶτος, i. e. the one who cast the axe. — αὐτοῦ ἤμαρτεν. Cf. Mt. § 332. 7. So ἀμαρτεῖν ὁδοῦ, *to miss the way*. — ἄλλος δὲ λίθῳ, sc. ἔησι Κλέαρχον.

13. παρὰγγέλλει εἰς τὰ ὄπλα, *calls, to arms!* His rage did not permit him to wait for the public crier to call the soldiers together. — τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, *placing* (i. e. resting) *their shields against their knees*. Cf. “obnixo genu scuto” Corn. Nep. Chabr. I. 2. — τοῦτων δ', i. e. the cavalry. — ἐπὶ τοὺς Μένωνος, sc. στρατιώτας. — ὥστε ἐκείλους κ. τ. λ. Probably Clearchus was so incensed, that he came with little less vehemence, than if he were rushing to battle. — τρέχειν ἐπὶ τὰ ὄπλα, *ran to arms*. — Οἱ δὲ καὶ ἴστασαν ἀποροῦντες τῷ πράγματι, *others stood still, being perplexed at the affair*. οἱ δὲ responds to οἱ μὲν implied in the previous proposition.

14. ἔτυχε γὰρ ἕσπερος προσῶν, *for he happened to be last coming up*. — τάξις. Cf. N. on I. 2. § 16. — ἔθετο τὰ ὄπλα, *stood* (with his men) *in arms*. Cf. Vig. (Seager's note) p. 102. Born. interprets: *cum armis in acie consistebat*. — αὐτοῦ ὀλίγον δεήσαντος καταλευσοθῆναι, *while he wanted little of being stoned*. The construction may be resolved into ὀλίγον ἐδέησε αὐτὸν καταλευσοθῆναι, on the principle of attraction referred to in N. on δηλος ἢ ἀνιώμενος, I. 2. § 11. — πρῶς λέγει τὸ αὐτοῦ πάθος, *he* (i. e. Proxenus) *should speak mildly of his wrong*, i. e. make a light affair of it.

15 Ἐν τούτῳ, i. e. ἐν τούτῳ τῷ χρόνῳ. Cf. Mt. § 577. — τοῖς παροῦσι τῶν πιστῶν = ἐκείνοις τῶν πιστῶν οἱ παρήσαν, *those of his faithful attendants who were present*. These are called (I. 9. § 31) by way of honor οἱ συντραπέζιοι, *those who sat at his table, his table companions*.

16. When Cyrus came up, 'he altercation was probably between Clearchus and Proxenus (cf. latter part of § 14), and this accounts for his addressing them by name. — οὐκ ἴστε ὅ τι ποιεῖτε, *you know not what you are doing*, i. e. you are not aware of the consequences of your acts. See οὐ γὰρ οἶδασι τί ποιῶσι, Luke 23: 34. On ἴστε, cf. Butt. § 109. III. 2; S. §§ 118, Εἶδω: 209. N. 4. — κακῶς — ἐχόντων. See N. on ἐνδοικῶς ἔχουεν, I. 1. § 5. — τῶν ἡμετέρων, *our affairs*. Cf. S. § 140. N. 5. — βάρβαροι does not take the article, because as Krüg. remarks, its office is performed by οἷς ὀράτε.

17. ἐν ἑαυτῷ ἐγένετο, *came to himself*. When a man is in a violent passion, he is said in the language of metaphor to be *beside himself, out of his mind*. So when he lays aside his anger, he is said to *return or come to himself*. Cf. Acts 12: 11. See also N. on οὐκ ἴστε,

§ 16. — *κατα χώραν ἔθεντο τὰ ὄπλα*, “*deponēban arma suo ordine et loco.*” Poppo.

CHAPTER VI.

1. Ἐντεῦθεν, i. e. from the Pylæ Babyloniæ (J 5. § 5). — *προῖόντων*, sc. *αὐτῶν*. Cf. N. on I. 2. § 17. — *ὡς*, *about*. See N. on I. 2. § 3. — *Οὗτοι*, i. e. *οἱ ἱππεῖς* drawn from *ἵππων* going before. — *εἴ τι ἄλλο*, *whatever else*. Cf. N. on I. 4. § 9. — *γένει τε προσήκων βασιλεῖ*, *connected by birth to the king*, i. e. a relative of the king. — *τὰ πολέμια* limits *ἀγροτοῖς*. Cf. Butt. § 131. 6; S. § 167. — *κεῖ πρόσθεν*, *formerly even*. — With Bornemann I have put a full stop after *πολεμήσας*, thus connecting *καταλλαγεῖς δὲ* with *οὗτος Κύρω εἶπεν* to which it evidently belongs.

2. *κατακάνοι ἄν*. In the *orat. obliqua*, the opt. is employed without *ἄν*, but as it here stands in the apodosis (S. § 213. R.), *ἄν* accompanies it. Cf. Mt. § 529. — *ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι*, *or take many of them alive*, i. e. make them prisoners. Repeat *ἄν* with *ἔλοι*, *κωλύσεις*, and *ποιήσκειν*. — *κωλύσεις* is followed by *τοῦ κατεῖν* (S. § 221) as the gen. of the remote, and *ἐπιόντας* (sc. *αὐτοὺς*) as the accus. of the immediate, object. Cf. Butt. §§ 131. 4; 132. 4. 1; S. § 180. 2 — *ποιήσκειν ὥστε*, *would cause that*. “*efficere ut.*” Sturz. — *διαγγεῖλαι*, *to give information, to be messengers*.

3. *ἑτοίμους αὐτῷ*, *ready for him*. *αὐτῷ* is here the *Dat. Commodi* (See N. on I. 2. § 1). — *φράσαι*, *to order, tell*, Bloom. (N. or Thucyd. III. 15. § 1) remarks that this signification of *φράζειν* is rare. Cf. II. 3. § 3. — *ἐκέλευεν*, sc. *τὸν βασιλέα*. — *πίστεως*, *of fidelity* (to the king).

4. *Ἀναγνούς*, *having read*. — *ἑπτὰ* must be joined with *τοὺς ἀγροτοῖς*. Spelman remarks that the ancient writers, who treat of the affairs of Persia often speak of a council of seven, which seems to have been instituted in memory of the seven Persian noblemen, who put the Magi to death, of whom Darius Hystaspis was one. Cf. Esth. 1: 13, 14. — *θέσθαι τὰ ὄπλα*. Cf. N. on I. 5. § 14. This guard was employed to prevent any attempt to rescue Orontes or interrupt his trial.

5. *δὲ καὶ* is elliptically used for *οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ*, (not only this) *but he also called Clearchus*, etc. — *ὅς γε* = *quippe quia*, *inasmuch as he*. — *τοῖς ἄλλοις*, i. e. the Persians who were with Cyrus. — *προτιμηθῆναι μάλιστα*. Cf. N. on *πλέον προτιμησσεθε*, I. 4. § 14. Clearchus was *ῥεῖθλῃ* looked upon by Cyrus, as the leading mind of the Greek army (Cf. II. 2. § 5; III. 1. § 10), and hence the policy of honoring him in the way here spoken of. — *ἐξήγγειλε* —

την κελειν — ὡς ἐγένετο σοι ἐξήγγειλε ὡς ἡ κελειν ἐγένετο. For this species of attraction, by which the subject of the dependent proposition becomes the object of the preceding one, cf. Butt. § 151. 6; Mt. § 296. 3; S. § 157. N. 9. — κελειν, *trial*. — ἀποθήκητον, *to be kept secret*. Cf. Butt. § 134. 8. — ἄρχειν τοῦ λόγου is employed when the speaker is to be followed by others; ἄρχεσθαι τοῦ λόγου, when simply the commencement of a speech is intended to be designated. Cf. Sturz Lex. Xen.

6. παρακέλεσα = παρακέλησα. Cf. Butt. § 137. 3; S. § 212. N. 1. — Ἄνδρες φίλοι. See N. on ἐχθρόν ἄνδρα, I. 3. § 20. — πρὸς θεῶν καὶ πρὸς ἀνθρώπων, *in the estimation of gods and men*. Cf. Mt. § 590. 6. — τουτουι, *this here*. In social intercourse, the Attics strengthened demonstratives by the suffix *ι*. Cf. Butt. § 80. 2. — γὰρ in the next sentence is γὰρ *illustrantis*, i. e. it serves to explain and illustrate what has just been said. — ἰπήκοον, *a servant, attendant*, not δοῦλος, *a slave*. It heightened the crime of deserting his prince, that Darius gave him to be an attendant upon Cyrus. — ἐποιήσα ὥστε *z. τ. λ.*, *I effected that* (Cf. N. on § 2) *he thought it best to cease making war upon me*, or, *I caused him to conclude that it was best, &c.* Krüg. says that the proper structure would have been: ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύασθαι. The construction was well suited to the excited state of the speaker's mind. — δεξιάν, *the right hand*. In ancient times one of the surest pledges of fidelity was the giving of the right hand. Cf. II. 3. § 28. Hence, in the early ages of the Christian church, the custom of giving the right hand of fellowship. Cf. Gal. 2: 9.

7. ὅτι οὐ. Supply ἔστιν from the preceding clause. ἔτι serves here as a mark of quotation. — Οὐκοῦν ὕστερον — κακῶς ἐποίηεις, *did you not afterwards lay waste*. A negative question implying an affirmative answer. Cf. Butt. § 149. p. 428; Vig. p. 166. III. ὡς αὐτὸς σὺ ὁμολογεῖς is to be taken with οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος. — εἰς Μυσοῖς, (sc. ἐλθὼν,) = εἰς Μυσίαν. See εἰς τοὺς βασιβάτους, I. 3. § 5. — Ἐφη = ὁμολόγηε. Cf. VII. 2. § 25. — ἔγνωσ τὴν σεαυτοῦ δύναμιν, *you knew your strength*, i. e. had become sensible of your inability to contend with me. — Ἄρτέμιδος βωμὸν, *the altar of Diana*. He came to this altar, which Hutch. thinks belonged to the temple of Diana at Ephesus, as a suppliant. See 1 Kings, 2: 28; Thucyd. I. 4. — μεταμέλειν τέ σοι, *that you repented*. Cf. S. § 182. N. 3.

8. For the construction of ἐπιβουλεύων — γαρὲν γέγονας, cf. N. on δῆλος ἦν ἀνιώμενος, I. 2. § 11. — περὶ ἐμὲ ἄδικος, *unjust to me*. Mt. § 589. c. — Ἦ γὰρ ἀνάγκη (= ἀναγκαῖόν ἐστι), *certainly, for it is necessary* (to confess that I have wronged you). Cf. Vig. p. 163. V. — Ἔτι οὖν ἂν γένοιο, *can you then still be*. ἔτι here relates to the

future. — Construct ὅτι οἶδ' with ποτε in the next clause. Krüg. says that ὅτι in this and similar places arises from a blending of two constructions: ἀπεκρίνατο, ἔτι οὐκ ἂν δόξαιτο, and ἀπεκρίνατο· οὐκ ἂν δόξαιμι. — σοὶ γ' ἂν ἔτι ποτὲ δόξαιμι, *I should never seem so at least to you.* We have here an illustrious example of the force of conscience. To all the charges Orontes unhesitatingly plead guilty, and when virtually asked, what should be done with him, his reply bespoke his deep conviction, that he must be put aside as one no longer to be trusted.

9. μὲν τοιαῦτα — δὲ τοιαῦτα With μὲν and δέ there is frequently a repetitive (anaphora) of the same word. See Mt. § 622. 2. — ἐκποδῶν ποιέεσθαι, *should be put out of the way*, i. e. put to death. — For δέη — ἧ (commonly edited δέοι — εἴη). Cf. Mt. § 518; Butt. § 139. 2; S. § 214. 3. — τοῦτον φυλάττεσθαι, *to be on our guard against him, to be watching him.* — τὸ κατὰ τοῦτον εἶναι, *as far as he is concerned*, limits σχολή ἧ ἡμῖν. Cf. Mt. § 283; S. § 167. N. 2.

10. ἔφη. Clearchus was relating this to the Greeks. — προσθέσθαι (sc. τῆρ ψῆφον), *acceded to*: lit. *added* (their vote) *to.* — ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle.* Mt. (§ 330) says that for the most part only middle verbs are constructed in this way with the gen. As it respects the Persian custom here spoken of, cf. ὁ μὲν Δαρείος ἐπιλαβόμενος τῆς τοῦ Χαριδήμου ζώνης κατὰ τὸν τῶν Περσῶν νόμον παρέδωκε τοῖς ἐπηρέταις καὶ προσέταξεν ἀποκτεῖναι, Diod. XVII. 30. — ἐπὶ θανάτῳ, (as a sign that he was condemned) *to death.* Some consider ἐπὶ as used here *de consilio*, and supply the ellipsis thus: (in order to lead him) *to death.* — καὶ οἱ συγγενεῖς, *even his relatives.* — καὶ τότε, *even then.* — ἄγοιτο depends upon εἰδότες, which borrows the time of προσεκίνησαν.

11. οὔτε strengthens the negation of οὐδέεις. S. § 225. 1. — οὐδ' ὅπως, *nor in what way.* It is thought he was buried alive in the tent. Cf. Περσικὸν δὲ τὸ ζῶντας κατορύσσειν, Herod. VII. 114.

CHAPTER VII.

1. Βαβυλωνίας, i. e. Babylonia Proper. The Assyrian or Chaldean empire embraced, *Mesopotamia*, or the northern district of country between the Tigris and Euphrates (Cf. N. on I. 4. § 19), *Babylonia*, comprising the narrow isthmus between those rivers, commencing on the north, when the streams converge to about 20 miles of each other, and extending about 300 miles towards the Persian gulf; and the eastern district beyond the Tigris, called *Atur*. It was where the Tigris and Euphrates were approaching so near to each other, that Cyrus was now marching. The fertility of this tract was

so great, that Herod (I. 193) says it commonly (τὸ παράπαν) yielded of corn two hundred fold, and in remarkable seasons, three hundred fold. Here at different periods, rose, flourished, and fell, the celebrated cities, Nineveh, Babylon, Seleucia, Ctesiphon, and Bagdad. The peculiar and advantageous situation of this region, as a great thoroughfare for the caravan trade between Eastern and Western Asia, is ably given in "Commerce of ancient Babylon," Bib. Repos. VII. pp. 364-90. — *περὶ μέσας νύκτας*, about midnight. — *εἰς τὴν ἐπιούσασιν ἡμέραν*, upon the next morning. *εἰς* is joined with words signifying time. Cf. Mt. § 578. e; Vig. p. 226. XIV. — *μαχοῦμενον*, in order to join battle. See Butt. § 144. 3. — *τοῦ δεξιοῦ κέρως*, sc. of the Greeks. Cf. N. on I. 2. § 15. — *τοῖ ἐιωνύμοις*, sc. κέρως from the preceding clause. — *αὐτὸς . . . διέταξε*. Cyrus in person marshalled the Barbarian forces.

2. ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, together with, or at the same time with the following day = early the next morning. Mt. (§ 597) says that when ἅμα is used with the dative, οὐκ is supplied. Buttman, however. (§ 146. 2) makes ἅμα in such a case a real proposition. — *περὶ στρατιᾶς*, concerning the army. — *λοχαγούς*, cohort leaders, captains, who were usually admitted to the councils of war. Cf. II. 2. § 3; III. 1. § 29; IV. 1. § 12, et sæp. al. — *τε — καὶ*, both — and, connect *συμβουλευέτο* and *παρήγει*. S. § 228. N. 4. — *παρήγει θαυρόντων τοιάδε*, exhorted them in terms like the following.

3. ἀπορῶν, being in want of. A tropical signification. Cf. N. on ἀπορία, I. 3. § 13. — *ἀμείνονας* and *κρείττους* are conjoined for the sake of emphasis. So *λῶν καὶ ἄμεινον*, VI. 2. § 15. — "*Ὅπως οἶν ἴσεσθε*, sc. *ἐπιμελεῖσθε* (Mt. § 623. 2.), see then that you are. Butt. (§ 149. p. 422) says that ὅπως ἴσεσθε supplies the place of an emphatic imperative. — *κέκτησθε* has the signification of the present. Cf. S. § 209. N. 4. — *ὑπὲρ ἧς*, on account of which. — *Εὖ γὰρ ἴστε*, for know well = be assured. *γὰρ illustrantis* (See N. on I. 6. § 6). — *ἐλευθερίαν*. Cf. I. 9. § 29, where Cyrus is called *δοῦλος*, slave of the king. — *ἀντὶ ὧν* = *ἀντὶ τούτων ἃ*, before those things which. — *πάντων καὶ ἄλλων πολλαπλασίων*, (yes) all and much more besides. Cf. S. § 151. N. 4.

4. Ὅπως, in order that. — *Τὸ μὲν πλήθος*, sc. *ἵστι*. — *ἐπίσσω*. Cf. S. § 118, εἶμι, N. 1. — *ταῦτα* refers to *κρανῆ* and *πλήθος* in the preceding clause. Mt. (p. 725) makes *ταῦτα* refer to *κρανῆ*, and says a pron. is sometimes put in the neut. plur., even when the word to which it refers is in the masc. or fem. sing. — *τὰ ἄλλα*, in other respects. Cf. Butt. § 150. p. 436. — *αἰσχύνεσθαι μοι δοκῶ οἴους ἑμῶν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους*, I think (I have reason) to be ashamed (sc. *ἐνθυμούμενος*, when I con-

sider) *what sort of people you will find my countrymen to be*. lit. *the men who live in our country*. For the construction of ἤμῶν — χώρα, cf. S. § 197. N. 4. The common reading is ἡμῶν. — ἀρδρῶν, *virtorum*, is opposed to ἀρθρώπων, *homines*, in the preceding sentence. — ἐγὼ ἡμῶν. “The indispensable emphasis of the first, and the beautiful energy of both together, so oratorically thrown in, deserve to be particularly marked.” Belfour. — τοῖς αἰκοι ζηλωτῶν, (so rich as to be) *an object of envy to those at home*.

5. γυγάς Σάμιος, *a Samian exile*. Samos was an island in the Ægean sea, S. W. of Ephesus. — Καὶ μὴν, *but yet*. — διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος, *because you are in such imminent danger*. For the construction of ἐν τοιούτῳ — τοῦ κινδύνου (= ἐν τοιούτῳ κινδύνῳ), cf. Mt. § 341. 4; S. § 177. 2. — ξῖνοι δέ, *sc. λέγουσιν*. — μεμνηῶ is the perf. mid. opt. 2 pers. sing. of μνησθῆναι, with the signif. of the pres. Cf. Rost § 77. Obs. 3; S. §§ 118: 209. N. 4. — τε καὶ, *and even*. — βούλοιο, *sc. ἀποδοῖναι*.

6. πατρῴα, *paternal*. — μεσημβριαν, (*μέσος, ἡμέρα*, Butt. § 19. N. 1,) *mid-day*; hence trop. *mid-day quarter*, i. e. *south*. — μέγχις οἷ, i. e. *μέγχις ἐξέτρον (τοῦ τόπου) ὅπου, to the place where, or more concisely, to where*. See Mt. § 480. b. — σατραπεύουσιν, *govern as satraps*. This speech of Cyrus was in the magnificent style of Eastern monarchs. Cf. Dan. 4: 1; 6: 25.

7. ἡμεῖς, plur. for sing., the style of royalty. — Ὡστε, *so that*. — μὴ οὐκ ἔχω, *that I shall not have*. “μὴ alone with the subj., opt., and indic., expresses apprehension of an affirmative, μὴ οὐκ of a negative.” Vig. p. 167. μὴ in μὴ οὐκ retains its power, although we must translate it by *that* or *lest*, and leave the following negative to stand alone. Cf. Butt. § 148. N. 7. a; — ἰκανοῖς, *sufficient* (in numbers). — καὶ στέφανον ἐκάστω χρυσοῖν, *also* (i. e. in addition to what was previously promised) *to each a golden crown*.

8. Εἰςῆσαν δὲ παρ’ αὐτῶν κ. τ. λ. As the generals had previously been with Cyrus (Cf. § 2), the insertion of οἱ τε στρατηγοὶ involves this passage in much obscurity. Schneid. with Weisk. rejects οἱ τε στρατηγοὶ, an easy but very unsatisfactory way to dispose of the difficulty. Poppo suggests the omission of λοχαγοῖς in § 2, and its substitution here in the place of οἱ τε στρατηγοὶ. But this is at variance with the readings of all the Mss., and cannot therefore be entertained. Krüger regards εἰσήσαν. . . τινές, as explanatory of the preceding οἱ δὲ ταῦτα ἀκούσαντες, *quæ hæc audierant*; — *audierant autem non modo duces, sed alii Græcorum*, qui in Cyri tabernaculum intrarant. Bornemann translates: *intraverunt autem ad Cyrum non modo duces sed etiam ceterorum Græcorum aliquot*, and making στρατηγοὶ include both the generals and the captains, refers τῶν ἄλλων Ἑλλήνων τινές

to the common soldiers, who in separate parties visited the tent of Cyrus, to learn their hopes from his liberality. This seems to be the best solution of the difficulty. — τί σφίσιον ἔσται, *what (reward) they should have* — ἐμπιπλᾶς. Cf. Butt. p. 297; S. § 118. Π (end).

9. μὴ μάχεσθαι, i. e. not to expose himself to personal danger in the battle. — ὧδέ πως ἤρξατο Κίβρο, *made some such inquiry of Cyrus* (as this). ὧδέ πως, *nearly thus*. — Οἶμι γάρ, *do you think then*. — σοι μαχεῖσθαι. Krüger thinks that this refers to a single combat between the brothers, which if the king should shun, Cyrus, not having an adversary of equal dignity with himself, ought not (*Clearcho judice*) to personally engage in battle. — εἴπερ γε, *if at least*. — Δαρτεῖον καὶ Παρυσάτιδος κ. τ. λ. A high as well as delicate compliment to his parents and himself.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλιστῇ = *at this time*, (so Krüg., but Pop. makes ἐνταῦθα contain the idea both of *time* and *place*), *when the army was standing equipped and marshalled for battle*. It is evident that the ἀριθμός took place, not when they were in the act of arming and marshalling themselves, but immediately subsequent thereto. — ἀσπίς for ἀσπιδοφόροι. In like manner τῆς ἑππου, Herod. VII. 100, is used for τῶν ἑππέων. So in English, *horse* and *foot* is put for *cavalry* and *infantry*; *artillery* for *artillery-men*. — μύρια καὶ τετρακοστία. By comparing the numbers of the heavy armed, which have been given, it will be seen that 11000 (I. 2. § 9) — 100 (I. 2. § 25) + 700 (I. 4. § 3) + 400 (deserters from Abrocomas, I. 4. § 3) = 12000. But in this ἀριθμός, the number of heavy armed is only 10400. Weisk. with Zeun. thinks that those who were left to guard the baggage (I. 10. § 3), are not included in this number. So Krüg., Pop., and Born. Some may have died on the march, others may have been on the sick list. A few returned in the ship of Xenias and Pasion. Some changed their heavy for light armor, as the number of the light armed is increased instead of being diminished. — δρεπανηφόρα, *scythed-chariots*. Cf. N. on I. 8. § 10.

11. Ἄλλοι δὲ ἦσαν. See N. on I. 5. § 5. — πρὸ αἰτοῦ βασιλέως (as his body guard).

12. καὶ στρατηγῶν καὶ ἡγεμόνων. Weisk. followed by Krüg. attributes these words to some glossarist; but Dind., Born., and Pop. receive them as genuine. — ἐνετήκοιτα μυριάδες. Many suppose that this includes the followers of the army. Ctesias gives the number of the king's forces 400,000. — ὑπέσχεσε. Krüg. (de authent. p. 4. N. 13) charges Abrocomas with treachery, in coming so tardily to the assistance of the king. The route, however, which he took may have been less direct, than the one through the desert taken by Cyrus

13. πρὸς Κῦρον. *Hu th.* construes these words with οἱ αὐτομολήσαντες, since ἀγγέλλω is followed by the dat. of the pers. — οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων = ἐκεῖνοι τῶν πολεμίων οἱ ἠὺτομολήκασαν. Cf. S. § 177. N. 1. So in the next clause οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων = οἱ πολέμιοι οἱ ὕστερον ἐλήφθησαν. Cf. Mt. § 321. 5. — μετὰ τὴν μάχην is to be taken with ταῦτ' ἀγγέλλον, and thus the sentence is freed from an apparent tautology in the use of ὕστερον.

14. συντεταγμένῳ, in order of battle. — γὰρ after ἔπειτο introduces the reason why Cyrus marched in battle array. So γὰρ in κατὰ γὰρ μέσον assigns the reason why he thought the king would fight that day. — τάφρος ὀρυκτῆ, "est forma dicendi Homericā." Zeun. — ὀρυγιά πεντε. The ὀρυγιά = 6 ft. This trench was therefore 30 ft. wide and 18 ft. deep; a formidable one indeed to pass with an army.

15. Μηδεις τεύχους. See N. on II. 4. § 12. — Ἐρθα δὲ, here, by the way. — αἱ διώρυγες κ. τ. λ. "Ceterum canales," says Schneid., "non ex Tigride, in Euphratem, sed contra, derivatos esse, præter multos alios testes, significat Arrian. Anab. VII. 7. Rennell (p. 76) says that on their entry into the plains of Babylonia, the Euphrates runs on a higher level than the Tigris. Cf. Bib. Repos. Vol. VII. p. 366. — διαλεπουσι δὲ ἐκάστη παρασάγγην, and are distant from each other a parasang. For the construction of ἐκάστη with a plur. verb, cf. Mt. § 302; S. § 157. 4. It is regarded very improbable by Rennell, that four canals of such dimensions, should have been dug in the short space of a league, and drawn from a river of less than 500 feet in breadth.

16. Ἦν δὲ παρὰ κ. τ. λ. The narrative, interrupted by the digression respecting the canals, is here resumed. — πάροδος στενή. Maj. Rennell thinks this narrow pass was left because the trench could not be finished. But Krüg. says, "equidem propterea relictum puto, ne fossam aqua repleret." — ποιῆ -- πυνθάνεται. Butt. (§ 137. N. 7) says that every other language must here in both instances have employed the pluperfect.

17. πάροδον — παρῆλθε. For the construction, cf. S. § 163. 2. — εἴσω, within, i. e. on the side towards Babylon. — μὲν οὖν, so then. — ἦσαν — ἔχρη πολλά. Rost (§ 100. 4. N. 4) says, "the subject in the neut. plur. takes the plur. verb, when the idea of individuals in the plurality requires to be made distinct and prominent."

18. Σιλανόν, Silanus, from Ambracia in Epirus and the principal soothsayer in the army of the Greeks. His perfidy towards Xenophon is detailed, V. 6. § 16. — ὅτι, because. Cf. N. on I. 2. § 21. — τῇ ἑνδεκάτῃ ἀπ' ἐκεῖνης τῆς ἡμέρας πρότερον, on the eleventh day previous to that day. — Οὐκ ἄρα ἔτι μαχεῖται, then he will never

fight. Cyrus supposed his brother would make a stand at the τάφος, which was within ten days' march. If so advantageous a position should be abandoned by the king, 't furnished evidence that he would not hazard a battle.

19. Ἐπεὶ δ', *but inasmuch as.* — ἀπεργωζέσθαι τοῦ μάχεσθαι, *had given up the intention of fighting.* The vulgar reading is τοῦ μαχεῖσθαι. It is probable that the error of the king in not making a stand at this ditch, proved in the end to be of signal advantage, to him, inasmuch as the battle here would have been more compressed than at Cunaxa, and as a probable consequence, the Greeks would have been opposed to the king in person, which could not but have resulted in his overthrow and total ruin. — ἡμελημέτος μᾶλλον, *more negligently, less circum-spectly.*

20. τὴν πορείαν ἐποιεῖτο = ἐπορεύετο. — τὸ δὲ πολὺ, *sc. τοῦ στρατεύματος.* — ἐν τάξει, *in order.* "ordine servato." Sturz. — τοῖς στρατιώταις properly follows ἤγορτο (S. § 196. 4), or it may be rendered as an adnominal genitive after τῶν ὀπλων. Cf. S. § 197 N. 4.

CHAPTER VIII.

1. Καὶ serves here as a general connective with what was detailed in the last chapter, while τε — καὶ, which follow, unite the clauses of the sentence. — ἀμφὶ ἀγορὰν πλήθουσσαν, *about full market time,* i. e. some time between nine and twelve o'clock. Dio Chrys. divides the day into five parts: 1. πρωί, *morning*: 2. περὶ ἀγορὰν, *full market, forenoon*: 3. μεσημβρία, *noon*: 4. δειλη, *afternoon*: 5. ἑσπέρα, *evening.* ἀγορὰ πλήθουσα answers to our *full 'change.* Cf. Herod. VII. 223 (Stock. note); Thucyd. VIII. 92. — καταλύσειν = *to halt for the night, to encamp,* lit. *to loose, or unbind* (the beasts of burden), i. e. unharness or unload them. — τῶν ἀμφὶ Κῦρον πιστῶν, *sc. τῖς, one of the faithful followers of Cyrus.* Cf. I. 5. § 15. — ἀνὰ κράτος, *at full speed.* — τῷ ἵππῳ. Mt. (§ 396) classes this with the dat. of *means or instrument.* Patagyas had probably been sent forward either to reconnoitre, or, what is more likely, to make some preparations at the σταθμός, where they were intending to encamp. — βαρβαρικῶς = Περσιστῆ, *in the Persian language.* — σὺν στρατείματι. Cf. S. § 199. N. 2.

2. ταραχος, *tumult, trepidation.* — καὶ πάντες δὲ, *and indeed all,* i. e. the Barbarians as well as the Greeks. — ἐπιπεσεῖσθαι has βασιλέε understood for its subject.

3. Καὶ in Καὶ Κῦρός τε serves as a general connective, while τε

corresponds to *τε* in *τοῖς τε ἄλλοις*. As it respects the place where the battle was fought, Plut. (Vit. Artax. 8) says it was called Cunaxa, and was distant from Babylon 500 stadia. Mannert locates it a few miles south of the wall of Media. The time of the engagement is fixed by Rennell at Sept. 7, but by Larch., the latter part of Oct. — *καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕναστον*, and each one to take his station in the company to which he belonged: lit. in his own company.

4. Krüg. says that unless *τοῦ κέρματος* is rejected as a vicious reading, it is to be explained: *τὰ δεξιὰ τοῦτου τοῦ (δεξιοῦ) κέρματος*. — *ἰχόμενος*, being next (to him). — *καὶ τὸ στρατεύμα*, i. e. Menon's band. Schneid. regards these words as an interpolation.

5. *ἰππεῖς μὲν Παρλαγόνες*. See N. on V. 6, § 8.

6. *Κῦρος δὲ καὶ ἰππεῖς*. Supply *ἔστησαν* from the preceding section. — Leun. from an ancient version supplies *κατὰ τὸ μέσον* after *ἰξακόσιοι*. These words are, however, omitted in all the MSS., and besides, it appears from a comparison of § 24 with §§ 13, 23, that Cyrus stationed himself in the left wing. — *φιλήν*, i. e. he had no helmet on his head. That he wore a turban is evident from the nature of the case, as well as from the testimony of Ctesias (cf. Plut. Artax. 11), who says that in the battle his tiara fell off. This was probably the *τιάρα ὀρθή* (Cf. II. 5. § 23), *upright tiara*, an outward assumption of the royal dignity for which he was contending.

7. *μάχαιρας*. Sturz defines: *gladius, quo cæsim feritur*. Krüg. says, “erat *μάχαιρα gladius leviter curvatus falci similis* (Curt. VIII. 14, 29), *quo cæsim feriebatur, ξίφος ensis, quo punctim*.” The *μάχαιρα* was worn by Homer's heroes along with the *ξίφος* (Cf. II. 3: 271), and was used on almost all occasions instead of a knife. So we find (IV. 7. § 16) that the Chalybes employed this weapon in cutting their enemies' throats; and the Greeks (IV. 6. § 26), in cutting to pieces the bucklers which they had taken from the enemy. It is evident therefore that the *μάχαιρα* was of the *knife* kind, and was used, as Yates remarks (Smith's Gr. and Rom. Antiq. p. 809), by the Greek horsemen, as a weapon of offence, preferable to the long sword.

8. *Καὶ ἤδη τε*, and now. — *δελή*. Cf. N. § 1. Buttmann (Lexil. p. 217) says that the events which follow show that *δελή* here means *the early part of the afternoon*. Cf. VII. 3. §§ 9, 10, where Seuthes says that there are villages to which the army may march with ease before dinner, and afterwards their arrival is described as taking place *τῆς δελῆς*, which could not have been long after noon. In III. 4. § 34; IV. 2. § 1 it is apparent from the context that *δελή* means *the advanced part the afternoon*. So also in III. 3. § 11, where it is translated by some, *in the evening*. But as Butt. (Lexil. p. 218) re-

marks, Xenophon "may have very fairly said of an army, which, after a march constantly interrupted by the enemy, reaches a certain point somewhere about four o'clock, where it intends to pass the night, that after marching *the whole day* it had advanced only two miles and a half, and had arrived in the afternoon at a certain point; and as the context shows that the time meant was one drawing towards the evening, the word *δείλη* was quite sufficient to mark it." — *κοριοστός* (*κορία*, ὄρνυμι,) *dust raised, a cloud of dust.* — *χρόνω δὲ οἱ συχρῶ.* Leuncl. taking *συχρῶ* in the sense of *much*, and knowing that although it was afternoon, when the enemy appeared in sight, a battle was yet to be fought, inserted the negative *οἱ* which Hutch., Dind., and Pop., have followed. But this was unnecessary since if *συχρῶ* = *πολλῶ*, it may have been so relatively, i. e. as it appeared to the excited Greeks, against whom such a cloud of war was slowly (Cf. § 11, *infra*), and majestically approaching. But one of the definitions, which Hesych. gives to *συχρά*, is *συεχῆ*, *closely joined*, which, if adopted here, would give to *χρόνω συχρῶ* the signification, *immediately after, in a very short time.* — *τάχα δὴ καὶ χαλκός τις ἤστραπτε*, i. e. sudden gleams from the armor flashed through the cloud of dust. *ἤστραπτε* (Cf. Cyr. VI. 4. § 1), *began to glitter.* — *λόγχαι*, *lances.* The Grecian spear consisted of the *δόρυ*, *shaft*, *pole*, and *λόγχη*, *αιχμή*, *iron head or point*, both of which essential parts are often put for the whole. — *καταφανεῖς*, *clearly seen.* The occasional gleam of the bright armor through this dark cloud of dust, followed by the magnificent display, as the ranks came fully in sight, must have been a deeply interesting sight to Cyrus and his army.

9. *λευκοθώρακες*, *having white cuirasses.* Hutch. (N. on V. 4. § 2) remarks that these cuirasses, like the bucklers there spoken of, were covered with hides of white oxen. But it is far more reasonable to consider them the same as the *λευοὶ θώρακες* of IV. 7. § 15. — *ἐχόμενοι δὲ τούτῳ* Cf. N. on § 4. For the construction of the gen., cf. Mt. § 339; S. § 179. 1. — *γέφθοροι*. Sturz defines *γέφθρον*, *scutum Persicum e viminibus contextum speciem quadrati oblongi referens.* These wicker frames were usually covered with leather or hides. "In contending with the Asiatic nations, whose principal weapon of offence was the bow, the use of this light, though large, buckler must have given the Persian a manifest advantage, but opposed no adequate resistance to the ponderous lance of the Greeks." See Stocker's N. on Herod. IX. 99. — *ποδήρεσι*, *reaching to the feet.* Cf. Cyr. VI. 2. § 10. — *κατὰ ἑθνη*, *by nations*, i. e. each nation by itself a common custom in the Persian armies. Cf. Herod. VII. 60, 100. — *ἐν πλασίῳ πλήρει*, *in a full oblong square.* Cf. III. 4. § 19, where *πλασιον* has the epithet *ἰσόπλευρον*. Bloom. (N. Thucyd. VI. 67)

says it was called *πλασιον* from its brick-like form. — *ἑκαστον τὸ ἔθνος* is in apposition with *πάντες δὲ οὗτοι*, and is followed by *ἔπορευέτο* in the sing., although the proper subject is in the plur. Cf. Mt. § 302. a. Obs. For the use of the article in *ἑκαστον τὸ ἔθνος*, cf. Mt. § 265. 5; S. § 140. N. 7.

10. Repeat *ἔπορευέτο* with *πρὸ δὲ αὐτῶν*. — *διαλείποντα σιχρὸν* (= *πολὸν*, So Suid.) *ἀπ' ἀλλήλων*, at a considerable distance from one another. — *ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμμένα*, extending obliquely from the axle-trees. — *ὑπὸ τοῖς δίφφοις*, under the seats. Cf. Cyr. VI. 1. §§ 29, 30. — *εἰς γῆν βλέποντα*, pointing (lit. looking) downwards. 'Sometimes the scythe was inserted parallel to the axle into the felly of the wheel, so as to revolve, when the chariot was in motion, with more than thrice the velocity of the chariot itself.' Smith's Diet. Gr. and Rom. Antiq. p. 408. These scythed-chariots were never very serviceable, and often, when the horses attached to them were wounded or the driver slain, turned back with wasting havoc upon the army to which they belonged. — *γνώμη*, design. — *ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλόντων* (for *ἐλασόντων*), that they might drive into the ranks of the Greeks. For the construction of *ὡς — ἐλόντων*, cf. S. § 192. N. 2.

11. *τὴν ζοραγῆν τῶν βαρβάρων*. Cf. I. 7. § 4. — *ὡς ἀνυστόν* (= *δυστόν*), as much as possible. — *ἐν ἴσῳ*, sc. *βήματι*, with equal step, at the same pace.

12. *ἐβόα*, i. e. he issued the command in a loud voice. — *κατὰ μέσον*, opposite to the centre. — *πάνθ' ἡμῶν πεποιήται* = *our work is done*: lit. *every thing has been done* (= will be done, S. § 209. N. 6) by us. For the construction of *ἡμῶν πεποιήται*, cf. S. § 200. 1.

13. *τὸ μέσον σίγος*, the central troop. Reference is here had to the 6000 horsemen drawn up before the king as his body guard. Cf. I. 7. § 11; 8. § 24. — *ἀκούων Κύρου*. "The verb *ἀκούω*, commonly governs the accus. of the sound, and the gen. of that which produces it." Butt. § 132. 5. 3. Marg. N. For the construction of *ὄντα*, cf. N. on *βουλευομένος*, I. 1. § 7. — *τοσοῦτον — περιῆν*, was so much superior. — *ὥστε μέσον τὸ ἑαυτοῦ ἔχων*, that being in the centre of his (army). — *ἀλλ'* is here employed in consequence of the preceding parenthesis commencing with *τοσοῦτον γὰρ*. This will also account for the repetition of the proper name *Κλέαρχος*. — *ὅμως, γέτ*, i. e. notwithstanding the command of Cyrus, and the information communicated respecting the position of the king. — *ἀντῷ μέλοι ὅπως καλῶς ἔχοι* he would take care that all things should go well.

14. *καιροῦ* = *χρόνου*. — *ὁμαλῶς*, *eodem gressu*. Sturz. 'Sine dubio,' says Bornemann, "Cyri exercitus non Artaxerxis." But it is more natural to refer it to the army of the king. See § 11, supra. It must

have been a sublime spectacle, to see so many thousands, with their glittering armor and flashing weapons, approaching in measured tread to battle.

“The host moves like a deep-sea wave,
Where rise no rocks its pride to brave,
High swelling, dark, and slow.”

Cf. Par. Lost, VI. 78--85. — ἔτι ἐν τῷ αὐτῷ (sc. τόπῳ) μένον, *remaining yet in the same place* (where they first began to form). — ἐκ τῶν ἔτι προσιόντων, *from those who were still coming up*. As the army was proceeding in a secure and negligent manner, when first advised of the approach of the king's forces, some of the soldiers were probably far behind. These, as they came up, would seize their arms from the baggage waggons (Cf. I. 7. § 20), and fall into their respective companies. — οὐ πᾶν πρὸς, *not very near to*, i. e. *at a moderate distance from*. He rode out far enough to have a view of both armies. — ἀποβλέπων, *fixing his eyes upon, looking attentively at*. This word is added to κατεθεῖτο in order to give particularity to the expression.

15. ὑπελάσας, *riding up*. Sturz with Hutch. renders, *equo nonnihil incitato*. But Krüg. more correctly makes ὑπό give to ἐλαύνω the idea of *approach*. — εἴ, *whether*, is here followed by the opt. (S. § 216. 1), because ἦν, upon which παραγγέλλου depends, expresses *time past*. Cf. S. § 216. 3. — ἐπιστήσας, sc. τὸν ἵππον. — τὰ ἱερά καὶ τὰ σφάγια. Divinations were taken both from the entrails of the victim, and the circumstances attending its sacrifice. To such an extent was the latter mode of divination practised, that the fire of the sacrifice, the smoke, wine, water, etc., were all carefully noticed. Hence ἱερά may signify the *entrails*, a principal source of divination, and σφάγια, (from σφάζω, *to slay*), the *victims*, i. e. the circumstances attending the sacrifice, and the motions of the animal when slaughtered. So Sturz: *nempe ἱερά sunt læta conjecturæ ex extis; σφάγια vero, varia omina ex motibus hostiæ jam casuræ*. Cf. Man. Clas. Lit. § 75. p. 490. See also Hutchinson's note on this passage. These words are often synonymous. Cf. Thucy. III. 104; VI. 69.

16. θορύβου, *noise*, such as would be made by a multitude. — Ὁ δὲ Ξεροφῶν. Dind. following certain MSS. reads ὁ δὲ Κλέαρχος. — τὸ σὺνθημα, *the word, tessera militaris*. “This countersign, which consisted of one, two, or more words, was given with the voice, first from the general to the inferior officers to avoid confusion, and from them through the whole army, after which it was returned back to the general.” Weiske. — δεύτερον, *second time*. — Καὶ ὅς = Καὶ ὅτι.

17. *δέχομαι τε*. Some erroneously supply *τὸν οἰωνόν*. Krüg. understands *τὸ σύνθημα* and paraphrases: *ut bonum omen accipio hanc tesseram, σωτηρίαν καὶ νίκην*. — *τοῦτο ἔστω*, *let this be*, i. e. may it happen that safety and victory shall be ours. Some translate, *let this be* (the watch-word). But this interpretation is too frigid. — *εἰς τὴν ἰαντοῦ χόρον*, i. e. at the head of the barbarian forces of his army. — *ἐπαιάριζον*. The Schol. on Thucyd. I. 50 says, “the Greeks sang two pæans, one before battle to Mars, the other after it to Apollo.” The Spartans called the pæan sung before the engagement, *παιὰν ἱμβατήριος*. The practice of singing it after the fight was over, is said to have arisen from the fact, that Apollo sung it after his victory over the Pythian dragon. This battle-song must have been highly animating. Not dissimilar in its inspiring influence was the Marseillaise Hymn, which sung by the Parisian populace, transformed striplings into men, and peaceful citizens into veteran soldiers.

18. *πορευομένων*, sc. *αἰτῶν*. Cf. N. on I. 2. § 17. — *ἔξεζύμαινε*, *fluctuated, broke away from* (the line). This metaphor, taken from the waves of the sea, is full of beauty and energy. — For the construction of *τῆς γάλαγγος*, cf. S. § 177. 2. — *τὸ ἐπιλειπόμενον*, *the part* (of the line) *which was left behind*. Cf. S. § 140. 3. — *δρόμῳ θεῖν*, *to run with speed*. So to give fullness to the expression, we say *to go running, to proceed upon the run*. — *οἷόν περ*, *just as*. — *Ἐνναλλῶ*, one of the names of Mars. — *ἔλελζονοι*, *they shout ἔλελεῦ*. Some fancy that *ἔλελεῦ* may have arisen from the Heb. *הִלְלֵה*. — *ταῖς ἀσπιδι πρὸς τὰ δόρατα ἰδοῦπρσαν*. We should have expected *τοῖς δόρασι πρὸς τὰς ἀσπίδας ἰδοῦπρσαν*. — *φόβον ποιοῦντες*, *in order to frighten*. Cf. S. § 222. N. 3.

19. *Πρὶν δὲ τόξενμα ἐξικνεῖσθαι*, *but before an arrow reached* (them) = *before they came within bow-shot*. “*Proprie de jaculis et sagittis quæ feriunt, vel jactu scopum assequi ob loci propinquitatem possunt.*” Sturz. — *μὴ θεῖν δρόμῳ*. The reason for this may be drawn from the next clause. Cf. Thucyd. V. 70.

20. *Τὰ δὲ ἄρματα ἐγέρευτο τὰ μὲν*, *but some of the chariots were borne along*: lit. *but the chariots were borne along, some, &c.* — *κενὰ ἡμιόχων*, *without* (their) *charioteers*. *κενὰ*, literally *empty*. — *Οἱ δὲ*, i. e. the Greeks. — *ἐπεὶ προσδοκεν*. Cf. N. on I. 5. § 2. — *ἔστι δὲ ὅστις*, *there was* (one) *who* = *some one*. Cf. Butt. § 150. p. 438; Mt. § 482. — *ὡςπερ ἐν ἵπποδρόμῳ*, *as in the hippodrome*. Cf. Smith's Gr. and Rom. Antiq. p. 895; Man. Clæs. Lit. p. 678. — *ἐκπλαγείς*, *being struck with terror, being stupified* (at the sudden approach of these chariots). *πληγ* of the 2 aor. pass. becomes *πλαγ* in composition. Cf. S. § 118. II. The student will notice the strengthening repetition of the negatives in the following clauses.

21. *τι καθ' αὐτοῖς*, the enemy opposed to them. So Krüg. and Born. "Scil. βαρβαρικόν, vel τῶν βαρβάρων κέρας seu σίφος." Hutch Cf. Thucyd. III. 108. § 2, where Bloom. supplies κέρας. — *ὡς βασιλεὺς*. In ancient times, when the whole military strength of a kingdom was brought at one time into the field, a single battle usually decided the fate of an empire. — *ὑπὸ τῶν ἀμφ' αὐτὸν*, by his followers. — *οἷδ' ὡς = οὐδ' οὕτως* (Cf. Vig. p. 215. XVIII), not even thus, i. e. not even when apparently victorious, and already saluted as king by his attendants. — *συνεσπειραμένην*, in close order. — *ἐπιμελεῖτο*, he was attentively watching. — The use of *καὶ* in *καὶ γὰρ* may be seen by supplying the ellipsis implied in *γὰρ*: and (he did this, i. e. he watched the movements of the king) for, &c. The ellipsis in most instances may be mentally supplied, and the formula *καὶ γὰρ* be rendered simply *for*. — *ἤδει αὐτὸν ὅτι = ἤδει ὅτι αὐτὸς*. For this species of attraction, whereby the subject of the following verb becomes the object of the preceding one, cf. N. on I. 2. § 21. See also Butt. § 151. 6; S. § 157. N. 9.

22. *Καὶ* is here *explicative*, i. e. the sentence which it introduces serves to explain the previous one. As it respects the thing here spoken of, see Cyr. IV. 2. § 27; VIII. 5. § 8. — *μέσον ἔχοντες τὸ αὐτῶν ἡγούντο*, were accustomed (Cf. S. § 210. N. 2) to lead in the centre of their (army). Dind. and Pop. read *ἡγούνται*. — *ἐν ἀσφαλειστάτῳ*, sc. τόπῳ (= χωρίῳ), in the safest place.

23. *Καὶ — δὴ τότε*, and indeed then. — *μέσον ἔχων*, although being in the centre. For this restrictive use of the participle, cf. Mt. § 566. 3; S. § 222. 1. — *ὄμως, yet*. — *ἐκ τοῦ ἐναντίου*, ex adverso, opposite, in front. — *τοῖς αὐτοῦ τεταγμένοις*, i. e. the six thousand spoken of, I. 7. § 11. — *ὡς εἰς κύκλωσιν*, as if to enclose (them). *εἰς* here marks intention. Cf. Mt. p. 1008. *κύκλωσιν* is derived from *κυκλόω* and denotes its action. Cf. S. § 129. 3. We are not to suppose that this evolution was performed by the right wing of the king's army, since that must have extended several stadia beyond the left wing of the rebel forces, and it would have been no quick or easy task to wheel about so immense a body of men. It is rather to be referred to the 6000 body-guards, who in the apprehension of Cyrus, were about to fall upon the rear of the Greeks, and cut them in pieces (*ὄπισθεν γενόμενος κατακόπη τοῦ Ἑλληνικόν*).

24. *δελσας — κατακόπη* (sc. βασιλεὺς). Mt. (§ 518. p. 880) says that "the subjunctive is frequently used, although the verb upon which it depends is in time past, when the depending verb denotes an action which is continued to the present time. Cf. Butt. § 139. 1 S. § 214. N. 1. — *τοῖς ἑξακαστοῖς*. Cf. § 6. — *ἀποκτεῖναι λέγεται*

κ. τ. λ. Plutarch (Artax. 9) says that after Artagerses had thrown his javelin at Cyrus with a force that shook him in his seat, and was turning his horse, Cyrus aimed a stroke at him with his spear, the point of which entered at his collar bone and pierced through his neck.

25. Ὡς δὲ ἡ τροπή ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμησάντες, *but when* (the king's body-guard) *was routed, the six hundred belonging to Cyrus, rushing on in the pursuit, were dispersed, or in the route* (of the king's body-guard) *which took place, the six hundred, &c.* ὡς δὲ — καὶ, *but when — then.* For this use of καὶ after definitions of time, cf. Mt. § 620. a. εἰς τὸ διώκειν ὀρμησάντες. In Herod. IX. 59, ὀρμημένους διώκειν is found, εἰς τὸ being omitted. Cf. Mt. § 532. c. — πλὴν (= ὅμως) πᾶν ὀλίγοι, *but yet a very few.* — σχεδόν, *mostly.* — οἱ ὁμοτράπεζοι. These are called οἱ συντράπεζοι, I. 9. § 31. Cf. N. on I. 5. § 15.

26. οὐκ ἠρέσχετο, *was not able to restrain himself.* Mæris: ἠρέσχετο, Ἀττικῶς ἄνέσχετο, Ἑλληνικῶς. Cf. Butt. § 114. p. 283. Thus far Cyrus acted the part of a prudent and skillful commander, but now at sight of his brother, regardless of all public considerations, and intent only upon revenge, he rushes like a madman into the fight, and in the moment of victory, falls by an unknown hand. — Ὁρῶ τὸν ξυῖθα = ὁρῶ αὐτόν, only more emphatic. — ἔτετο. Cf. N. on I. 5. § 8. παλεῖ = *jaculando ferit.* So Krüg. from Diod. XIV. 23, and Plut. Artax. 11. — κατὰ, *upon.* — Κτησίας, Ctesias, a native of Cnidus and by profession a physician. He spent many years at the Persian court, and composed a history of Assyria and Persia in 23 books entitled Περσικά, only a few fragments of which remain.

27. παλτῶ. A missile weapon, although sometimes used in close fight. — μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ, is regarded by Poppo as in the nom. absolute, for μαχομένων καὶ βασιλέως καὶ Κύρου καὶ τῶν κ. τ. λ. But Mt. (§ 562. N.) founds this use of the nominative upon a different construction, viz. "when the subject of the participle is contained in part by the principal subject, or this latter in the other." Here ὅπσοι, Κύρος, and ὅκτω οἱ ἄριστοι, the principal subjects, constitute a part of the whole contained in βασιλεὺς, Κύρος, and οἱ ἀμφ' αὐτούς, the subjects of μαχόμενοι, and a partial apposition may be considered as existing between them. Cf. Butt § 145. N. 4. οἱ ἄριστοι = οἱ ὁμοτράπεζοι, § 25. — ἔκειντο ἐπ' αὐτῷ, *lay (dead) upon him.* Cf. κείται Πάτροκλος, II. XVIII. 20; "neminem jacentem veste spoliavit," Corn. Nep. Thrasymb. II. 2.

28. αὐτῷ τῶν σκηπτούχων θεράπων, *of his sceptre-bearing attendants* For the construction of αὐτῷ, cf. S. § 197. N. 4. — περιπε-

σεῖν αὐτῷ, i. e. he fell upon him with his arms embracing the lifeless body.

29. ἀκινάκη, *scimitar*. A short, crooked Persian sword. — καὶ στρεπτόν δὲ ἐφόρει κ. τ. λ. From this passage compared with I 2. § 27; Cyr. I. 3. § 3; Herod. VIII. 113; Corn. Nep. Dat. III; Dan. 5: 7, 16, 29, it would seem that these ornaments were marks of honor conferred by the sovereign, very similar to the orders of modern knighthood.

CHAPTER IX.

1. ἐτελεύτησεν, sc. τὸν βίον. — Κύρον τὸν ἀρχαῖον, i. e. Cyrus who laid the foundation of the Persian empire. — βασιλικώτατος, viz., in mien, magnificence, generosity, high daring, &c., which were esteemed the most eminent qualifications of a king. — παρὰ is here put for ὑπὸ. Cf. Butt. § 134. 3. — Κύρον. "The repetition of the proper name is a mark of respect." Belf. — δοκούντων. Cf. N. on I. 3. § 12. — ἐν πείρᾳ γενέσθαι, *to be personally acquainted, to be on intimate terms*. "usu et consuetudine expertum esse." Krüg.

2. γὰρ. Cf. N. on I. 6. § 6. — ἔτι παῖς ὢν, *being yet a boy*. — πάντα, *in every respect*. Cf. Mt. § 425; S. § 167. πάντων πάντα is an example of what is called *paronomasia*.

3. Θύραις. Krüg. says, "θύρας esse *aulam regiam*, quæ hodieque a Turcis *porta* vocatur, notum est." Cf. Cyr. I. 2. § 3. — σωφροσύνην, *modesty* as opposed to αἰσχρὸν in the next clause. Cf. Cic. Tusc. Disput. III. 8.

4. εὐθύς παῖδες ὄντες, *as soon as they are children* = from their very childhood. Cf. Mt. § 565. Obs. 2.

5. τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι, *and to obey his elders more readily than did those even, who were his inferiors* (in rank). τῶν ὑποδεεστέρων is constructed in the genitive with μᾶλλον, and ἑαυτοῦ, with ὑποδεεστέρων. Cf. S. § 186. 1. — τοῖς ἵπποις ἄριστα χρῆσθαι, *to manage horses with the greatest skill*. ἄριστα is used adverbially. Cf. S. § 124. 2. Repeat ἰδόνει with χρῆσθαι. — ἔπειτα δὲ responds to μὲν πρῶτον. — Ἐκρινον, sc. αὐτοὶ referring to οἱ Κύρου δοκούντων ἐν πείρᾳ γενέσθαι, § 1. — ἔργων is constructed with φιλομαθέστατον and μελετηρότατον. S. § 185. — τοξικῆς and ἀκοντισεως are in apposition with ἔργων.

6. Ἐπεὶ δὲ τῆ ἡλικίᾳ ἔπρεπε, *but when he flourished, bloomed in age* = *when he was old enough* (to engage in hunting and other manly exercises) The age to which allusion is here made was

eighteen, at which time the boys were numbered among the ἔφηβοι. Cf. Cyr. I. 2. § 9, et seq. ἐπεὶ δὲ answers to πρῶτον μὲν, § 2. — καὶ — ποτὲ, and once. See N. on I. 5. § 7. — ἐπιφερομένην, rushing upon him. — ἔτριψεν, 1 aor. act. of τρίω. — τὰ μὲν ἔπαθεν = he received those wounds. This appears from the next clause. — τέλος, at length. Cf. S. § 124. 1. — καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν, yet he made 'he one, who first came to his assistance, (to be pronounced) happy by many (in consequence of the gifts which he received from Cyrus) Cf. N. on I. 7. § 4 (end).

7. οὓς καθήκει, whose duty it is. — εἰς Καστωλοῦ πεδλον. Cf. N. on I. 1. § 2. — περὶ πλείστου ποιοῖτο, he regarded it of the highest importance. Mt. (§ 589. 5) says that the idea of ἀρτί seems here to be implied in περὶ. Cf. Vig. p. 253. III. — εἴ τῳ σπεισάιτο καὶ εἴ τῳ συνθῶιτο, if he made a treaty with any one, and if he entered into an agreement with any one. "Proprie σπονδαί inimicitias et bella componunt; συνθῆκαι amicitias societatemque certis conditionibus paciscuntur." Krüg. For the form τῳ (= τινι), cf. S. § 69. 1; for συνθῶιτο, cf. Butt. § 107. III. 4; Thiersch § 121. 8. — μηδὲν ψεύδουθαι is an accusative clause depending upon ποιοῖτο. Cf. S § 162. 3.

8. Καὶ γὰρ οὖν = διὰ τοῦτο, wherefore, on which account. — αὐτῷ — ἐπιτρέπομεναι. Leuncl. renders: quæ erant ejus curæ creditæ, i. e. which belonged to his satrapy. But not to speak of the article, which such a rendering would require to be repeated after πόλεις, reference is had here evidently to cities, which voluntarily placed themselves under the government of Cyrus. Cf. I. 1. § 6; 9. §§ 9, 12. The interpretation of Krüg. is therefore to be preferred ejus fidei et imperio se committentes. So also Sturz and Poppo. — οἱ ἄνδρες. Repeat ἐπιτρέπομενοι. The sense is that the inhabitants of these cities, as communities and as individuals, confided in Cyrus. — εἴ τις. Cf. N. on I. 4. § 9. — παρὰ τὰς σπονδὰς, contrary to the treaty. σπονδή (from σπένδω, to pour), a libation. Hence σπονδαί, a treaty or truce, as this was always made with libations. Cf. N. on VI. 1. § 5.

9. Τοιγαροῦν, therefore. According to Butt. (§ 149. p. 431) τοι is an ancient dative for τῷ, but is never used illatively except in the strengthened forms τοιγὰρ, τοιγαροῦν, etc. Cf. Mt. § 627. — αἱ πόλεις, i. e. αἱ Ἰωνικαὶ πόλεις (I. 1. § 6). — φεύγοντας. Cf. N. on I. 3 § 3. — προέσθαι 2 aor. inf. mid. of προσημι, to give up, betray. — ἐφοβῶντο αὐτόν. They were probably afraid of being punished, for having been confederate with Tissaphernes in banishing their fellow citizens. Cf. N. on I. 1. § 7.

10. καὶ γὰρ, *etenim, for.* — ἔργῳ ἐπεδείκνυτο καὶ ἔλεγε = ἔργῳ ἐπεδείκνυτο καὶ λόγῳ. — προοῖτο, sc. αὐτοὺς, i. e. the Milesian exiles. For the form προοῖτο (2 aor. opt. mid. of προῖναι), cf. N. on συνθοῖτο, §7, supra. — οἷδ' εἰ ἔτι μὲν μείους γένοιτο, *not even if they should become still further diminished in number.* Butt. (§ 68. 5) says that μείων is employed for the idea both of *smallness* and of *fewness*. — ἔτι δὲ καὶ κάκιον πράξιαν, *and should be even more unfortunate.* κακῶς πρᾶττω = ἀτυχέω.

11. φανερός δ' ἦν — νικᾶν πειρώμενος. Cf. N. on δηλός ἦν ἀνιώμενος, I. 2. § 11. — τοσοῦτον χρόνον ἕξτε νικῶν, *that he might live so long as to overcome, or that he might live until he had overcome.* “νικᾶν sæpe vim præteriti habet.” Krüg. — ἀλεξόμενος = *par pari referens, giving like for like.*

12. Καὶ γὰρ οὐδὲν. See N. on § 8, supra. — πλείστοι δὲ αὐτῶν. τ. λ. The sense is: *there was no one man, at least of our times, to whom so many were ready to deliver up their treasures, cities, and persons.* τῶν is a genitive of the *whole* after ἐνὶ ἀνδρῶν. Cf. Butt. § 132. 4. 2. a; S. § 177. 1. ἐφ' ἡμῶν, *in our time.* Butt. (§ 147. p. 412) says that ἐπὶ τοῦ often specifies a *time* by means of something contemporary, especially persons. τὰ ἑαυτῶν σώματα = *their personal services.*

13. The fidelity of Cyrus to his friends, and his scrupulous regard for his word, having been descanted upon, the writer proceeds to notice his treatment of malefactors, and the honors and rewards which he bestowed upon the good. — Οὐ μὲν δὴ οὐδέ, *by no means, least of all.* — τοῦτ' refers to the clause commencing with ὡς τοὺς κακούργους. — καταγελάειν, sc. αὐτοῦ, *to deride him* (by escaping punishment). Schneid. supplies τῶν νόμων. — ἀφειδέστατα πάντων ἐτιμωρεῖτο, *he of all (rulers) punished the most unsparingly.* For the construction of πάντων, cf. N. on τῶν, § 12, supra. — ἦν ἰδεῖν, *one could see.* For the construction, cf. N. on ἦν λαβεῖν, I. 5. § 2. — στιβομένης ὁδοὺς, *public roads, literally, trodden* (i. e. much frequented) *ways.* — ποδῶν . . . στερουμένους. Punishment by mutilation is still practised in many of the Eastern countries. Buttmann (Cf. § 114. p. 301) would read στερομένους, *being deprived of, being without*, when the state or situation of the subject as here, is to be expressed. Cf. N. on III. 2. § 2. For the construction of στερουμένους with the genitive, cf. S. § 181. 2. — ἐγένετο, *it was in the power of.* — ὅποι. Herm. remarks that “ποῖ and ὅποι denote motion towards a place, but πῆ and ὅπη signify both motion towards the place, and rest in the place towards which the motion tends.” Cf. Vig. p. 153. — ἔχοντι ὅτι προχωροῖ. Various interpretations have been given to this passage. Weiske translates: *cum secum (Poppo, ita ut secum) haberet*

quidquid commodum est. So Sturz and Bornemann. Yet Schneider remarks of Weiske's interpretation; "hæc equidem non intelligit magis quam græca," and adds, "mihi Xenophon de justa itineris causa et honesto profectiois prætextu loqui videtur." The evident design of the writer was to show the result of Cyrus's severity, viz. the freedom of the country from thieves and robbers. In what better way could this be illustrated, than by saying a person, who did no injury on his route, could travel anywhere in safety, and carry with him whatever he pleased? But Schneider, whose interpretation Krüg. follows, makes it the grand condition of safety, that the traveller should have a good reason for pursuing his journey, which making the clause in a manner epexegetical of *μηδὲν ἀδικοῦντι*, is perhaps the true sense.

14. *γε* limits the assertion here made to *τοὺς ἀγαθοὺς εἰς πόλεμον.* — *μέγτοι*, yet, i. e. notwithstanding his severity towards malefactors, as just stated. — *Πεισίδας.* Cf. I. 1. § 11. — *Μυσοῦς.* See I. 6. § 7. — *αὐτὸς*, i. e. Cyrus in person. — *οἷς — τούτους.* For the sake of emphasis or perspicuity, the proposition containing the relative is often placed before the one containing the antecedent. Cf. S. § 150. 4. — *ἧς κατεστρέφετο χόρας = τῆς χόρας ἢν κατεστρέφετο.* Cf. N. on ὃ εἶχε στράτευμα, I. 2. § 1.

15. *ὥστε φαίεσθαι.* For the construction, cf. S. § 220. 1. — *τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦν*, to wish the cowardly to be their slaves. — *Τοιγαροῦν.* Cf. § 9, supra. — *ἀφ' ὅρτα*, properly, freedom from envy, is here taken for that which removes envious feelings from the mind of the possessor, viz. abundance. — *αὐτῷ — Κῦρον.* For the sake of emphasis, the pronoun is sometimes put before the proper name to which it refers, when no ambiguity results from the inversion. Cf. § 31, infra; II. 6. § 8.

16. *Εἰς δικαιοσύνην*, as it respects justice. For the use of *εἰς* by way of reference, cf. Mt. 578. 3. c. — *γε μὴν (= porro.* Sturz) serves here as a general connective. — *εἴ τις.* See N. on I. 4. § 9. For *τις — τούτους*, cf. N. on I. 4. § 8. — *φανερὸς γένοιτο — βουλόμενος.* Cf. N. on *δῆλος ἦν ἀνιώμενος*, I. 2. § 11. This construction occurs so frequently as to require no further notice except in special cases. — *ἐπιδείκνυσθαι*, to show himself (a just man). Krüger says this verb is placed absolutely in the sense of *se ostentare*, as in Ælian, V. H. IX. 36, *Ψάλλτης Ἀντιγόνῳ ἐπεδείκνυτο.* — *περὶ παντός.* See N. on § 7, supra. — *ἐκ τοῦ ἀδικῶν = ἀδικῶς.* Cf. Mt. § 574; S. § 124. N.

17. *Καὶ γὰρ οὖν.* Cf. §§ 8, 12. — *αὐτῷ*, a dative of the agent. — *διεχειρίζετο* is in the passive voice, having *ἄλλα* for its subject. Some

make it in the middle, and treat ἀντῶ as redundant. — καὶ, *and especially*. This force is given to καὶ by the preceding ἄλλα. — ἐτρατεύματι ἀληθινῶ, *a true army*, i. e. one which was brave, loyal, and under good discipline. Krüg. makes ἀληθινῶ = δικαίῳ, and opposes to τῶ ἐξαπατητικῶ καὶ πλεονεκτικῶ. — χρημάτων, *stipends, service-money*. See N. on I. 4. § 12. — ἔπλευσαν. Between Greece and Asia Minor lay the Ægæum Mare, which the Greeks were obliged to sail over, in order to enter the service of Cyrus. — ἀλλ' ἐπεὶ, *but because*. See Mt. § 618; Butt. § 149. p. 423. — τὸ κατὰ μῆνα, *the monthly*.

18. Ἀλλὰ μὴν, *furthermore*. — τι ἀντῶ προστάξαντι καλῶς ὑπηρετήσαιεν, *served him well, when he commanded any thing* (to be done), or more briefly, *faithfully executed his orders*. Notice that the *protasis* (S. § 213. R.) here takes the optative, and the *apodosis*, the indicative. Cf. S. § 217. N. 4. — ἀχάριστον, *unrewarded*. Compound adjectives in ος have only two endings. Cf. Butt. § 60. 4; S. § 49. 2. — σπηρέται παντός ἔργου, *associates, aiders in every enterprise*.

19. δέ continuative. — δεινόν, *active, vigilant*. — οἰκονόμος, *a manager of household affairs, a steward*; “one who has authority over the slaves or servants of a family, to assign their tasks and portions, with which was also united the general management of accounts.” Rob. Lex. Here the word is used in a wider sense to designate the fiscal officer of a town or city, as a *treasurer, quæstor*. — ἐκ τοῦ δικαίου = δικαίως. — κατασκευάζοντά τε ἧς ἄρχοι χώρας = κατασκευάζοντά τε τὴν χώραν ἧς ἄρχοι (See N. on I. 2. § 1), *improving the country which he governed*. τε — καὶ connect κατασκευάζοντά and ποιοῦντα (S. § 228. N. 4), while the preceding καὶ serves to connect these clauses to δεινόν ὄντα οἰκονόμον going before. — προσόδους, *revenue*. Hesych. defines by κέρδους προσθήκη; Suidas, by εἰσφορά, εἰσόδος. — ἄν — ἀφελετο. Mt. (§ 599. a) says that ἄν with the imperfect indicative, expresses the repetition of an action, a habit; while the aorist denotes that the repeated action is always completed in a single point of time. ταύτην τὴν χώραν (Krüg. τι) is to be supplied with ἀφελετο, which takes two accusatives. Cf. S. § 165. 1. — ἡδέως, *gladly, cheerfully*. — ἄ = ταῦτα ἄ, of which ταῦτα is to be constructed with ἐκρυπτεν. Cf. S. § 165. 1. — ἥμισυ, *very little = not at all*. — φθονῶν — ἐφαίνετο. Mt. (§ 549. 5) says that φαίνεσθαι in the sense of *to seem*, takes the infinitive, but in that of *to be manifest*, the participle. — τοῖς φανεροῦς πλουτοῦσιν is opposed to τῶν ἀποκρυπτομένων. — πειρώμενος. Supply ἐφαίνετο from the preceding member. — τῶν ἀποκρυπτομένων = ἐκείνων οἱ ἀπικρύπτοτο, sc. τὰ χρήματα.

20. Φίλους γε μὴν ὅσους ποιήσαιο, *furthermore, as many as he made friends*. For the construction, cf. S. § 166; for the use of the optative

cf. Mt. 527. 1, Butt. § 139. N. 6; S. § 216 2. — *ισαρούς*, *suitable fit*. — *ὁ τι* refers to *πράγματος* understood (S. § 150. 5), limiting *συνεργούς*. — *θεραπεύειν* depends on *κράτιστος*, and has for its object *ταύτους*, the omitted antecedent of *ἄδους*. Cf. N. on *οὓς* — *ταύτους*, § 14, supra.

21. *αὐτὸ τοῦτο ὅπερ αὐτὸς ἕνεκα φιλῶν ᾗτο δεῖσθαι ὡς συνεργοῖς ἔχει*. The order is, *αὐτὸ τοῦτο ὡς ἔχει συνεργοῖς (ταύτου) ὅπερ ἕνεκα αὐτὸς ᾗτο δεῖσθαι φιλῶν*. Render, (it was) *for this (purpose), that he might have assistants, &c.* *αὐτὸ τοῦτο* refers to *ὡς συνεργοῖς ἔχει* and serves to qualify the clause commencing with *καὶ αὐτὸς* (Cf. S. § 167), as showing the end or object of the assiduity of Cyrus in assisting friends. — *καὶ αὐτὸς*, (that) *he also*. — *ταύτου* limits *συνεργός*.

22. *εἰς γε ὧν ἀρήρ*. Cf. N. on § 12. Krüg. thinks that *ὧν* should be rejected from the text. — *διὰ πολλὰ*, sc. *αἴτια*, *for many (reasons)*. So Sturz. — *τρόπος*, i. e. *disposition, manners, habits, tastes, etc.*

23. *εἰς πόλεμον*, (of use) *for war*, viz. *swords, helmets, bucklers, &c.* So *εἰς καλλωπισμῶν* limits the other class of gifts to *tunics, trousers, golden rings, chains, &c.* — *ρομφαί* is here followed by two accusatives. Cf. S. § 166.

24. *τὰ μεγάλα (= μίγεθει δώρων) νικῆν τοῖς φίλοις εὖ ποιοῦντα*, to which the article *τὸ* belongs, is the subject (S. § 159. 1) of *ἵστί* understood (S. § 157. N. 10), *ἀνδρῶν θαυμαστῶν* being in the predicate. These words are found with a slight variation in Cyr. VIII. 2. § 13. *τῇ ἐπιμελείᾳ* answers to the question 'wherein?' and limits *τὸ* — *περιεῖναι*. See Mt. § 400. 7; S. § 197. 2. — *τῷ προθυμῆσθαι χαρῆσθαι*, *in his forwardness to oblige*, a dative clause connected to *τῇ ἐπιμελείᾳ*. — *ταῦτα* refers to *τὸ* — *περιεῖναι* and is used for the singular. Cf. Mt. § 472. 5.

25. *ἐπεμπε*, *used to send*. S. § 210. N. 2. — *βίβλος* is defined by Hesych., *στάμνος ὅτι ἔχων*, *an earthen jar with handles*. — For the construction of *οἶνον ἡμιδεῖς*, cf. S. § 181. 1; of *οἶνω ἐπιτίχοι*, cf. S. § 195. 1. — *τοῦτον οὖν σοὶ ἐπεμψε*. So compliments at the present time are usually presented in the third person. Notice the change to the *orat. recta*. — *σὺν οἷς* for *σὺν ταύτοις οἷς*.

26. *ἄφτων ἡμίωσα*. This construction of the adjective in the neut. plur. with the genitive of a masc. or fem. substantive, is said by Mt. (§ 442. 4) to rarely happen. Cf. S. § 177. N. 4. — *ταύτων*. S. § 179. 1. — *γεύσασθαι*, *to taste*. The middle with this sense is the more common use of *γεῖω*, *I cause to taste*.

27. *εἴη* — *ιδύνατο*. For this intermingling of the optative and indicative, cf. Mt. § 529. 5; Rost § 122. 1. 7. *ιδύνατο* is in the imperf. to correspond with *εἴη*, which borrows its past time from *ἔτελεσε*. Cf. S. § 216. 3. *διὰ τὸ πολλῶς ἔχειν ἰπποτάς*, *because he had many servants*

— δια τὴν ἐπιμέλειαν Some supply τὴν τῶν ὑπηρετῶν, others read τὴν (ἑαυτοῦ) ἐπιμέλειαν. But Krüg. says: “durum est utrumque. Ego interpretor, propter eam rem qua ei ut principi prospiciebatur.” — ὡς — ἄγωσιν for ὡς ἄγοιεν. This change of mood gives great beauty and vividness to the expression Cf. S. § 204. N. 1. — πεινῶντες, sc. ἐκεῖνο. referring to τοῖς ἴπποις.

28. Εἰ δὲ δὴ ποτε, ἴφ at any time, whenever. — μέλλοιεν ὄψασθαι. A periphrastic future. — ἐποπυδαίολογεῖτο, he discussed important matters (with them). — ὡς δηλοῖη οἷς τιμᾷ, in order to show whom he distinguished. Rost (Gram. § 123. 3.) says, “the indicative stands in a relative proposition, when the verb of the principal proposition is a preterite, present or future, and an event is expressed as definite and unconditional.” — ἐξ ὧν ἀκούω = ἐκ τούτων ἃ ἀκούω. For the accusative after ἀκούω, cf. S. § 179. N. 1. ἀκούω = ἀκήροα, when the thing heard is so notorious, that it may be known upon inquiry, by any one at the present time. Cf. Mt. § 504. 2; Krüg. N. on this word. — Construct οὐδένα with οὔτε Ἑλλήνων οὔτε βαρβάρων.

29. Τεκμήριον δὲ with ἐστὶ omitted, is a proposition by itself. Sometimes as here it is accompanied by τόδε. — παρὰ μὲν Κύρου κ. τ. λ. Mt. (§ 630. f.) says that γάρ in the new proposition after τεκμήριον δε, σημείον δὲ, etc., is sometimes wanting. See Butt. § 151. IV. 6. — δούλου ὄντος. Cf. I. 7. § 3. — οὔτος, i. e. Orontes. Hutchinson erroneously refers it to the king. — ὃν (= ἐκεῖνον ὃν) refers to the person, to whom Orontes intrusted his letter to the king. Cf. I. 6. § 3. — παρὰ δὲ βασιλέως κ. τ. λ. Cf. I. 7. §§ 2, 13; 10. § 6; II. 1. § 6. — καὶ οὗτοι μὲντοι, and those too. — ἂν — τυγχάνειν, they would obtain. Cf. Mt. § 598. 1; S. § 220. 3.

30. καὶ τὸ — γεγόμενον, and that which took place, is the subject, and μέγα τεκμήριον, the predicate, of this proposition. — κολέειν, to select (with discrimination and judgment).

31. οἱ παρ’ αὐτὸν. Schneid. conjectures that it should read εἰ περὶ αὐτὸν. — ὑπὲρ Κύρου, for Cyrus, i. e. in his behalf, on his side. — ἔχων καὶ τὸ στρατεύμα πᾶν, with the whole army also.

CHAPTER X.

1. Ἐνταῦθα δὲ is here a formula of transition from the eulogy to the narration, which is resumed from chap. VIII. — ἀποτέμνεται. Plut. (Artax. 13) says, “according to the law of the Persians, the right hand and head were cut off, and Artaxerxes, having ordered the

head to be brought to him took it by the hair, which was long and thick, and showed it to the fugitives." — διώκων εἰσπύπτει. The singular is employed here, because βασιλεύς is the principal subject. So Βρασιίδας μὲν οἶν καὶ τὸ πλήθος εὐθὺς ἄνω — ἐτραπέτο, Thuc. IV. 112, — ἴστανται, stand their ground. — στρατοπέδου, i. e. the place where the baggage, beasts of burden, attendants, &c., of the army remained during the fight. — εἰς τὸν σταθμὸν, i. e. the place where they had encamped the preceding night.

2. For the signification of καὶ after τά τε ἄλλα πολλὰ, cf. N. on I. 9. § 17. — τὴν Φωκαίδα, th. Phocæan. Her name was Milto, but Cyrus called her Aspasia, because she resembled in wit and beauty, the celebrated mistress of Pericles. — τὴν — λεγομένην = ἐκελευνὴν ἣ ἐλέγετο (S. § 140. 3) of which equivalent, ἐκελευνὴ is in apposition with παλλακίδα. — σοφὴν, wise, intelligent. So Hesych. defines σοφὸς φρόνιμος.

3. Ἡ δὲ Μιλησία. "Hujus nomen ignoramus nisi forte ἡ Μιλησία in proprium cessit." Weiske. Cf. V. 2. § 29. — Krüg. conjectures that ἡ νεωτέρα is spurious. — γυμνὴ, i. e. having nothing on but the tunic, which fitted close to the body. "sine veste exteriore." Poppo. — πρὸς τῶν Ἑλλήνων. Schneid. with Weiske makes this stand for πρὸς τὸ τῶν Ἑλλήνων στρατόπεδον. Muret. and Steph. supply σταθμὸν. It is better however, with Born. and Krüg. to make πρὸς τῶν Ἑλλήνων οὖ = πρὸς τοὺτους τῶν Ἑλλήνων οἱ. — ἀντιταχθέντες here stands for ἀντιταξάμενοι. — οἱ δὲ καὶ αἰτῶν, i. e. the Greeks. — ταύτην refers to ἡ Μιλησία. — ἐντος αὐτῶν, within their ranks. Sturz and most of the German editors translate in castris eorum. Hutch. takes ἐντος as absolute, and connects αὐτῶν with χρήματα, a construction too forced and unnatural to be admissible. — ἴσωσαν. The repetition of this word shows the completeness of the act spoken of.

4. διέσχον ἀλλήλων, were distant from each other. For the construction, cf. Mt. § 354. a. — οἱ Ἕλληνες refers to the main army of the Greeks. — οἱ μὲν, i. e. the Greeks. "Sic sæpissime Græci ὁ μὲν ad propius, ὁ δὲ ad remotius nomen referunt." Krüg. So the Latins sometimes employ hic — ille for ille — hic. Cf. And. and Stod. Lat-Gr. § 207. R. 23. — ὡς πάντα νικῶντες, as if they had conquered all (the enemy), whereas the right wing of the king's army was victorious. — οἱ δὲ refers to βασιλεὺς, sc. οἱ σὺν αὐτῷ. — ὡς ἤδη πάντες νικῶντες, as if they were all conquerors, whereas, their left wing was fleeing before the victorious Greeks.

5. δ' αὖ, on the other hand. — Τισσαφέρτοις. For the construction, cf. S. § 179. N. 2. — το καθ' αὐτούς, sc. στρατεύμα or μέρος. — πλησιαίταιος. Cf. I. 8. § 4. It speaks highly for the discipline of the Greeks, but in the pursuit the original order of battle was not

essentially disturbed. — εἰ πέμποίεν. In past actions εἰ, *whether* takes the optative without ἄν. Mt. § 526. — ἀρήξοντες = βοηθήσοντες, *to succor, to defend*. For the construction, cf. S. § 222. 5.

6. Ἐν τούτῳ (sc. τῷ χρόνῳ, Mt. § 577. 2), *in the mean time*. — ὡς εἰδόμενος is to be taken with ὀπισθεν. — συστραφέντες, *having closed up their ranks*, which had probably become somewhat relaxed in the pursuit. Hesych. defines συστραφέντες· οὐνελεθόντες. Phavor. says, συστρέφονται οἱ στρατιῶται, ἐπειδὴν ὑπὸ τῶν πολεμίων σκεδασθέντες εἰθις περραθῶσι στρέφεσθαι. Schneid. from the Paris and Eton MSS. edits στραφέντες. So Dind., Born., and Pop. But the idea of *facing about*, as Krüg. observes, “et sponte intelligitur et verbis παρεσκευάζοντο — δεξιόμενοι significatur.” — παρεσκευάζοντο ὡς ταύτῃ προσιόντος καὶ δεξιόμενοι, *in the expectation that the king would advance in this direction* (where the Greeks were halting), *prepare to receive* (him). For this use of ὡς, cf. N. on I. 1. § 10; 4. § 7; of ταύτῃ, see S. § 123. The common reading προσιόντες, is pronounced by Zeuno to be without meaning. As instances in which καὶ connects participles having different cases, Krüg. cites Herod. VI. 126, Ὀλυμπίων τόντων καὶ νικῶν; Thucyd. VIII. 106, ἀγικομένης τῆς νεὸς καὶ — ἀκοίσαντες. — ἧ δὲ παρῆλθεν ἔξω τοῦ εἰωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, *but in the same direction in which he came* (viz.), *without the left wing* (of the Greeks. Cf. I. 8. § 23), *he also led* (his forces) *back*. For the adverbial pronouns ἧ — ταύτῃ, cf. S. § 123. The Greeks supposed that the king would march directly against them, but instead of inclining to the river, as he must have done in that case, he took the same line of direction in which he first came to battle. — ἀυτομολήσαντες. When the battle turned so decidedly in favor of Cyrus, as it did at first, great numbers probably deserted what appeared to be the hopeless fortunes of the king. Cf. N. II. 1. § 6.

7. This section, with the following one, is parenthetic, being inserted in order to explain how it happened, that Tissaphernes had joined the king. It commences therefore with γὰρ *illustrantis* (See N. on I. 6. § 6). — συνόδῳ, *encounter*. — διήλασε, *he charged through*. The light armed troops of the Greeks, were posted with the Paphlagonian horse (Cf. I. 8. § 5) upon the extreme right of the army, i. e. upon the bank of the river. Hence in making his charge through the Grecian ranks, Tissaphernes wisely shunned an encounter with the heavy armed, by keeping close to the stream. — αὐτοὺς, i. e. Tissaphernes and his band. Cf. N. on οἱ δὲ, § 4, supra. — φρόνιμος. By a skilful separation of his lines, Episthenes not only lost none of his men in this desperate charge of Tissaphernes, but was even able to do mischief to the enemy.

ὃ ὡς μείον ἔχων ἀπηλλάγη, *inasmuch as being worsted he departed*

(from the contest). — ἀραστυγέει. He had no disposition to pass again through the Grecian columns. — συντυγχάνει, falls in with. — ὁμοῦ, together, in company. — συνταξάμενοι, in battle array.

9. Ἐπεὶ δ', but when. The narration, interrupted by the digression respecting Tissaphernes, is here resumed. — κατὰ, opposite to — τὸ εὐώνυμον — κέρας, the left wing, as the army was first drawn up (Cf. I. 8. § 4), but now the right wing, in consequence of their having faced about to receive the king, who was coming up in their rear. — μὴ προσάγειεν. Cf. N. on I. 3. § 17. — περιπτύξαντες. The verb πτύσσω signifies to fold up, as a book, Luke 4: 20; as clothes, Odys. I. 439; to clasp the hands, Ædip. Col. 1611. Hence περιπτύξαντες signifies having infolded = having surrounded; and ἀναπτύσσειν τὸ κέρας, to extend (literally to unfold) the wing. — ποιήσασθαι ὅπως θεν τὸν ποταμόν, to place (S. § 207. 2) the river in their rear i. e. to form the line of battle parallel with the river. These evolutions were designed to prevent the left wing of the Greeks from being surrounded, had such been the intention of the king. But doubtless nothing was farther from the thoughts of the king, than hemming in a body of men so formidable as the Greeks. His intention evidently was to gain a position between the Greeks and his capital, to which he could retreat in case the enemy were victorious.

10. Ἐν ᾧ (sc. χρόνῳ, Mt. § 577. 2), whilst. — καὶ δὴ (= ἤδη. So Hesych.), forthwith, immediately. The sense is, that while the Greeks were deliberating in respect to a change of position, the king's movement was such, as to render the contemplated evolutions unnecessary. παραμειψάμενος = παρελθὼν, having passed by the left wing (now the right wing) of the Greeks. So Krüger and Poppo. But Hutch., and with him Zeune and Sturz, connect παραμειψάμενος with τὴν γάλαγγα, and render: phalangis forma in eandem (quam prius habuit) permutata. — εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντιὰν τὴν γάλαγγα ὡσπερ τὸ πρῶτον. μαχοῦμενος συνῆει, having drawn up his army opposite (to the Greeks), in the same order in which he first came to battle. τὸ πρῶτον. Cf. S. § 141. N. 1. For the construction of μαχοῦμενος, cf. S. § 222. 5. — πολὺν ἔτι προθυμότερον, with much greater ardor. They had learned the weakness of the enemy.

11. δ' αὖ, but again. So Phavor. αὖ, πάλιν, αὖθις — οὐκ ἔδεχοντο, did not receive them, i. e. did not stand to receive the attack of the Greeks, but turned the back and fled. — ἐκ πλείονος, sc. διαστήματος, from a longer distance, i. e. the distance between them and the Greeks, when they began to flee, was greater than in the former engagement, which is equivalent to saying, they fled sooner than before

12. ἐπὲρ, *over, above*. — γήλοφος, *an eminence, a hill*. — ἐφ' οὗ, *upon which*. — ἀνεστράφησαν, *they (halted and) faced about*. Poppo says, “ἀναστρέφασθαι et commorandi et se convertendi notionem habet.” So also Weiske and Krüg. translate: *conversi steterunt*. It is difficult to see how Schneid. could render this passage, as he has, *ad quem collem conversi in fugam profecti erant*. — οἱ ἀμφὶ βασιλεία. Cf. N. on I. 8. § 1. — πεζοὶ μὲν οὐκ ἔτι, *not the infantry, (literally, no longer on foot,)* i. e. the infantry decamped, and the cavalry alone occupied the hill. — Weiske explains ὥστε τὸ ποιούμενον μὴ γινώσκειν, *ut Græci non possent intelligere quid pedites post collem agerent*. — ἐπὶ πέλτης. Dindorf adds, ἐπὶ ξύλων, in place of which Hutch. suggests ἐπὶ ξυστοῦ. Render ἐπὶ πέλτης ἀνατεταμένον, (with its wings) *extended upon a spear*.

13. δὴ καὶ. See N. on § 10. — τὸν λόφον, i. e. the γήλοφος spoken of in the preceding section. — ἄλλοι ἄλλοθεν, *some in one direction and some in another, or as we say, helter-skelter*. Sturz remarks that ἄλλοθεν seems to be put here for ἄλλοθι. But Krüg. makes the places round about the hill, the stand-point of observation, and paraphrases: ἄλλοι ἄλλοθεν ἦλθον λείποντες τὸν λόφον. — ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων. The gradual decrease of numbers on the hill, until it was entirely deserted by the king's troops, is finely expressed in this and the following clause. So Lion remarks, “verbum λείπουσι initium fugæ, ἐψιλοῦτο ulteriorem progressum, et τέλος finem indicat.”

14. ἐπὶ τὸν λόφον, *upon the hill = up the hill*. — ὑπὸ αὐτὸν, *under it = at the foot of it*. So Mt. (§ 593. c.) says that sometimes ὑπό is found with the accusative, in answer to the question ‘where?’ — ἐπὲρ τοῦ λόφου = ἐπὶ τοῦ λόφου, *upon the hill*. — τί ἐστιν, sc. ταῦτα. Cf. Mt. § 488. 7.

15. Καὶ, *and so*. — ἀνὰ κράτος. Cf. N. on I. 8. § 1. — Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἰδύετο, *and the sun was nearly setting when these things took place*. Cf. Mt. § 620. a.

16. Θέμενοι τὰ ὅπλα ἀνεπαύοντο. Hutch. translates: *sub armis conquiescebant* (Cf. Cæs. Bel. Civ. I. 41), *rested under arms*. This is evidently the sense, as the army halted only for a few moments, while the leaders consulted in respect to the place of encampment for the night. — παρείη is adopted, on the authority of Schneid., by Dind. Born., and Krüg., for the common reading παρήει. But inasmuch as παρῆναι corresponds with πέμποι (II. 1. § 2), better than παρείται, Poppo thinks that if the vulgar reading is to be changed, (which he deems unnecessary, the indicative and optative being frequently intermixed, Mt. § 529. 5; Rost § 122. I. 7,) it should be παρῶι. — ἦδεσαν αὐτὸν τεθνηκότα = ἦδεσαν ὅτι αὐτὸς ἔτεθνήκει. Cf. Mt. § 548 ?;

S. § 222. 2. — εἵκαζον, *they conjectured*. — ἢ καταληφόμενον τι προ-εληλακέναι, *or that he had gone forward to take possession of some post or fortress*.

17. καὶ answers to ἅμα μὲν, § 16. — αὐτοῦ. Cf. N. on I. 3. § 11. — δόρπηστον, *supper time*. So Hesych. defines δόρπιτος (as it is sometimes written), ὥρα τοῦ δείπνου.

18. ἄλλων χρημάτων. Cf. N. on I. 5. § 5. — εἴ τι = ὅ τι, *whatever*. Cf. N. on I. 4. § 9. — καὶ ταύτας, *even these*. The pronoun is employed here, because τὰς ἀμάξας, to which it refers, is separated by intermediate clauses from διήρπασαν upon which it depends. Cf. S. § 149. N. 3.

19. ὥστε introduces the consequence of what has just been detailed. — ἀνάριστοι, *without dinner* — πρὶν γὰρ δὴ καταλῦσαι τὸ στρα-τιμμα πρὸς ἄριστον, *for before the army halted for dinner*.

BOOK II.

CHAPTER I.

1. Ὡς μὲν οὖν, *how, by what means*. The exordium of most of the following books, contains a similar recapitulation of preceding events

— ἡ θροῦσαθη Κύρω τὸ Ἑλληνικόν = Κῦρος ἡθροισε τὸ Ἑλληνικόν.

— ὁπότε, *when*. Cf. S. § 123. — ἀνόδω = ἀναβάσει. Cf. N. on ἀναβαίνει, I. 1. § 2. The descent to the sea-coast is called (V. 5. § 4)

κατάβασις. Cf. II. 5. § 22. — ἐλθόντες = ἀνελθόντες. — κοιμήθησαν = τὴν νύκτα διεγέροντο, I. 10. § 19. — πάντα νικᾶν. “In consequence,” says Mt. (§ 409. 3), “of the phrase μάχεσθαι μάχην,

the place of the conquest, or the nature of the combat, is put in the accusative with the intransitive νικᾶν, *to conquer*. Cf. S. § 164. N. 2.

— τῷ ἔμπροσθεν. Cf. S. § 141. 1.

2. Ἄμα δὲ τῇ ἡμέρᾳ, *as soon as it was day, at day-break*. Cf. N. on I. 7. § 2. — σηματοῦντα, fut. part. of σημάλω. For its construction, see S. § 222. 5. — Ἔδοξεν οὖν αὐτοῖς. See N. on I. 2. § 1. —

συσκευασαμένοις and ἐξοπλισαμένοις belonging to the omitted subject προῖέναι, are put in the dative by attraction (Cf. Rost § 127) with αὐτοῖς, to which the subject of the infinitive refers. This kind of attraction is sometimes omitted, as in Ξένῳ . . . ἤκειν παρήγγειλε λαβόντα τοὺς ἄνδρας, I. 2 § 1. — ἃ εἶχον = ταῦτα ἃ εἶχον. — ἕως

Κύρω συμμιλξίαν, *until they should join Cyrus*. Mt. (§ 522. 1) says that if the principal action is past, ἕως after preterites takes the optative without ἄν.

3. Ἦδη δὲ ἐν ὀρμῇ ὄντων = *but just as they were ready to march*: literally, *but when they were in motion* (to depart). For the omission of the subject of ὄντων, cf. N. on I. 2. § 17. — γεγονὼς ἀπὸ Δαμαράτου, *being a descendant of Damaratus*. For the time of γεγονὼς (2 perf. part. of γίνομαι), cf. S. § 209. N. 4. For the manner in which Damaratus was defrauded of the kingdom of Sparta by Cleomenes, see Clas. Dict. — Γλοῦς. Cf. S. § 46. N. 4. — τεθνήκεν, *was dead*: properly, *is dead* (S. § 118. Θ), but as it is used for τεθνήκως (S. § 216. N. 5), its time is determined by the context (S. § 209 1)

— ὄρμῶντο. The preceding day's-march was not completed in consequence of the battle, and hence the verb is put in the imperfect. — λέγοι, sc. Ἀργαῖος. — τῇ δὲ ἄλλῃ, sc. ἡμέρᾳ borrowed from the preceding clause. — ἀπιέναι — ἐπὶ Ἰωνίας, *he would return to Ionia = he would set out for Ionia.* — γαίη, *that he declared, affirmed,* a stronger expression than λέγοι. — Ταῦτα ἀκούσαντες, *when they heard these things.* Cf. S. § 222. 1. — βαρέως ἔφερον. Cf. N. on I. 3. § 3. — Ἀλλ' ὄφελε μὲν Κῦ, ὡς ζῆν, *O that Cyrus were alive.* ὄφελον, 2 aor. of ὀφείλω, always expresses a wish, and with the infinitive is frequently preceded by the particles ὡς, εἰ γάρ, εἴθε or αἴθε. See Butt. § 150 p. 437; Mt. § 513. Obs. 3; S. §§ 118. O: 217. N. 3. — ἡμεῖς γε, = whatever may be the result of the engagement in other parts of the field, *we at least, &c.* Cf. N. on I. 3. § 9 (end). — εἰ μὴ ἡμεῖς ἦλθετε, ἐπορευόμεθα, *unless you had come we should have marched.* For the use of the indicative in the protasis, and with ἄν in the apodosis (S. § 213. R.), when both are past actions, cf. Mt. § 508. b; Butt. § 139. 9. 4; S. § 213. 5. — τὸν βασιλειον καθιεῖν αὐτὸν, *that we will place (literally, cause to sit, S. § 118 καθίζω) him as king.* For the construction, cf. S. § 166; for the form of καθιεῖν, cf. S. § 102. N. 1. — τῶν γὰρ τὴν μάχην νικούντων καὶ τὸ ἄρχειν ἐστὶ, *for it is the right of those who gain the battle to rule also, or more briefly, the right to govern belongs to the conquerers.* For the construction of τῶν — νικούντων, cf. S. § 175; of μάχην, see N. on § 1, supra. Dindorf from the Vat. and Eton MSS. reads μάχη; but μάχην is justly preferred by Born., Pop., and Krüg.

5. τοῦς ἀγγέλους, i. e. Procles and Glus. — αὐτὸς ὁ Μέρον, *Menon himself, i. e. of his own accord.* So Sturz, "*sua sponte.*" — ἐβούλετο, sc. εἶναι. — ξένος. Cf. N. on I. 1. § 10.

6. περιέμενε. The Eton MS. has περιέμεινε, which Born. follows, but Belf. well remarks, "the end of the expectation is not yet seen, as it would be in περιέμεινε. — ἐπορίζετο αὐτον, *procured for itself provisions.* Cf. S. § 207. 1. — νόπτοντες takes the gender implied in στότευμα with which it agrees (S. § 137. N. 2), and is put in the plural because its noun is a collective one. Cf. S. § 137. 3. — φάλαγγος is here used of an army *non instructus.* — Krüg. makes οἷ = ἐκείσε οἷ. For the relative adverb οἷ, cf. S. § 123. — ἠνάγκαζον. Cf. N. on ἦσαν, I. 1. § 6. — ἐκβάλλειν, sc. ἐκ τῶν χειρῶν. So Born. "*Sed cum*" says Krüger, *sagittas non manibus tenerent, cogitare mallet ἐκ τῶν φαρμακῶν.*" When the Greeks charged the left wing of the king's army, it would appear that many came over from the enemy without striking a blow. These deserters, being compelled to throw down their weapons, in order that they might be deprived of the power to do harm, passed into the rear of the Greek

army, where they were found and retaken by the king, when he approached the Greeks, ὡς ἐδόξει ὄπισθεν (I. 10. § 6). The fact that these deserters were reunited to the king's army, is enough to show the incorrectness of interpreting ἐκβάλλειν, to pull out, sc. from the ground.

— φέρεσθαι, to carry away (for fuel). This verb, which Muretus omits, is to be constructed with πέλται, as well as with ἄμαξαι. — ἕρημοι, empty, their contents having been plundered by the king's forces. Cf. I. 10. § 18. Some with less reason refer it to the waggons, whose draught animals had just been slaughtered for food.

7. πλήθουσαν εγοῦν. Cf. N. on I. 8. § 1. — ἐντιμῶς ἔχων. Cf. N. on I. 1. § 5. — προσεποιεῖτο, he pretended, claimed to himself. The implication is, that he was far less skilled in the science of military affairs than he claimed to be. — For the construction of ἐπιστήμων — τῶν, cf. S. § 185. — ἀμφὶ = pertaining to. — τάξεις, tactics, i. e. the arrangement of troops in the various orders of battle. — ὀπλομαχίαν, exercise of arms, especially, as the etymology of the word shows, of those weapons used by heavy-armed soldiers.

8. ἐπεὶ νικῶν τυγχάνει, since he happens to be victor = since by the fortune of war he is victorious. — θύρας. Cf. N. on I. 9. § 3. — εὐρίσκεισθαι (i. e. πειρᾶσθαι εὐρίσκεισθαι. So Krüger) is here in the middle voice with the signification, to find for one's self = to acquire obtain, and is used transitively (S. § 207. 2), having for its object ἅτι (= ὅτι, whatever) δύνωνται ἀγαθόν. Cf. S. § 162. 3. δύνονται, sc. εὐρίσκεισθαι, borrowed from the preceding clause. Sturz supplies πράττειν, and renders, *efficere possint*.

9. βαρέως μὲν ἤκουσαν, heard with indignation. — ὅτι οὐ τῶν νικῶντων εἶη τὰ ὄπλα παραδιδόναι, "that it was not for conquerors to surrender their arms." Felton. For the construction of τῶν νικῶντων, cf. N. on § 4, supra. See also S. § 140. N. 3. — κάλλιστόν τε καὶ ἄριστον. A common formula signifying, according to the connexion in which it stands, what is good, honorable, becoming, fit, &c. Here it denotes that which is conducive to the general interests of the army. "καλὸς καὶ ἀγαθὸς proprie dicitur sic, ut ἀγαθὸς ad animi virtutem et probitatem pertineat, καλὸς autem ad actiones externas, etiam ad generis nobilitatem, divitias, valetudinem, et alia talia referatur." Sturz. — τὰ ἑσθὰ ἐξηρημέα, the entrails which had been taken out (of the victim). This sentence is parenthetical.

10. πρῆσβύτατος ὢν. It is probable that Sophænetus was absent from this conference, since he is said (V. 3. § 1; VI. 5. § 13) to be the oldest of the generals. — πρόσθεν — ῥ, before — that, sooner — than. — αἰτεῖ. Cf. κελίει παραδόντας τὰ ὄπλα, § 8, supra. — τί δεῖ αὐτὸν αἰτεῖν; = οὐ δεῖ αὐτὸν αἰτεῖν. For the construction of τί, cf. S. § 167. R. — καὶ οὐ (Krüg. ἀλ' οὐ) λαβεῖν ἐλθόντα, and noi

rather to come and take them (by force). λαβεῖν is opposed to αλτεῖν — τί ἔσται τοῖς στρατιώταις, what reward the soldiers shall have (in return for their arms).

11. Construct ἀντῷ with ἀντιποιεῖται. — ἡμᾶς ἑαυτοῦ εἶναι, *thou art his*, i. e. his servants, property. — ἐντός, *within*, i. e. enclosed by. — ὅσον οὐδ' εἰ παρέχοι ἡμῖν δύναισθ' ἄν ἀποκτεῖναι, *more than you could kill, if he should even deliver them up to you: literally, as many as you could not kill.* &c.

12. Θεόπομπος. Some MSS. have Ξενοφῶν, which Hutch. and Krüg. have followed, but Θεόπομπος has the suffrage of the most judicious critics in its favor, and is best sustained by manuscript authority. — ἀρετή, *valor*. — Construct ἄν with χυῖσθαι, and also the next ἄν with στερηθῆναι. Cf. N. on I. 3. § 19. — στερηθῆναι. Supply δόμεθα from the preceding clause. — Μὴ οὖν οἶον, *think not then*. For the construction, cf. S. § 218. 2. — ἡμᾶς understood is the subject of παραδώσειν. — οὐν τούτοις, sc. ὅπλοις. — περὶ τῶν ἡμετέρων ἀγαθῶν μαχοίμεθα, i. e. so far from giving up what we possess, it is our intention to acquire by conquest all your possessions.

13. φιλοσόφῳ, i. e. says Krüger, ἀδολεσοχῶντι ἃ ἡ ἀλήθεια ἐλέγχει Reiske, cited by Born., appends to φιλοσόφῳ: *quia sæpius τὸ ἀγαθὸν crepabat et τὴν ἀρετὴν*. — ἴουκας, *you resemble*, 2 perf. of εἶκω, with the signification of the present. Cf. S. § 209. N. 4. — ὃ νεανίσκος, *O young man*. Phavorinus defines νεανίσκος· ἀπὸ ἐτῶν εἴκοσι· τριῶν ἕως ἐτῶν τριάκοντα τεσσάρων, ἢ τεσσαράκοντα ἐνός. Hippocrates assigns it to the fourth place in his seven ages, and extends it to the thirty-seventh year. Xenophon was upwards of 40 years old at this time, yet if MS. evidence would permit the substitution of his name instead of Θεόπομπος, his age would be no valid objection, since his personal appearance, described by Laertius, εἰδεδέσρατος εἰς ὑπερβολήν, *beautiful to an eminent degree*, might lead Phalinus to suppose him younger than he really was. Sturz regards νεανίσκος in this place, as an ironical or contemptuous epithet = *rash, unskilful*. So Hesych. defines νεανίσκος· ρήπιος. — ἴσθι — ὦν. Cf. N. on I. 10. § 16. — ἀνόητος, literally, *without understanding*, = *foolish, simple*. But lest this should seem to make Phalinus utter an offensive sentiment, which would not promote the object of his mission, it may be remarked, that ἀνόητος, μωρός, etc., were by no means as harsh epithets with the Greeks as they are with us.

14. ἵπομαλακίζομένους, *gradually softening*. The hopes of the Greeks, so suddenly crushed by the untimely death of Cyrus; their great distance from home; and their destitution of the means of subsistence, must have depressed to a greater or less extent, the minds of ail, especially those of a more timid or despondent temperament.

— ὡς καὶ — καὶ, *as — so also*. The first καὶ of this formula is preonastic, so far as its translation into English is concerned (Cf. Mt. § 620 b); the latter καὶ = οὕτω (See Mt. § 620. d. 2). — πολλοῦ ἄξιοι, *very useful*. Cf. N. on I. 3. § 12. — εἴτε — εἴτ', *whether — or* — ἄλλο τι, *in something else*. For the construction, cf. S. § 167. — θελοῖ. Krüg. edits βούλεται, but apart from the MS. authority in favor of θελοῖ, as denoting *purpose* or *design* its meaning is better suited to this passage than that of βούλεται, which is merely expressive of *wish* or *inclination*. Cf. Butt. Lexil. No. 35. — ἐπ' Αἴγυπτον. Cf. II. 5. § 13; Diod. XI. 71. — συγκαταστρέψαιτ' ἄν αὐτῷ, *they would assist him in subjugating it, i. e. Egypt*. Cf. N. on I. 5. § 7 (end).

15. ἀποκεκριμένοι εἶεν has a middle signification. Cf. Mt. § 493. d; Butt. § 136. 3. — ἄλλος ἄλλα λέγει, *one says one thing, another, another*. λέγει takes its number from ἄλλος, which is in apposition with οὗτοι, the proper subject of the verb. Cf. Mt. § 302. a. *Obs.* Clearchus addressed his inquiry to his fellow-commanders, but Phalinus apparently having become somewhat impatient and out of humor with them, does not wait for their answer, but asks Clearchus to deliver his sentiments. Whether he had more reason to be satisfied with the Spartan's reply, will appear in the sequel. — εἰπέ τι λέγεις, *tell (us) what you have to say = declare your opinion in reference to this matter*.

16. ἄσμενος = ἀσμένως. Cf. Butt. § 123. N. 3. — οἱ ἄλλοι, i. e. those, who were present at the conference. Supply ἄσμενοι ἐωράκασι from the preceding clause. — καὶ ἡμεῖς, sc. Ἕλληνες ἐομέν. — τοσοῦτοι — ὅσους, *as many as = all whom*. Cf. S. § 73. 1. — τοιοῦτοις δὲ ὄντες πράγμασι, *being in such difficulties*. "*in quibus periculis versati*." Krüg. — συμβουλευόμεθά σοι, *we ask your advice*. In the active voice, this verb signifies *to give advice*, in the middle, *to consult* or *ask advice*. The Latins express this difference by *consulere alicui*, and *consulere aliquem*. — περὶ ὧν = περὶ τούτων ἅ.

17. πρὸς θεῶν. Cf. N. on I. 6. § 6. — κάλλιστο, καὶ ἄριστον. Cf. N. § 9, supra. — ἀναλεγόμενον. This reading is adopted by Hutch., Dind., Pop., and Krüg., instead of ἄν λεγόμενον, which Weiske and some others prefer. Morus thinks it should read χρόνον ἅπαντα λεγόμενον, to which conjecture, Bornemann says, the more frequently he considers the passage the more he is disposed to incline. As it respects the grammatical construction, it may be classed with the examples, which Mt. (§ 564) calls nominative absolute; but which Butt. (§ 145. N. 7. 2) regards as accusative absolute, and may here be resolved by ὅτε, or ἐπειδή with the finite verb. Render εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, *when in after time it shall be repeated*. Cf. Mt. § 565

S. § 168. N. 2. — συμβουλευομένοις συμβούλευσεν. Notice the distinction between the active and middle, referred to in the preceding section.

18. ταῦτα ἐπήγετο is thus paraphrased by Krüger, "*his dictis eum furtim ad suas rationes traducere conabatur*. The mind of Clearchus was made up as to the demand of the king, and yet he wisely thought it advantageous, to draw from the emissary advice contrary to the terms of his commission. He therefore adjured him as a Greek to give such counsel, as would be honorable and befitting the present emergency. — ὑποστρέψας, literally, *having turned around* = *having eluded* (the snare set for him). — παρὰ τὴν δόξαν αὐτοῦ, *contrary to his* (Clearchus's) *expectation*.

19. μὴ παραδιδόναι = ἢ παραδοῦναι. Cf. Butt. § 137. 5; Mt. § 501; S. § 212. 2. — μηδεμία — ἐλπίς, *not even one hope*, opposed to τῶν μυρίων ἐλπίδων μία of the preceding member. — σώζεσθαι, *to save yourselves*. Cf. S. § 207. 1. — ὅπῃ δυνατόν, *in whatever way possible*.

20. Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις, = *well then, this is your advice*. Butt. (§ 149. p. 42S) says that ἀλλά stands in an abrupt manner at the beginning of paragraphs, having somewhat the sense of our familiar expressions, *well, indeed, truly*. — πλεονος — ἄξιοι, *worth more* = *of more value*. Cf. N. on I. 3. § 12. Leonidas is said by Diod., to have given this truly Laconic answer to Xerxes at Thermopylæ.

21. Phalinius now begins to change his tone. At first the Greeks are to surrender their arms, and go as suppliants to the gates of the king (Cf. § 8), but finding them resolute, he proposes, as the only condition on which peace will be granted them by the king, that they shall neither advance nor retreat, but stay where they are. — αὐτοῦ. Cf. N. on I. 3. § 11. — περὶ τούτου, i. e. this mandate of the king. — ὡς πολέμου ὄντος, *that war is* (determined upon by you) For the construction, cf. S. § 192. N. 2.

23. οὐ διεσήματε, *he gave no intimation*. This dialogue between Clearchus and Phalinius is very amusing. The haughty message which the envoy first delivered, the lowering of his terms, when he found that the Greeks would not deliver up their arms, and finally his fruitless efforts to obtain from Clearchus any intimation of his future design, are all sketched with life and spirit. We can readily conceive, how crest-fallen the ambassador must have taken his leave.

CHAPTER II.

1. οἱ σὺν αὐτῷ, i. e. his colleagues in the embassy. — βελτίους, = higher in rank and influence. — οἷς οὐκ ἄν ἀρασχέσθαι αὐτοῖ βασιλεύοντος, who would not bear his being king, or that he should be king. For the construction of οἷς — ἀρασχέσθαι, cf. Mt. § 538; of ἀρασχέσθαι αὐτοῦ, S. § 179. 1. ἀνέχεσθαι τινος, to bear any thing, as opposed to ἠττάσθαι τινος, to succumb to any thing, is placed by Mt. (§ 358), under the head of “verbs signifying to surpass or to be inferior to, followed by the genitive.” — ἤδη, forthwith. — τῆς νυκτός = ταύτης τῆς νυκτός, this very night. — ἀπιέραι has αἰτός (= ἑαυτὸν, Cf. S. § 158. N. 2) for its subject.

2. ὅποῖον — τι = ὅ τι, whatever.

3. ἥδη ἡλίου δύνοτος, the sun now going down = it being now sunset. — Ἐμοὶ — θυομένῳ ἵέναι, as I was sacrificing in order to go. The infinitive here marks the end or purpose of the action expressed by θυομένῳ. Cf. Butt. § 140. 2; S. § 219. 2. Prof. Felton renders: sacrificing to know whether or not to march. It was customary to perform a sacrifice for this purpose, before undertaking any military expedition. Krüger and Poppo, after Schaefer, construe ἵέναι with ἐγλύγετο τὰ ἱερά. Supply καλὰ, in οὐκ ἐγλύγετο, from πάνν καλὰ ἡμῖν τὰ ἱερά ἦν at the end of the section. — εὐλότως, rightly = with good reason. — οὐκ ἐγλύγετο. Repeat καλὰ τὰ ἱερά. — ἂν δυναμέσθαι. For the optative, cf. S. § 217. 2. — μὲν δὴ αὐτοῦ γε, certainly here at least. — οἷόν τε. Cf. N. on I. 3. § 17. — ἵέναι. Repeat ἔμοι θυομένῳ.

4. δεῖπνεῖν, sc. λῆ from the preceding clause. — τις. See N. on I. 3. § 12. — ἐπειδὴν δὲ σημήνην τῷ κέρατι, “when the signal shall be given with the trumpet.” Felton. σημήνην, sc. ὁ σαλπικτής. Cf. S. § 157. N. 8. (2). — ὡς ἀραπαύεσθαι, as if to retire to rest. This was done in order to deceive the enemy, should any be lurking about in the vicinity. — ἀρατίθεσθε, sc. τὰ σκεύη drawn from συσσεναύζεσθε. — ἐπὶ δὲ τῷ τρίτῳ, sc. σημείῳ, at the third (signal). — πρὸς τοῦ ποταμοῦ, next to the river. — τὰ δὲ ὄπλα = τοὺς δὲ ὀπλίτας. Cf. N. on I. 7. § 10. — ἔξω, i. e. outside of the baggage, which would thus be covered, on the one side by the river, and on the other by the heavy-armed men.

5. τὸ λοιπὸν (= ἀπὸ τοῦ νῦν. Phav.), from this time, for the fu

ture. Cf. Butt. § 150. p. 437. — ἤρχεν, i. e. took the chief command — οὐχ ἐλόμενοι, i. e. not formally electing him. — ἀλλ' ὀφῶντες, but (they obeyed him) because they saw, &c. — δεῖ, sc. φρονεῖν.

6. Ἐπιθμός δὲ τῆς ὁδοῦ, "mensura itineris." Sturz. — ἦν ἤλθον, which they went. For the construction, cf. S. § 164. — τῆς μάχης, i. e. to the place of the fight. So ἀπὸ τῆς μάχης, in the latter part of the section. Cf. V. 5. § 4. — σταθμοὶ τεῖς καὶ κ. τ. λ. Only 84 stations and 517 parasangs are enumerated in the preceding book. Zeune conjectures that 9 stations, 18 parasangs, made by the Greeks from Ephesus, to Sardis, previous to their junction with Cyrus, are here included. — τριακόσιοι. So Zeune, and after him, Dind., Born., Pop., and Krüg., read instead of τεσσαρῶν, which is irreconcilable with the statement of Plutarch, who makes Cunaxa, 500 stadia from Babylon.

8. τὰ παρηγγελμένα. Cf. § 4. supra. — πρῶτον σταθμόν. Cf. II. 1. § 3. — θέμενοι, sc. οἱ Ἕλληνες. For the construction, cf. N. on μαχόμενοι, I. 8. § 27. θέμενοι τὰ ὄπλα. Cf. N. on I. 5. § 14. — μήτε — τε, not — and. When the second clause of this formula has its own verb, its meaning is affirmative, otherwise it is negative. Cf. Mt. § 609; S. § 224. N. 2. — προσόμοσαν, swore in addition. Ariæus and his party laid themselves under an additional obligation to act as faithful guides.

9. οηάξαντες ταῦτον κ. τ. λ. The custom of sanctioning leagues, treaties, etc., with the blood of victims, was universal among the nations of antiquity. A notable instance is found in Gen. 15: 18, when God made a covenant with Abraham. Cf. also, Exod. 24: 3-8. In this compact between the Greeks and Persians, the sacrifice of the wolf seems to have been peculiar to the latter, while the other three composed the *suovitaurilia* of the Romans. — εἰς ἀσπίδα, in a shield. Corresponding to the boss of the shield on one side, was a cavity on the other which here received the blood of the animals. — βάπτοντες οἱ μὲν. The staining of their weapons with blood was a virtual imprecation, that their own blood might thus stain the sword or spear, in case they violated the covenant. Similar to this was a custom of the Chaldeans, which was the ground of the ceremony detailed, Gen. 15: 9-17. The parties to the covenant, having slain and divided the victims, placed the parts opposite to one another. They then passed between the parts thus divided, saying, *let it not thus be done to us*, implying that if they were faithless, they might justly be cut in pieces. Cf. Jahn Arch. § 383.

10. Ἄγε δὴ, come now. A formula of incitement. — ὁ αὐτός — στόλος, the same march. Cf. S. § 144. — καὶ ὑμῶν, as to you. Cf. S. § 228. N. 3. — τίνα γνώμην ἔχεις, "quæ tua sententia est." Sturz

— ἄπιμεν, sc. ὁδὸν τοῦ ἧνπερ refers. For the construction, cf. N. on ἦν ἦλθον, § 6, supra.

11. Ἦν μὲν ἦλθομεν ἀπιόντες. The order is ἀπιόντες (ὁδὸν) ἦν ἦλθομεν. See N. on ἦν ἦλθον, § 6. — ὑπάρχει = ἐστὶ. Construct Ἐπικαίδεκα with ἰόντες, according to the rule (S. § 164) above referred to Krüg. attaches to σταθμῶν the idea of time. — ἰγγυτάτω = ἰγγυτάτων. Cf. S. § 141. 1. — οὐδὲν εἶχομεν λαμβάνειν, i. e. οὐδὲν εἶχομεν ὥστε λαμβάνειν, we had nothing to take = we could take nothing. Cf. S. § 219. 1 (ἔχω). — εἶ τι. Cf. N. on I. 6. § 1. — κατεδαπανήσαμεν, we entirely consumed. κατά in composition signifies, exhaustion, consumption, etc. Cf. Vig. p. 246. — μακροτέρα, sc. ὁδόν. Cf. S. §§ 140. N. 5: 164.

12. Πορευτέον δ' ἡμῖν. Cf. N. on σκεπτέον εἶναι, I. 3. § 11. — Construct σταθμοῖς, which here signifies the distance passed over (See N. on I. 5. 7), with πορευτέον (S. § 164), which is followed by the same case as its verb. Cf. S. § 162. 2. — ὡς πλεῖστον, as far as possible. — οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν, “the king will no longer be able to overtake us.” Felton. δύνηται is here put for δυνήσεται. Cf. S. § 215. N. 3. The double negative οὐ μὴ, is used with the future indicative, or with the subjunctive, in denials referring to the future; while μὴ οὐ is usually constructed with the infinitive. Cf. Butt. §§ 139. 4: 148. N. 6; S. § 225. 2. — σπανιεῖ. Cf. N. on καθιεῖν, II. 1. § 4.

13. Ἦν δ' αὐτή ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν, this strategy had nothing else in view than to escape by secret or open flight. ἦν — δυναμένη = εἰδίματο. Cf. N. on I. 2. § 5 (end). στρατηγία, the plan of conducting the army. For the distinction between ἀποδρᾶναι and ἀποφυγεῖν, cf. N. on I. 4. § 8. — κάλλιον, more honorably. Cf. S. § 124. 2. — ἐν δεξιᾷ ἔχοντες τὸν ἥλιον. By this it appears that their course was northerly. — λογιζόμενοι, supposing.

14. ἔδοξαν — ὄραν, they thought that they saw. Cf. Butt. § 140. 1. S. 158. 2.

15. Ἐν ᾧ δὲ, but whilst. Cf. N. on I. 10. § 10. — Καὶ εὐθυς ἔγνωσαν κ. τ. λ. These sumpter horses betokened the proximity of an armed force, and as it was not likely that the king would divide his army, they knew that he must be encamped ἰγγύς που, somewhere near. — καὶ γὰρ (= γὰρ, etenim) καὶ, for also, introduces an additional reason for their conclusion respecting the nearness of the royal army.

16. ἤδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, for he knew that the soldiers were both exhausted. For the construction, cf. N. on ἤδεσαν αὐτὸν κερνηκότα, I. 10. § 16. ἀπειρηκότας, perf. act. part. εἰ ἀποφθέω, not

used in the present. This verb signifies, (1) *to announce, declare*; (2) *to forbid, deny*; (3) *to leave off, desist*, and as this is oftener done from fatigue than any other cause, the word by metonymy of *cause for effect*, assumes the meaning, *to be weary or fatigued*, which is its signification here. — ἤδη δὲ καὶ ὄψις ἦν, *and now also it was late* (in the day). — οὐ — οὐδ'. Cf. S. § 225. 1 — δοκoλη is put in the optative, because *γυιαιττόμενος*, upon which it depends, borrows past time from ἀπέκλινε. Cf. S. § 216. 3. — εὐθείωρον = κατ' εὐθείαν (sc. ὁδόν), *straight forward*. Cf. S. § 124. 2. — τοὺς πρώτους, *the van of the army*. — εἰς — κατασκήνωσεν. See N. on κατέστη εἰς, I. 1. § 3. — ἐξ ὧν, i. e. *the villages*. — καὶ αὐτὸ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, *even the very wood of the houses*. The design of this was to cut off the rebel forces from necessary supplies. For the construction of αὐτὰ cf. S. § 144. 2. ἀπὸ here denotes 'removal from.'

17. ὅμως (substituted by Dindl., Born., Pop., and Krüg. for ὁμοίω), *notwithstanding* the villages had been stripped of every thing by the royal army. — τρόπῳ τιρὶ, *in some manner* = *as well as they could*. — σκοταῖοι, *in the dark*. See Butt. § 123. N. 3; S. § 138. N. 1. ὡς ἐτιγχαρον ἕκαστοι, sc. ἀλλεζόμενοι, *as each happened* (to pass the night) = *in whatever manner each one was able*. — ὅσπερ — καὶ, *so that even*. — ἰγγύτατα here = ἰγγύτατοι. — σκηνοματών, *tents*, a verbal noun from σκηρῶν, *to pitch a tent*. Cf. S. § 129. 4.

18. τῇ ὑστεραίᾳ, sc. ἡμέρᾳ. — οὔτε καπρὸς οὐδαμοῦ πληστον, *nor smoke any where near*. — τῇ ἐγόδῳ, *at the approach*. The king thought the Greeks were advancing to attack him, and hence on the next day he proposed a truce. Cf. II. 3. § 1. — οἷς = ἐκείνοις ᾶ.

19. καὶ, *also*. — οἷον εἰκὸς φόβον ἐμπειρόντος γίγνεσθαι, *such as usually takes place, when fear falls upon a company of men*.

20. Τολμίδην — τοῦτον. Cf. N. on ἀμάξας — ταίτας, I. 10. § 18. — κήρυκα ἄριστον τῶν τότε, *the best crier of that time*. For the construction of τῶν τότε, cf. S. § 141. 1. — ὅς ἂν τὸν ἀφέντα τὸν ὄρον εἰς καὶ ὄπλα μηρῶν, *whoever would give information of the person, who had let loose the ass among the arms*. "This is a mere joke, implying that there was no ground for alarm" Felton.

21. κερὸς, *empty* = *vain, groundless*. — Ἄμα δὲ ὄρθρω, *as soon as day broke*. Robinson (Lex. N. T.) says that "ὄρθρος properly signifies the time before and about day-break, while one still needs a light; but also later, including the morning twilight until near sun-rise." Here it evidently means *break of day*, inasmuch as heralds came from the king about *sun-rise* (Cf. II. 3. § 1), at which time Clearchus was already reviewing his troops.

CHAPTER III.

1. Ὁ δὲ δὴ ἔγραψα, *but now that which I wrote.* ὃ = τοῦτο ὃ, ο. which, τοῦτο refers to the clause ὅτι . . . ἐγώδω, and is the subject of ἦν. Reference is here made to what is said in II. 2. § 18. The evidence that the king was alarmed at the approach of the Greeks, was the difference in the tone of his second message, from that sent by Phalinius (II. 1. §§ 7-23).

2. προφύλακας, *the out-posts.* — ἐζήτουν, *inquired for.* — τυχῶν — ἐπισκοπῶν, *happening to be reviewing.* — ἄχρως ἂν σχολάσῃ, *until he was at leisure.* Cf. N. on ἂν ἐλησθε, I. 3. § 15. By this affectation of contempt for the Persians, he inspired his own men with confidence, and gained time for the proper disposition of his troops.

3. ὥστε καλῶς ἔχειν ὁραῖσθαι πάντη φάλαγγα πυκνήν, *so that the dense lines made an imposing appearance on all sides.* καλῶς ἔχειν. See N. on I. 1. § 5. ἔχειν has ὁραῖσθαι for its subject. — τῶν δέ, "In narrative style," says Butt. (§ 126. 4), "ὃ, ἦ, τό often stand only once and with δέ alone, in reference to an object already named." τε in καὶ αὐτός τε is to be construed with καὶ before τοῖς ἄλλοις, while τε — καὶ in the next member connects εἰσπλοτάτους and εἰειδισταίτους. — ἔφρασαν. Cf. N. on I. 6. § 3.

4. τί βούλοιντο. Cf. S. § 216. 2. — ἄνδρες οὔτινες, *as persons who.* Sturz says that ἄνδρες here might have been omitted. — ἱκανοί, *suitable, duly authorized,* is followed by ἀπαγγεῖλαι. — ἔσονται. Cf. N. on ἀπάξει, I. 3. § 14. — τά τε παρὰ βασιλείως, "regis mandata." Krüg.

5. μάχης. For the genitive, cf. S. § 181. 1. — οὐδὲ ὃ τολμήσων, *nor shall any one dare.* An answer, as Born. remarks, worthy of a Spartan. For the construction, cf. S. § 140. 3.

6. ἐγγύς που, *somewhere near.* — The subject of ἐπιτέτακτο is ταῦτα πράττειν. Cf. S. § 159. 1. — ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, *that they (i. e. the Greeks) seemed to the king to propose what was reasonable.* So Sturz, "æqua postulare." — οἱ αὐτοὺς — ἄξουσιν, *to lead them.* Cf. N. on ὅστις, I. 3. § 14. — ἰὰν αἱ σπονδαὶ γένωνται. "A transition," says Matthiæ (§ 523. 1), "to a kind of oratio recta." ἰὰν, ἦν, or ἂν, with the subjunctive is a milder expression than εἰ with the future. See Mt. l. c. — ἔνθεν = ἐκεῖσε ἔνθεν.

7. αὐτοῖς = μόνοις, *alone.* S. § 144. N. 3. — τοῖς ἀνδράσι.

There is much difficulty in determining satisfactorily, to whom ἀνδράσι refers. The conjecture of Weiske, that it means the Greeks and Persians, who passed between the two armies to arrange and ratify the truce, is inadmissible, because opposed to the facts of the case, the Persians alone passing between the armies as truce-makers. Nor can we adopt the surmise of Hacken cited by Poppo, that reference is had to those of the Greeks, who would be sent out to purchase and bring in provisions, inasmuch as it appears from the latter part of the preceding section, that all the Greeks were to be led whence they might take provisions. We must therefore conclude with Krüger, that the ambassadors or messengers of the Persians are referred to, although this interpretation is by no means disincumbered of difficulties.

8. μετασπασάμενος αὐτούς *having caused them* (i. e. the messengers) *to withdraw*. Cf. S. § 207. 5. — σπονδὰς ποιῆσθαι = σπένδεισθαι. — καθ' ἡσυχίαν = ἡσυχῆ, *quietly, peacefully*.

9. μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι, *lest we resolve not to make the truce*. μὴ ἀποδόξῃ ἡμῖν = μὴ οὐ δόξῃ ἡμῖν. — οἶμαί γε μέντοι & τ. λ. The confidence in their own resources, manifested by the generals in hesitating to accept the truce proposed by the king, would tend to inspire the soldiers with more courage and energy in the perils with which they were beset.

10. μὲν — μέντοι = μὲν δέ. — τὸ δὲ στρατεύμα ἔχων ἐν τάξει, *but having his army in order of battle*. Although going to conclude the truce, he did not in the least relax his vigilance. — αὐλώσιν (= ὀχετοῖς, II. 4. § 13. Schneid.), *canals, trenches*. — ὡς. Cf. N. on I. 5. § 10. — διαβάσεις, literally *passings over*, here the means by which it is effected, viz. *bridges*. — τοὺς δέ. In the formula ὁ μὲν — ὁ δέ, one is sometimes omitted. Cf. Mt. § 288. Obs. 4.

11. ἦν — καταμαθεῖν. Cf. N. on ἦν λαβεῖν, I. 5. § 2. — Κλέαρχον καταμαθεῖν ὡς ἐπιστάται = καταμαθεῖν ὡς Κλέαρχος ἐπιστάται (Cf. N. on I. 6. § 5). ἐπιστάται = ἤρχε, ἡγεμόνευεν. — βακτηρίαν *staff, truncheon*, carried by the Lacedæmonian generals, as an instrument with which to correct their soldiers. Cf. Thucyd. VIII. 84. "Adeoque lochagos vapulasse a prætore docent Hell. VI. 2: 19." Krüg. — πρὸς τοῦτο, i. e. the construction of temporary bridges, and the management of those things, which pertained to the transportation of the army and baggage across the trenches. — ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν. Of the various interpretations given to this passage, for brevity's sake, I shall select but one, which seems the most natural and free from objections, viz. *selecting the one most worthy* (of punishment) *he would chastise him*. For ἄν with ἐπαίσειν cf. N. on I. 9. § 19. — καὶ ἄμα αὐτὸς & τ. λ. By thus sharing in the

labor of his men, Clearchus stimulated them to great exertions. — ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ συσπουδάξαι, so that every one was ashamed not to assist in urging on the work. Mt. (§ 609. p. 1082), says that οὐ μὴ is found after words, in which a negative sense is involved, as δεινόν, αἰσχρόν ἐστι, etc., denoting that which ought not to happen. Cf. Butt. § 148. N. 6. 2.

12. πρὸς αὐτοῦ. The common reading πρὸς αὐτόν, is rejected by the best critics, as being without any sense. πρὸς αὐτό (= πρὸς τοῦτο, § 11) is adopted by Krüger and Poppo, and perhaps is best suited to the passage. — οἱ τριάκοντα ἔτη γεγονότες, those being thirty years old. Cf. S. §§ 209. N. 4: 168. N. 1.

13. ὑποπτεύων, because he suspected. Cf. S. § 222. 1. — οἶα = ἐπιτηδεῖα, fit, suitable. Cf. Mt. § 479. Obs. 2. a; Butt. § 150. Hutch. thinks that the battle of Cunaxa took place the latter part of September. If so, the season for watering the region was past. Cf. N. on I. 7. § 15. — προβαίνω — εἶναι. Cf. N. on φθορῶν ἐφαίνετο, I. 9. § 19. — τούτου refers to the assertion made in the preceding clause. — τὸ ἕδωκ' ἀφεικέναι, had caused the water to be let forth. ἀφεικέναι, perf. infin. of ἀφίημι. Clearchus hastened on the army in order to show, that these impediments neither retarded nor terrified the Greeks, and also to give the Persians no time to interpose more serious obstacles to his march.

14. ὄξος, "acidulum potum e dactylis coctis paratum; οἶνον, dulciorem potum, e dactylis expressis paratum." Morus. — ἀπὸ τῶν αὐτῶν. Cf. N. on II. 2. § 16.

15. οἶας μὲν = ταιαῦται μὲν οἶας. — ἔστιν. Cf. N. on ἦν λαβῆν, I. 5. § 2. — τοῖς οἰκέταις ἀπέκειντο, were laid by for the domestics. οἰκέταις is the *Dativus Commodi*. Cf. N. on I. 2. § 1. — ἀπόλεκτοι, selected, a verbal from ἀπολέγω. Cf. Butt. §§ 102. 3: 60. 4; S. § 49. 2. — ὄψις, appearance. — ἡλέκτρον, amber, a yellow, transparent, gummous substance found in many countries, but mostly upon the shores of the Baltic. For the construction of ἡλέκτρον, cf. S. § 186. N. 3. Krüg. makes ἡλέκτρον stand for ἡλέκτρον ὄψεως, the noun being employed for its attribute, which is the real object of comparison. — τὰς δέ τινας, but some. — τραγήματα, for desserts. A substantive frequently expresses the design of the noun with which it is in apposition. Cf. Mt. § 433. Obs. 3. Cf. also And. and Stod. Lat. Gr. § 204. R. 1. — The δευτέρα τραπέζα, second table = dessert, was made up of various sweetmeats, and furnished in times of luxury with great splendor. Cf. Man. Clas. Lit. § 165. p. 536. — ἦν — ἡδὺν, sc. τοῦτο (i. e. ταῦτα τὰ τραγήματα). — πορὰ πότον (= συμπίσιον), in drinking, i. e. during the drinking-bout, which frequently followed the feast in ancient times. Cf. N. on VI. 1. § 5. It was at one of these *sym-*

posiomas, τνα: Alexander is said to have died in a state of beastly intoxication. The wise man doubtless referred to this custom (Prov. 23: 29, 30), when in answer to the question, "Who hath woe," &c he replies: "They that tarry long at the wine." — κεφαλαλγῆς (κεφαλή, *the head*, and ἄλγος, *pain*), *causing headache*.

16. ἐγκέφαλον, *the brain*, i. e. the pith or marrow, which, being found in the top of the tree, was called its ἐγκέφαλος. So Pliny XIII. *aulicis medulla earum* (i. e. palmarum) *in cacuminine, quod cerebrum appellant.* — τὴν ιδιότητα τῆς ἡδονῆς *the peculiar flavor, or quality of its flavor*. The palm tree, of which such frequent mention is made in the ancient and oriental writings, is the pride of tropical climes, and far surpasses in grandeur all other trees of the forest. The trunk springs up straight, unbranching, and tapering, until towering far above the surrounding trees, it is crowned by a tuft of large, radiating leaves, which gives it a singularly grand and unique appearance. But aside from its majesty, it is superior to almost every other plant in useful properties. It furnishes to the inhabitants of the region where it grows, bread, wine, vinegar, sugar, fruit, and materials for all kinds of wicker work, etc. Strabo says there was a Persian song, in which three hundred and sixty-five advantages of the palm tree were enumerated. It is found in great abundance in Babylonia. Cf. Bib. Repos. VII. p. 367. — ὄθιν = ἐξ οἴ.

18. ἀμείχαρα, *insuperable*. — εὐρημα ἐπισηράμην, *I regarded it an unexpected gain*. εὐρημα answers to our familiar expressions, *windfall, good luck*, etc. — εἴ πως, *if by some means*. He hints by this at the difficult nature of his request. — δοῦναι, *give* = *permit*. — ἀποσῶσαι ἡμᾶς εἰς τὴν Ἑλλάδα, *to conduct you safely into Greece*. ἀποσῶαι (by constructio prægnans) = *to save and lead*. ἀπό gives to σωζῶ the idea of complete deliverance; *to save from*, sc. all dangers. — οἶμαι γὰρ ἄν οὐκ ἀχαρίστως μοι ἔξιν, *I think that I should not be unrewarded*. ἄν gives to ἔξιν the idea of probability. Cf. Mt. § 599. d. Dind. after Suid. reads ἔχειν. — πρὸς ἑμῶν, *by you* = *on your part*.

19. ὅτι δικαίως ἄν μοι χαρίζοιτο, i. e. (says Poppo) ὅτι, εἰ χαρίζοιτο, *δικαίως ἄν μοι χαρίζοιτο* = *that if he should reward me, he would* (on account of my merit) *justly do it*. For ἄν in the apodosis, cf. N. on I. 6. § 2. — Κῦβόν τε ἐπιστρατεύοντα — ἡγγεῖλα. For the construction, cf. S. § 222. 2. Tissaphernes here refers to what is detailed, I. 2. §§ 4, 5. — ἅμα τῇ ἀγγελίᾳ. Cf. N. on II. 1. § 2. — τῶν — τεταγμένων = *ἐκείνων οἱ τεταγμένοι ἦσαν* (S. § 140. 3), of which ἐκείνων is constructed with μέρος denoting a *part*. S. § 177. Reference is had to the officers, who under Tissaphernes commanded the left wing of the king's army at Cunaxa. — ἀπέκτεινε is used here for the plu

perfect. Cf. N. on ἐποίησε, I. 1. § 2. — τοῖςδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, *with those now present with me.*

20. βουλευέσασθαι, *to deliberate, take counsel*, sc. with others. See below, § 25 (end). For the tense, cf. N. on πάνουσθαι, I. 2. § 2. — ἔρεσθαι — ἡμῶς. Cf. S. § 165. 1. The accusative of *thing* is the next clause. — τίνος ἕνεκεν, *on account of what = for what reason.* — μετρίως, *moderately*, i. e. in good temper. — ἵνα μοι εὐπραγτότερον ἢ ἂν τι δύναμαι ἀγαθὸν ἡμῖν παρ' αὐτοῦ διαπραξάσθαι. The order is, ἵνα διαπραξάσθαι ἂν τι (= ὅ τι. See N. on II. 1. § 8) ἀγαθὸν δύναμ. κ (sc. διαπραξάσθαι) ἢ εὐπραγτότερόν μοι. Cf. S. § 159. 2.

21. μεταστάντες, *having withdrawn.* — Κλέαρχος δ' ἔλεγεν, i. e. he was spokesman for the others. — ὡς — πολεμήσοντες. Cf. N. on I. 1. § 3. — οὐτ' πορευόμεθα ἐπὶ βασιλεία, *nor should we have marched against the king.* This is an *apodosis*, ἂν being supplied. The *protasis* is ἀλλὰ πολλὰς κ. τ. λ. It appears, from III. 1. § 10, that Clearchus was not unacquainted with the real object of the expedition.

22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, *but when we saw him already beset with danger.* ἐν δεινῷ ὄντα = ἐν δεινοῖς ὄντα, "*periculis pressum.*" Sturz. — ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτὸν, *our respect for the gods and men forbade that we should desert him.* "The verb ἀσχύνομαι takes the participle, when the action of which one is ashamed is performed, the infinitive, when the action is declined through shame." Rost § 129. 4. Cf. VII. 6. § 21. Θεοῖς and ἀνθρώποις are constructed in the accusative with ἡσχύνθημεν on the principle that verbs of emotion are often followed by an accusative, which is both the object and efficient cause of the emotion. Cf. Mt. § 414. — παρέχοντες ἡμᾶς αὐτοῖς εὖ ποιεῖν, *literally, furnishing ourselves (to him) to receive benefits = having put ourselves in the way of receiving favors from him.* — εὖ ποιεῖν, sc. ὥστε τὸν Κῦρον.

23. τέθνηκεν, *is dead.* — οὐτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς, *we neither aim at the dominion of the king.* For the construction of βασιλεῖ, cf. S. § 197. 1; of ἀρχῆς, S. § 182. — οὐτ' ἔστιν ὅτου ἕνεκα, "*nor is there any reason why.*" Felton. The subject of ἔστιν and antecedent of ὅτου, is some such word as πρᾶγμα or χρεῖμα understood. See S. § 150. 5. — κακῶς ποιεῖν = κακά ποιεῖν. Cf. S. § 165. N. 2. See also N. on I. 6. § 7. — τις, *some one*, softer than ἡμεῖς for which it stands. — σὺν τοῖς θεοῖς, *with the help of the gods.* — For the construction of εὖ ποιεῖν (= ἀγαθὰ ποιεῖν) ἐπάρχη, *begins doing well*, cf. S. § 222. 3. — καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα (= ἡττηθησόμεθα Cf. Rost § 114. I. N. 1) εὖ ποιοῦντες, "*we will not be behind him,*

at least so far as our power goes, in conferring favors." Felton. For the construction of *τούτων*, cf. S. § 184. 1.

24. *μερόντων* imperative for *μενέτωσαν*. Cf. Butt. § 103. II. 5; S. § 88.

25. *ὅσθ' οἱ Ἕλληρες ἐφρόντιζον*. The Greeks designate the *actual* consequence of an act by *ὅσπε* with the indicative, the *conjectural* consequence, by *ὅσπε* with the infinitive. Rost § 125. 7. N. 7. *δοθῆναι*. Cf. N. on *δοῦναι*, §. 18. — *σώζειν τοὺς Ἕλληνας*. Supply *εἰς τὴν Ἑλλάδα* from § 18, supra. — *ὡς οὐκ ἄξιον εἶη βασιλεῖ*, *that it was not becoming the king*. *ἄξιον* = *πρέπον* is followed by the dative. Cf. S. § 190. N. 3. — *ἀφεῖναι*, *to send away* (in peace and safety).

26. *Τέλος δ'*, *but finally*. Cf. S. § 124. 1. — *ἔξεστιν*. Cf. N. on *ἦν λαβεῖν*, I. 5. § 2. — *ἦ μὴρ* is the usual formula of an oath or solemn confirmation. Cf. Butt. § 149. p. 432; Mt. § 604.

27. *διὰ γιλλας*. Cf. I. 3. § 14. — *ἀσινῶς*, i. e. without committing depredations upon the country, through which they were to pass. — *ὠνουμένους*, *by purchase*.

29. *ἄπειμι*, *I shall go*. Cf. N. on I. 3. § 11. — *ὡς βασιλεία*. Cf. N. on I. 2. § 4. — *ἅ* = *ταῦτα ὅν* (S. § 151. R.), of which *ὅν* is constructed with *δέομαι*. Cf. S. § 181. 1. — *συοκενασόμενος* is an aorist in relation to the future *ἦξω*, and indicates the completeness of the action. Cf. Mt. § 559. c. — *ὡς ἀπάξων*. See N. on I. 1. § 3. — *ἀπιὼν*. "A very clear instance of the future." Butt. § 118. p. 236.

CHAPTER IV.

1. *ἡμέρας πλείους ἢ εἴκοσιν*. According to Diod. (XIV. 26), Tisaphernes in this interim went with the king to Babylon. His long delay, together with the tampering of Ariæus, justly inspired the Greeks with fears respecting the sincerity of the Persians, but having no remedy, they were obliged to await the issue. — *καὶ πρὸς τοὺς σὺν ἐκεῖνῳ Περσῶν τινες*, *and some of the Persians came to those with him*, i. e. to the followers of Ariæus. — *δεξιάς*, *pledges, assurances*. — *ἔνιοι* is in apposition with *τινές*. Cf. Mt. § 432. 3. — *μνησικακήσειν* — *ἐπιστρατείας*. The genitive expressing both the object and cause of a feeling, may be rendered *on account of*. Cf. Mt. § 368. 5, S. § 187. 1. —

2. *Τούτων δὲ γιγνομένων*, *while these things were taking place*. Cf. S. §§ 192. 209. 1. — *οἱ περὶ τὸν Ἀριαῖον*, *Ariæus and his party*. Buttman (150. p. 439) remarks, "the Attics avail themselves of t. . .

indefinite expression, even where they wish to speak chiefly only of the *one* person, leaving it from some cause or other doubtful, whether it really concerns only this one or not." Cf. Mt. § 583. c. 1. — ἤτιον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν, *less attentive to the Greeks*. Cf. N. on I. 5. § 9. — καὶ τοῦτο, *this also*, i. e. in addition to the suspicious circumstances spoken of in the preceding section.

3. *Τί, why*. Cf. S. § 167. R. — περὶ παντός. Cf. N. on περὶ πλείστον, I. 9. § 7. — στρατεύειν is used as an adnominal genitive after φόβος. Cf. S. § 221. N. 4. — διὰ τὸ διεσπάρθαι αὐτῶ τὸ στράτευμα, *because his army is dispersed*. — οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν, *it is impossible (See N. I. 5. § 2) that he will not attack us = he will by all means attack us*. That these forebodings were not groundless, painful evidence was soon furnished. For the construction of οὐκ ἔστιν ὅπως, cf. Butt. § 150. p. 438; Mt. § 482. *Obs.* 2.

4. Ἴσως δέ που, *perhaps somewhere*. δέ is here continuative. — τι, sc. χωρίον. — ἄπορος = ἀπόρευτος. — ἐκὼν γε gives emphasis to βουλήσεται. Render the clause, *for he will never willingly permit*. — τοσούτοι ὄντες, *being so many (and no more) = being so few*. Cf. N. on I. 3. § 14 (end). — ἐπὶ ταῖς θύραις. The Greeks were so near Babylon, that it might be said, they were at the very gates of the king's palace.

5. ἐπὶ πολέμῳ, *for the purpose of making war, with hostile intent*. ἐπὶ here denotes the end or object of the action. Cf. Butt. § 147; Mt. § 585. β. — παρὰ τὰς σπονδὰς ποιεῖν, *to violate the treaty: properly, to act contrary to the treaty*. — Ἐπειτα, *thereupon*. — πρῶτον, ἀπῆθις δέ, and καὶ ἅμα mark the disastrous consequences, resulting from breaking the truce. — Matthiæ (§ 482) says that οἱ δ' ὀπόθεν is put for οὐδ' ἔσται οὐδέν, ὄθεν, or οὐδεὶς παρέξει τόπον, ὄθεν. Cf. S. § 150. 5. — ὁ ἠγησόμενος οἱ δεῖς ἔσται, *there will be no one to conduct us*. Cf. N. on ὁ τολμήσων, II. 3. § 5. — ἅμα ταῦτα ποιούντων ἡμῶν, *as soon as we do these things*. Cf. S. § 222. N. 4. — ἀφροστήξει, *will desert*. ἔστηξω, *I shall stand*, and its compound ἀφροστήξω, *I shall stand away from*, i. e. *forsake, desert*, are futures formed to suit the present meaning of ἔστηκα, *I stand*, while στήσω has the meaning of *I shall place*, from ἵστημι. Cf. Butt. § 107. II. 4; Irreg. Verbs, p. 136. — λελίπεται. Cf. S. § 211. — ἀλλὰ καὶ οἱ πρόσθεν ὄντες, *and even those who were (our friends) before*, i. e. Ariæus and his followers.

6. δὲ εἰ μὲν, *but whether*. — δ' in τὸν δ' οὖν responds to μὲν in the preceding member. οὖν = *as to that*. See N. on I. 3. § 5. — Εὐφράτην ἴσμεν ὅτι. For the construction, cf. N. on I. S. ~ 21. The necessity of crossing the Euphrates is indicated by ἄλλος — ἔστι διαβατέος in the preceding clause. δὴ in οὐ μὲν δὴ serves to introduce

with emphasis another difficulty, viz. the want of cavalry. Cf. Vig p. 188. VI. — πλείστου ἄξιοι. Cf. N. on I. 3. § 12. — οἶόν τε. Cf. N. on I. 3. § 17.

7. Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σίμαχα, εἴπερ προθνμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμόσαι, “now for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us.” Sophocles (Gram. § 144. N 1). βασιλέα is the subj. accus. of ὁμόσαι, before which αὐτὸν referring to βασιλέα is placed, in consequence of the intermediate clauses between βασιλέα and ὁμόσαι. For the construction of δεῖ, cf. S. § 159. N. 1. — Θεοὺς ἐπιουχῆσαι. “With verbs ‘to swear,’ the deity or person by whom one swears is put in the accusative.” Mt. § 413. 10. Clearchus argues that if the ulterior design of the king were bad, he would not have entered of his own accord into such a solemn covenant with the Greeks.

8. Ἐν δὲ τούτῳ. Cf. N. on I. 10. § 6. — Ὀρόντας. Repeat ἦεν ἔχων. — ἦγε δὲ κ. τ. λ. Both Tissaphernes and Orontas were rewarded with the hand of the king’s daughters, for their fidelity and good conduct in the war with Cyrus. — ἐπὶ γάμῳ, for marriage, i. e. for the purpose of marrying her. The nuptials were to be celebrated in his satrapy.

10. ἐφ’ ἑαυτῶν, by themselves. Cf. Mt. § 584. θ. — ἐκάστοτε = αἰεὶ, always. — ἀπέχοντες ἀλλήλων. Cf. N. on I. 10. § 4. — ἀλλήλους depends on ἐφυλάττοντο which apparently is transitive. This accusative, however, may be regarded very properly as synecdochical. Cf. S. § 207. N. 1.

11. ἐν τοῦ αὐτοῦ, from the same place. — ἔχθραν. Their precautionary measures created ἵποψίαν, suspicion; the petty contentions, which resulted from this jealousy led to ἔχθραν, enmity.

12. From the time of the truce to the passage of the Tigris at Sitace, the course of the armies was south-easterly. — πρὸς τὸ Μηδίας κ. τ. λ. This wall appears to have been erected, to protect the inhabitants of Babylonia from the incursions of the Medes. It did not run directly across the isthmus, but inclined from the Euphrates to the Tigris in a N. E. direction. Its length according to Rennell was about 24 British miles. — αὐτοῦ εἶσω, within it. Cf. S. § 188. 2. — πλινθοῖς ὀπταῖς, burnt bricks, were different from the ὠμῆ πλινθος, dried brick, which was a common material for buildings, in those countries. Cf. Bib. Rep. Vol. VIII. p. 167. — ἐν ἀσφάλτῳ This is the cement used by the builders of Babel. “Bitumen had they for cement.” Gen. 11: 1-9. This bitumen was found in inexhaustible quantities in the fountains at Heet. Rich says, that the principal bitumen-pit at Hæti has two sources, and is divided by

a wall in the centre, *ὅμη* one side of which the bitumen bubbles up, and on the other side, the oil of naphtha, for the two productions are always found in the same situations. The bitumen is at first brittle, but is rendered capable of being applied to brick, by being boiled with a certain proportion of oil. It furnishes the finest of all cements. Cf. Bib. Repos. Vol. VIII. pp. 158-89.

13. *διώρυχας*. A reference to these canals, with which the region of Babylonia was cut up, will help to explain the beautiful poetic effusion, "By the rivers of Babylon," &c. Along these canals or streams, designed to irrigate and beautify Babylon and the adjacent country, the captive Jews sauntered after the toils of the day, and reposing under the shady willows, indulged in expressions of mutual sympathy, or mourned in silence over their wrongs and woes. — *ἐλάττους*, narrower. Cf. S. § 59. 3: 58. 2. — *ὄχετοὶ*, drains, rivulets. — *ὡσπερ ἐν τῇ Ἑλλάδι*. Repeat *κατατετέμηται*. So Krüg. — *πρὸς ᾧ*, near which. — *Σιτάκη*. Mannert (Geog. V. p. 384) gives this town the site now occupied by Old Bagdad.

14. *παρ' αὐτήν*, near it. — For the construction of *παιτοίων*, cf. S. § 181. 1. — *οἱ δὲ βάρβαροι, κ. τ. λ.* Krüger places a colon after *Τίγρητα*, and supplies *ἐσκήνωσαν* from the preceding clause. But this is unnecessary, since by rendering *διαβεβηκότες*, although having just crossed, the way is prepared for *οὐ μέντοι*, without making the sentence consist of two propositions.

15. *ἔτυχον ἐν περιπάτῳ ὄντες*, happened to be walking. — *πρὸ τῶν ὀπλων* = before the camp. — *καὶ ταῦτα*. Cf. N. on I. 4. § 12. — *παρὰ Ἀριαίου ὄν*, being sent from Ariæus.

16. *ὅτι*. Cf. N. on I. 6. § 7. — *ὁ ἀνθρῶπος* = *κεῖνος*. — *μὴ ἐπιθῶνται*. Cf. N. on I. 3. § 17. — *τῆς νυκτός*, this night. Cf. N. on II. 2. § 12. — *δὲ* = *γὰρ*. — *τῷ πλησίον παραδειῶν*, the neighboring park. Cf. S. § 141. 1; also N. on I. 2. § 7.

17. *ὡς* = *ὅτι*, since, because. Cf. Mt. § 628. 5. *ὡς* in the next member is put for *ἵνα*, that, so that. See Mt. § 628 1. — *ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος*, but that you may be shut in, between the river and the canal. *ἐν μέσῳ* = *μεταξύ*.

18. *ἐταράχθη σφόδρα καὶ ἐφοβεῖτο*. The situation of the Greek army in the very heart of the Persian empire, enclosed by rivers and canals, and surrounded by myriads of enemies, was anything but favorable. No wonder that so daring a soldier even as Clearchus, should be filled with consternation at this intelligence of a night attack, in which Grecian discipline would be far less effectual against the overwhelming numbers of the enemy, than in a battle by day.

19. *τῶν παρόντων*, of those who were present. For the construction, cf. S. § 140. 3: 177. 1. — *ἀρὺ ἀλόλουθα*, not consistent (with

each other). — The subject of εἶη is τὸ ἐπιθίσθαι v. τ. λ. Cf. S. § 159. 2. — ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι, *that if they attack us, they will of necessity conquer or be conquered*. For the construction, cf. S. § 159. N. 1. — ὅποι. See N. on I. 9. § 13.

20. Ἐὰν δ' αὖ, *but if on the other hand*. The argument is, that in case the Persians were victorious in this night assault, the destruction of the bridge would not be necessary for the reasons specified; and if they should lose the battle, nothing could be more ruinous to them, than thus to cut off the means of retreat and preclude those on the other side of the river from coming to their aid. — πολλῶν ὄρων πέραν, *many being the other side* (of the river). πέραν is here used absolutely. Cf. Butt. Lexil. No. 91.

22. Τότε δὴ καὶ, *then indeed*. — ὑποπέμψαιεν (= μετὰ δόλου ἐκπέμψαιεν. So Suidas), *had privily sent*. Cf. Thucyd. IV. 46. § 5. — ὀκροῦντες μὴ — μένοιεν. Cf. N. on I. 3. § 17. ὀκροῦντες borrows past time from ὑποπέμψαιεν, upon which it depends. — διελόντες is adopted, on the conjecture of Holzmann, by the best critics instead of διελθόντες, which destroys the obvious sense of the passage. — νήσω. So called from its being inclosed by the river and canal. Cf. § 17, supra. — ἐρύματα is in apposition with Τίγρητα and διώριχα. — ἔνθεν μὲν — ἐνθεν δέ, *hinc — illinc, on the one hand — on the other*. — ἀγαθῆς, *fertile*. — τῶν ἐργασσομένων ἐνότων, *the laborers being in it*. The peasantry would be necessary to till the land and supply the Greeks with necessary food. — ἀποστροφή (= καταφυγή. So Phav.), *a refuge, a place of refuge*. Cf. Cyr. V. 2. § 23; Herod. VIII. 109; Demosth. Phil. I. 8. — τις, *any one* (of the king's subjects).

23. Μετὰ ταῦτα, *after these things*. — μέντοι — ὅμως, *nevertheless*, i. e. although they did not believe the messenger. μέντοι serves here to strengthen ὅμως. — Καὶ οὔτε ἐπέθετο οὐδείς οὐδαμόθεν, *but no one from any quarter attacked them*. Notice the accumulation of negatives. Cf. S. § 225. 1. See also I. 6. § 11; 8. § 20.

24. ὡς οἷόν τε μάλιστα περὺλαγμένως, "*with every possible precaution*." Felton. Cf. N. on I. 3. § 17. — τῶν παρὰ Τισσαφέρνης Ἑλλήνων, *of those Greeks* (who were) *with Tissaphernes*. Cf. N. on I. 1. § 5. — ὡς διαβαιόντων μέλλοιεν ἐπιθήσεσθαι, *that the Persians were about to attack them* (i. e. the Greeks) *while they were crossing*. For the construction of διαβαιόντων, cf. S. § 222. 1; of μέλλοιεν ἐπιθήσεσθαι, cf. S. § 219. N. 1. For the use of the middle, see S. § 207. 1. Poppo follows the common reading ἐπιτίθεσθαι — διαβαιόντων μέντοι (sc. αὐτῶν. Cf. N. on I. 2. § 17), *however, while they were crossing*. — εἰ διαβαλοῖεν, *whether they were crossing*. — ἐπεὶ δὲ εἶδεν, *sc. αὐτοὺς διαβαιόντας*. — ὄχεται ἀπελαύνων = ἀπήλασε, *he rode*

away. Cf. S. § 222. N. 2. The cowardice and duplicity of the Persians are eminently shown in this whole affair.

25. *Φύσζον*. Rennell thinks that this is the river now called *Diala* or *Deallah*. — ἀπήνησε = ἐρέτυχε, *met.* — νόθος ἀδελφός, *illegitimate brother*. Cf. N. on I. 1. § 1. — Σούσων, *Susa*, “a celebrated city of Susiana in Persia, situated on the east side of the Eulæus or Choaspes. Anth. Clas. Dict. On account of its being sheltered from the north-east wind by a high ridge of mountains, it became from the time of Cyrus the Great, the winter residence of the Persians. It is celebrated in Scripture as the place, where Daniel saw the vision of the ram and he-goat, and where Ahasuerus kept his splendid feast. Sir John Malcolm says, “its ruins are not less than 12 miles in extent, and that wild beasts roam at large over a spot, where once stood some of the proudest palaces ever raised by human art.” — Ἐκβατάνων, *Ecbatana*, a city of Media, and next to Babylon and Nineveh, one of the strongest and most beautiful cities of the East. It was the summer residence of the Persian kings. — ὡς βοηθήσων. Cf. N. on I. 1. § 3.

26. εἰς δύο, *two and two*, i. e. *two a-breast*. Cf. Vig. p. 226. XIV. See also N. on I. 2. § 15. — ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος, *halting now and then*. — ὅσον δ' [ἄν] χρόνον, *as long time as*, corresponds to τοσοῦτον χρόνον in the next member. Cf. S. § 73. 1. — τὸ ἡγούμενον, *the van*. — ἐπιστήσειε, *sc. ἑαυτό*. So Mt. § 521. But Schneid., Born., and Pop., supplying ὁ Κλέαρχος, make τὸ ἡγούμενον the object of ἐπιστήσειε. So also Krüger, who, however, adopts the common reading ἐπιαιτῆ, and objects to the employment of the optative, on the ground that ἄν ought in that case to be omitted. But that the optative sometimes takes ἄν in such a construction, see Mt. § 527. *Obs.* 2; Butt. § 139. N. 3. — τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπιστάσιν, *so long a time, a halt of necessity took place through the whole army*, or more briefly, *so long the whole army necessarily halted*. For the construction of γίγνεσθαι, cf. S. § 221. N. 4. — τὸν Πέρσην, i. e. the brother of the king.

27. εἰς τὰς Παρυσάτιδος κόμας. Cf. N. on I. 4. § 9. — Κύρω, ἐπεγγελῶν, *insulting Cyrus*, i. e. the memory of Cyrus. — πλην ἀνδραπόδων, *except slaves*, i. e. they were permitted to enslave none of the inhabitants.

28. πέραν τοῦ ποταμοῦ, *on the other side of the river*. “πέραν, *beyond, on the other side*, chiefly of rivers and other waters.” Butt. § 117. 1.

CHAPTER V.

1. Ζάβατον, *Zabatus*, now called the Greater Zab, to distinguish it from another river of the same name farther down, which is called the Lesser Zab. Its course is South.

2. συγγενέσθαι, to have an interview with. — παῦσαι, to cause to cease. — πρὶν — γενέσθαι. Cf. S. § 220. 2. — ἐξ αὐτῶν, i. e. the suspicions. — ἐροῦντα ὅτι — χεῖζοι, to say (S. § 222. 5) that he wished. — αὐτῷ refers to Tissaphernes.

3. οἶδα — ὄρκους γεγενημένους. Cf. N. on ἤθεσαν αὐτὸν τεθνηκότα, I. 10. § 16. — μὴ ἀδικήσειν ἀλλήλους, not to injure one another. Foi the construction of ἀδικήσειν, cf. S. § 219. 2. — ἡμᾶς depends on φυλαττόμενον. Cf. N. on II. 4. § 10.

4. σκοπῶν, watching closely. — οὔτε is followed by τε in the next member. Cf. N. on μήτε — τέ, II. 2. § 8. — εἰς λόγους σοι ἐλθεῖν, "to come to an understanding with you, literally, to come to words with you." Felton. For σοι, cf. S. § 195. 1. — ὅπως εἰ δυναίμεθα ἐξέλκοιμεν ἀλλήλων τὴν ἀπιστίαν (= ὑποψίαν), that, if possible, we might remove our mutual distrust.

5. Καὶ γὰρ οἶδα ἤδη, for I have already (i. e. before now) known. — Poppo says that τοῖς μὲν — τοῖς δὲ — οἱ — ἐποίησαν is a kind of anacoluthon for ὧν οἱ μὲν — οἱ δὲ — ἐποίησαν, or οἱ ἐποίησαν, οἱ μὲν — οἱ δὲ. Krüger thinks that the writer began the sentence, as if he would have written ἐξ ὑποψίας, φοβηθείτας — βουλομένους — ποιήσαντας, but changed the construction to avoid the recurrence of so many participles. Cf. Mt. § 631. 4. — καὶ, even. — ἀλλήλους. See N. on II. 4. § 10. — φθάσαι βουλόμενοι πρὶν παθεῖν, wishing to inflict an injury before they received one = desiring to avert danger by striking the first blow. — ἀνήκεστα κακὰ, irreparable evil. — For the construction of τοῖς — μέλλοντας (sc. ποιῆσαι), cf. S. § 165. 1.

6. ἀγνωμοσύνας, misunderstandings. — ἦκω, I am come.

7. Clearchus now proceeds to show that the Persians had no reason to distrust the Greeks. πρῶτον μὲν γὰρ καὶ μέγιστον, for first and greatest, i. e. first in order and importance. — οἱ θεῶν ὄρκιοι, the oaths made to the gods. θεῶν is the objective genitive. Cf. S. § 173. N. 2. — τούτων depends on παρημεληκώς, — Cf. S. § 182. — σὺνοιδεν αὐτῷ — παρημεληκώς. See N. on I. 3. § 10. — οὐτ' ἀπὸ ποίου ἄν τάχους, neither by means of what speed. — ἀποφύγοι — ἀποδοῦναι. No-

tice the distinction in the meanings of these words referred to in N. on I. 4. § 8; II. 2. § 13. — σκοτός, *darkness* = dark place. — “ὅπως pertinet ad ἐχινόρ, quo modo munitum.” Weiske, cited by Krüger. — Πάντη γὰρ πάντα, *for all things every where*. For the construction of these kindred words, cf. S. § 232. The sublimity of this passage ought not to pass unnoticed. It shows that worthy ideas of the gods, (alas, that it should be θεῶν and not θεοῦ,) could find a place in a heathen mind. Cf. Ps. 139: 1–12. — ὑπερβαίνειν = ὑποχείριον. — κρατοῦσι, *are masters*. For its construction with πάντων, cf. S. § 184. 1. Matthiæ (§ 359. Obs. 1) says that κρατεῖν = κρατῶσθαι εἶναι, takes the gen. from the idea of comparison included in it. It is sometimes constructed with the dat. (Cf. Mt. § 360. a), and sometimes with the accus. (Mt. § 360. b), especially in the sense to conquer. Cf. V. 6. § 9; VII. 6. § 32. See also S. § 184. N. 2.

8. παρ’ οἷς. A conjectural reading of Muretus, sanctioned by Schneid., Dind., Born., and Poppo. All the MSS. except one, have παρ’ οὖς, which Krüger thinks to be the true reading, from the idea of ‘approach’ contained in κατεθέμεθα. Render παρ’ οἷς ἡμεῖς τὴν φιλίαν οὐκ ἐθέμενοι κατεθέμεθα, *with whom we, having formed an alliance, have deposited our friendship*. By the solemn oaths and sacrifices, with which the league of friendship was ratified, a virtual deposit of it was made with the gods. Hence, as this deposit was the result of a mutual and harmonious arrangement, neither party clandestinely or without just cause could withdraw it, and become secret or open enemies to their sworn friends. — τῶν δὲ ἀνθρώπων is opposed to περὶ μὲν τῶν θεῶν in the preceding member, and limits μέγιστον. Cf. S. § 177. 1. — σὲ ἔγωγε. The position of these words is beautiful and emphatic. — ἐν τῷ παρόντι, *at the present time*.

9. γὰρ σοι. Pop. writes γὰρ σοι on the ground that σὺν, as opposed to ἄνευ in the next clause, is the emphatic word. But it is easy to see that an emphasis even then rests on the pronoun. Cf. Butt. § 14. 7. — πᾶσα (= ὅλη. So Hesych.) μὲν ἡμῖν ὁδός, *the whole of our way homeward*. — διὰ σκοτούς = σκοτεινή, *dark*, i. e. unknown, unexplored. — φοβερός, *fearful*, i. e. an object of fear. — φοβερώτατον. “When the adjective is a predicate, it often stands in the neut. sing., although the subject is masc., fem., or in the plur.” Mt. § 437. 4. — ἐρημία is opposed to ὄχλος.

10. Ἐἰ δὲ δὴ καὶ, *but if indeed*. — ἄλλο τι ἢ τὸν εὐεργέτην κατακτείναντες, *what else (would happen) than having slain our benefactor*. For the construction of ἄλλο τι, cf. Mt. § 487. 9; Butt. § 150. p. 436. — ἔφεδρον. In the public games, the candidates were matched by lot. In case of an odd number, he who drew it was call-

εα ἔφεδρος (*ἐπι* and *ἔδρα*, a seat), and awaited the issue of the contest in order to be opposed to the conqueror. Cf. Man. Clas. Lit. § 81. p. 497. — For the construction of *ἐλπίδων ἑμαυτὸν στεγήσομαι*, cf. S. § 181. 2.

11. γὰρ (*illustrantis*. See N. on I. 6. § 6) introduces an explanation of the preceding proposition. Cf. Mt. § 615. — τῶν τότε. See N. on II. 2. § 20. — ὄν = *ἐκείνον ὄν*. S. § 150. 5. — *Κύρου δυνάμιν*, i. e. the army of Cyrus, which Ariæus was now leading. — *χώραν*, i. e. the satrapy referred to, I. 1. § 2. — *τὴν δὲ βασιλείως δύναμιν*, ἢ *Κῦρος πολεμικὰ ἐχρῆτο, σοὶ ταύτην σύμμαχον οὔσαν*, and *the king's power, which Cyrus found hostile* (= which was hostile to Cyrus) *being in alliance with you* (= being your support). For the construction of *ἔχοντα, αἰῶζοντα*, and *οὔσαν*, cf. S. § 222. 2; of *ταύτην*, cf. N. on *ταύτας*, I. 10. § 18.

12. *Τούτων δὲ τοιούτων ὄντων*, *these things being so*. — ὅστις οὐ βούλεται, *as not to wish*. ὅστις after οὕτω is put for ὥστε. Cf. Mt. § 479. Obs. 1. — *Ἀλλὰ μὲν*, *furthermore*. — *ἐγὼ . . . εἶναι*. I have given this clause the marks of parenthesis on the authority of Weiske, Schneider, and Poppo. But Krüger makes it an anacoluthon, the construction, as commenced, requiring something like *καὶ ἡμεῖς πολλὰ ὑμᾶς ὠφελεῖν δινησόμεθα*. Cf. Mt. § 631. 2. See also N. on III. 2. § 11.

13. γὰρ in *μὲν γὰρ* serves to explain *ταῦτα* in the preceding proposition. Cf. Mt. § 615 (end); also N. on § 11, supra. — *οἶδα* — *Μυσοὺς* — *ὄντας*, *I know that the Mysians are*. Cf. S. § 222. 2. This construction is of such frequent occurrence as to require no further notice. — Construct *ἄν* with *παρασχεῖν*. — *ταπεινοὺς ὑμῖν*, *subject to you*. — *ἀκούειν*—*εἶναι*. Mt. says (§ 549. 6. Obs. 2.) *ἀκούειν*, *to hear intelligence of something, to receive information from hearsay*, commonly takes the infinitive instead of the participle. Cf. Rost § 129. 4. c. — *τοιαῦτα*, i. e. of the same disposition with the Mysians and Pisidians. — *ἂ οἶμαι ἄν παῖσαι ἐνοχλοῦντα ἀεὶ*, *which I think I can cause to cease from continually disturbing*. For the construction of *παῖσαι ἐνοχλοῦντα*, cf. Butt. § 141. N. 3; S. § 222. 3; of *εἰδαιμορτία*, cf. S. § 196. 2. — *Αἰγυπτίους* follows *κολάσσεθε* in the next clause. — *οὐχ ὁρῶ ποία δύναμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσσεθε τῆς νῦν σὶν ἐμοὶ οὔσης*, *I see not what allied force you can better employ to chastise than the one now with me*. *ποία*. The interrogative pronominal adjectives are used in indirect as well as in direct questions. Cf. S. § 147. *ἄν* is to be taken with *χρησάμενοι*, which it weakens. *τῆς*—*οὔσης* = *ἢ τῇ οὔσῃ*. Cf. Mt. § 454. Obs. 2; Butt. § 132. N. 5; S. § 186.

14. *Ἀλλὰ μὲν—γε*, *but still further, yet more*. — *πέριξ* (= *περὶ* taken absolutely) *round about*. — *τω* = *τινι*. See N. on I. 9. § 7.

— — μέγιστος. Repeat φίλος from the preceding clause, and supply ἔχων ἑμᾶς ὑπηρέτας from the clause below. — ὡς δεσπότης ἀναστρέφοιο, as a master you may conduct yourself (towards him). ἀναστρέφομαι in the middle signifies to turn one's self around; hence to move about (among persons) = to live, to pass one's time, to conduct one's self. — ἦν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως, which we should justly owe you as our deliverer. σωθέντες ὑπὸ σοῦ, having been saved by you.

15. οἴτω — θαυμαστόν, so strange. — τὸ σὲ ἡμῖν ἀπιστεῖν is the subject of δοκεῖ. Cf. S. § 159. N. 1. — τοῦνομα is put for τὸ ὄνομα. Cf. S. 24. — οὔτω δεινὸς λέγειν, so eloquent a speaker. Cf. S. § 219. 1. — ἀπημελῆθη, 1 aor. of ἀπαμελῆσθαι, a Homeric word for ἀποκρίνεσθαι.

16. Ἄλλ' ἡδομαι μὲν — ἀκούων, well, I am pleased to hear. See N. on ἀλλὰ, II. 1. § 20. For the construction of ἀκούων, cf. S. § 222. 3. — Ὡς δ', but in order that.

17. ἐν ᾗ, by means of which. ἐν with its case is here used instead of the simple dative of means. Cf. Mt. § 396. Obs. 2. — ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος, and there would be no danger of suffering in turn. For the construction of ἀντιπάσχειν, cf. S. § 221. N. 4.

18. Ἄλλὰ is here used in proposing an objection in an interrogative form, which the speaker himself answers. For the construction of χωρῶν — ἀπορεῖν, cf. S. § 181. 1; of ἐπιτηδείων — ἐπιτίθεσθαι, S. § 219. 1. — οὐ τοσαῦτα μὲν πεδία — διαπορεύεσθε, are you not passing through so many plains. — πορευτέα is constructed with ἡμῖν, Cf. S. § 200. 2. — ἃ ἡμῖν ἐξεστι προκαταλαβοῦσιν ἄπορα ἡμῖν παρέχειν, which by preoccupying we can make impassable to you. For προκαταλαβοῦσιν in the dat. with ἡμῖν, instead of the accus. with the omitted subject of παρέχειν, cf. N. on II. 1. § 2. — ταμείεσθαι (from ταμίης, a steward), to lay by for use, and hence, to use moderately, is applied to soldiers, who do not expend their whole strength in the first attack, but so reserve it as to be able to fight repeatedly; or, instead of attacking the enemy in a body, select no more than they can encounter with success. The latter is the sense here. By means of the rivers, the Persians could divide the Greek forces, and by letting a part pass over before the attack was made, encounter just the number they pleased. Cf. Cyr. III. 3. § 47; Thucyd. VI. 18. § 3. — Εἰσὶ δ' αὐτῶν, sc. τῶν ποταμῶν. Cf. N. on I. 5. § 7. — παντάπασι, at all.

19. Ἄλλὰ — γέ τοι, yet you well know. — ὃν ἡμεῖς δυναμέθ' ἂν κατακαύσαντες λιμὸν ἡμῖν ἀντιτάξαι, by burning which we could array famine against you — πάνν ἀγαθοῖ, ever so brave.

20. ἄν οὖν — τοῦτον ἄν. For the repetition of ἄν, cf. N. on I. 3, § 6. — πόρους, *ways, means*. — τοῦτον ἄν τὸν τρόπον, *that very mode*. — πρὸς θεῶν. Cf. N. on I. 6. § 6.

21. ἀπόρων ἐστὶ, *it is the part of those without resources*. For the construction, cf. S. § 175. — καὶ τοῦτων πονηρῶν, *and those too (who are) wicked*. Cf. N. on καὶ ταῦτα, I. 4. § 12. In this sentence there are two modes of construction combined, ἀπόρων ἐστὶ — τὸ ἐθέλειν, which is the natural order, being changed to ἀπόρων ἐστὶ — οὔτινες ἐθέλουσι. Cf. Mt. § 632. 6. — ἀπιστίας, *perfidy*. — ἀλόγιστοι, *void of reason, inconsiderate*.

22. Ἀλλὰ τί δὴ ἡμᾶς ἐξόν ἀπολλίσαι, *but why, when it was in our power to destroy you*. For ἐξόν, cf. S. § 168. N. 2. — ἐπὶ τοῦτο ἤλθομεν, "*hoc conati sumus*." Krüg. — τούτου (i. e. τοῦ μὴ ἐπὶ τοῦτο ἐλθεῖν) depends upon αἷτιος, with which τοῦ . . . γενέσθαι is in apposition. Dind. and Born., after the Eton MS., read τὸ — γενέσθαι. Although this is admissible (Cf. Mt. § 543. Obs. 3), yet the common reading is to be preferred. See Mt. § 542. Obs. 1. b. β; S. § 221. N. 1. — ᾧ has τούτω in the next clause for its antecedent. S. § 150. 4. — ξενικῶ is placed after the relative by attraction. S. § 151. R. 6. — μισθοδοσίας is opposed to εὐεργεσίας.

23. Ὅσα, *in how many ways*. Cf. S. § 167. — τὸ δὲ μέγιστον. This refers to the idea hinted at in the next clause, which, if carried into execution, would place the Greeks on the same footing with Tissaphernes, as that on which they had stood with Cyrus. — τιάραν — ὀρθήν, *an upright tiara*, those of the king's subjects, being soft and flexible, and therefore falling on one side. Concerning this royal prerogative, cf. Cyr. VIII. 3. § 13; Joseph. Antiq. Jud. XX. 3; Dion. Chrysost. XIV. — τὴν δ' ἐπὶ τῇ καρδίᾳ — ἔχοι. Repeat ὀρθήν and render *may have (= wear) an upright one upon (i. e. in) his heart*. Tissaphernes intimated to Clearchus, that he intended to revolt from the king, and should therefore need the assistance of the Greeks.

24. εἶπεν — ἔφη. Krüger remarks that when εἶπε is not accompanied by τάδε or ὃδε, ἔφη is added pleonastically. — οὔτινες represents ἐκεῖνοι (S. § 150. 5), the omitted subject of εἶσι. — εἰς φιλίας = *to promote friendship*. — διαβάλλοντες, *byslandering*. Clearchus suspected Menon to have been the author of the misunderstanding, yet he uses the plural, as a softer way of giving utterance to his suspicions.

25. ἐν τῷ ἔμφρανεῖ = *ganerōs*. "*palam, i. e. sine insidiis*." Sturz.

27. Ἐκ τούτων δὴ τῶν λόγων, *when the conference was ended, literally, after these words*. The reason that Tissaphernes did no violence

to Clearchus at this time, was his hope to decoy more of the generals and cohort leaders into the snare he so artfully had laid, than were then present. — πάνυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνηι, *that he thought his relations to Tissaphernes were very friendly*—*that Tissaphernes was very well disposed towards him.* διακεῖσθαι is here used subjectively. — ἔλεγεν. Cf. N. on ἦσαν, I. 1. § 6. — τῶν Ἑλλήνων depends on οἱ. S. § 177. 1. — αὐτοὺς is put for τουτους (Mt. § 469. 8), and and is the antecedent of οἱ.

28. εἶναι τὸν διαβάλλοντα Μένωνα, *that Menon was the calumniator.* Ctesias apud Phot. Biblioth. p. 130. says: Κλέαρχος — καὶ Μένων ἀεὶ διάφοροι ἀλλήλοις ἐτίγγανον· διότι τῷ μὲν Κλεάρχῳ ἅπαντα ὁ Κῦρος συνεβούλευε τοῦ δὲ Μένωνος λόγος οὐδεὶς ἦν. — στασιάζοντα αὐτῷ, *was creating a party against him* (i. e. Clearchus). — φιλος ἢ Τισσαφέρνηι, i. e. commend himself to the friendly consideration of the Persian, which he could the more easily do, if he had the whole army under his command.

29. πρὸς αὐτὸν ἔχειν τὴν γνώμην, *should be inclined to him, should follow him as leader, literally, should have their mind to him.* Cf. Thucyd. III. 25. § 2. On the use of the article in τὴν γνώμην, cf. N. on προσέχοντι τὸν ροῦν, I. 5. § 9. — ἀντιλεγόν — μὴ εἶναι. Cf. S. § 225. 3.

30. The infatuation of Clearchus can only be accounted for, in his excessive desire to expose the base intrigues of Menon, which rendered him blind to all prudential considerations. — ἔοιτε, *until.* — ὡς εἰς ἀγορὰν, *as though going to market.* They were consequently unarmed.

32. ἀπὸ τοῦ αὐτοῦ σημείου, *at the same signal.* Diodorus says, that a purple flag was run up from the tent of Tissaphernes. — ᾗτινι — πάντας. See S. § 150. N. 5.

33. ἵππασταν, *riding about.* A verbal noun from ἵππάζομαι. S. § 129. 3. — ὅτι ἠπόρουν ἠμφιγρόουν, *they were in doubt as to what the Persians were doing.* — πρὶν, *until.*

34. Ἐκ τούτου δὲ, *immediately.* — ροιζόντες αὐτίκα ἤξειν αὐτοῖς ἐπὶ τὸ στρατόπεδον, *thinking that they* (i. e. the Persians) *would forthwith come to* (i. e. attack) *the camp.* So any one would have supposed. For if the Greeks, in the first moments of their surprise and consternation, had been attacked by the Persian cavalry, they most likely would have all shared the fate of their unfortunate generals. But their foes contented themselves with cutting off a few stragglers, and then reacted the vain farce (cf. II. 1. §§ 7-23) of demanding the arms of those, whom they had not the courage to attack, even when deprived of their principal leaders. But as Rennell truly observes, "villany seldom see its way clear enough to accomplish its utmost designs."

36. εἴ τις. Cf. N. on I. 4. § 9. — εἴη. Cf. S. § 216. 4. — For the construction of στρατηγός and λοχαγός, see S. § 151. 3. — ἵνα ἀπαγγελλῶσι. Cf. N. on I. 9. § 27.

37. Ὀρχομένιος, an *Orchomenian*. Orchomenus was a name common to several cities in Greece. The one to which Cleanor belonged was in Arcadia. — Χειροσσηος δ' ζ. τ. λ. The absence of Chiriosphus is given as a reason why he was not of the number, who went out to meet the Persian deputies.

38. εἰς ἐπήκουσιν, *within hearing distance*. — καὶ τεθνήκει is epexegetical of τὴν δόξαν and may be rendered, *namely death*. — ἀπαιτεῖ. This verb signifies *to demand from any one what is one's own, or is justly due to him*. Cf. V. 8. § 4. For its construction with ἡμᾶς and ὅπλα, cf. S. § 165. 1.

39. οἱ ἄλλοι, sc. ἡμεῖς. — ἡμῖν τοὺς αἰ τοὺς φίλους καὶ ἐχθροὺς νομίζειν, *to consider the same persons friends and enemies which we did*. For the construction of ἡμῖν, cf. Butt. § 133. N 1; S. § 195. N. 3. νομίζειν. Cf. N. on καθιεῖν, II. 1. § 4. — ὥς in this place has furnished much trouble to critics and commentators. Some conjecture that it should be omitted, others, that it stands for ὁμῶς, and others, that it should be written ὡς. But the MS. testimony is too unanimous to admit of its erasure; and ὁμῶς, which Dind. calls "*frigidam Stephani conjecturam*," is equally as troublesome to dispose of; while ὡς is never found except in the formulas, καὶ ὡς, οὐδ' ὡς, etc. (Cf. Mt. § 628 end). But the difficulty disappears, if we suppose that the speaker, in the vehemence of his feelings having overlooked his previous use of οὔτινες = ὅτι (Cf. Mt. § 480. c; Butt. § 143. 1), repeated ὡς = ὅτι (Cf. Mt. § 628; 5. Butt. § 149; Passow, No. 4). That the construction is somewhat disturbed appears from προδόντες — προδεδωκότες. οὐκ αἰσχύνεσθε — οὔτινες ὁμόσαντες — ὡς ἀπολωλέκατε, may then be rendered, *are you not ashamed — that when you had sworn — that you (I say) have destroyed*. — καὶ τοὺς ἄλλους — ἐφ' ἡμᾶς. Krüg. conjectures that the order is, καὶ ἐπὶ τοὺς ἄλλους ἡμᾶς (Cf. Mt. § 595. 3) σὺν τοῖς πολεμίοις ἔρχεσθε, thus omitting the participle προδεδωκότες. But if it be borne in mind, that the natural expression of high mental excitement, is a multiplied and disordered use of epithets, we shall cease to wonder at the confused structure of the sentence, or the needless repetition of any of its words.

40. Κλέαρχος γὰρ. The ellipsis implied by γὰρ (Cf. N. on I. 1. § 6) may thus be supplied: (we have done no wrong) *for Clearchus*.

41. Κλέαρχος μὲν τοίνυν ζ. τ. λ. Xenophon in his reply does not intimate that Clearchus was guilty, but on the assumption that he was so, acknowledges the justice of his punishment. He employed *he argumentum ad hominem*, i. e. he granted that Clearchus, if guilty,

nad suffered justly, but argued that Proxenus and Menon being, as Ariæus and his party said, in high honor, should be restored to their troops. This was a brief but unanswerable argument, and clearly exposed the duplicity of the Persians.

CHAPTER VI.

1. ὡς βασιλέα. Cf. N. on I. 2. § 4. — ἀποτμηθέντες τὰς κεφαλὰς, *having been beheaded*. Cf. S. § 167. Prof. Woolsey remarks (N. on Æschyl. Prometh. 362), that “all such cases may be resolved into ἔχω with the participle of the verb used, and the accusative.” — εἷς μὲν. For εἷς in apposition with στρατηγοί, cf. N. on II. 4. § 1. μὲν corresponds with δὲ in *Ἡρόξενος δὲ*, § 16. — ὁμολογουμένως ἐν πάντων τῶν ἐμπείρωσ αὐτοῦ ἐχόντων, “*by the admission of all who knew him.*” Felton. ἐμπείρωσ — ἐχόντων. Cf. N. on I. 1. § 5. — ἐσχάτως, *to the last degree*.

2. Καὶ γὰρ δὴ, *for now*. γὰρ *illustrantis*. Cf. N. on I. 6. § 6. — ἕως, *as long as*, refers here to an event which is certain and therefore takes the indicative. Cf. Butt. § 146. 3; Mt. § 522. 1. — πόλεμος, i. e. the Peloponnesian war. — παρέμεινεν, *remained*, sc. in the service of the state. Opposed to this is οὐκέτι πελθεταί, § 3. infra. — τοὺς Ἑλληνας, i. e. the Greeks who inhabited the Thracian Chersonesus. Cf. I. 3. § 4. — διαπραξάμενος ὡς εἰδίνατο παρὰ τῶν Ἐφορῶν, *having obtained from the Ephori (as large supplies) as he was able*. ὡς εἰδίνατο, sc. διαπραξασθαι. The Ἐφοροί, from time to time, had assumed much greater powers, than were originally given them by Lycurgus. They had all the outward symbols of supreme authority, were the arbiters of peace and war, had the control of the public money, and could even fine or imprison their kings. — ὡς πολεμήσων. Cf. N. on I. 1. § 3. — τοῖς — Θραξίν, sc. οἰκοῦσιν.

3. μεταγρόντες πως, *having somehow changed their mind*. — ἤδη ἔξω ὄντος αὐτοῦ, *when he had now departed*. — Ἴσθμοῦ, i. e. the isthmus of Corinth. — ὄχετο πλίον, *he sailed away*. Cf. S. § 222. N. 2.

4. ἐθανατώθη, *he was condemned to death*. — τελῶν, *magistrates* = Ephori. — ὅποιοις . . . γέγραπται. A difficult clause, since, by referring to I. 1. § 9, we find only Κῦρος ἠγάσθη αὐτόν. Krüg. thinks that Xenophon, *memoriæ vitio*, thought he narrated more in I. 1. § 9, than he really did. It is evident that nothing can be said of the passage, which is not mere conjecture.

5. ἀπὸ τοῦτου sc. τοῦ χρόνου. — ἔφερε καὶ ἤγεν, *agebat et fer-*

ebat, he ravaged, plundered. — *πολεμῶν διεγένετο, he continued to wage war.* S. § 222. 4. — *μέχρις οὗ = μέχρι τούτου τοῦ χρόνου ὅτε, until the time when, until that.* Cf. Mt. § 480. b.

6. *ἕξορ.* Cf. N. on II. 5. § 22 — *ἁθρυμεῖν, (from ῥάδιος, easy, and θυμός, temper,) to be easy-tempered, free from care.* In this place as opposed to *πορεῖν*, it signifies *to be at ease, to be without labor.* — *βούλεται, prefers,* a sense which Butt. (Lexil. No. 35) says this verb seldom has in prose, but which is here discoverable by its antithesis with *ἕξορ ἁθρυμεῖν.* — *ὥστε πολεμεῖν, in order that he might carry on war.* Cf. S. § 220. 1. — *μειορα ταῦτα ποιεῖν, to diminish it, i. e. his wealth.* — *παιδικά.* See N. on § 28, infra. — *οὕτω* (S. § 15. 3), *thus = to such a degree.*

7. *τε* corresponds with *καὶ* in *καὶ ἐν τοῖς δειροῖς.* Cf. S. § 228. N. 4. — *ἐν τοῖς δειροῖς, in the dangers (of war) = in battles.* — *οἱ παρόντες, i. e. those who had personal knowledge of his courage and conduct in the hour of danger.*

8. *ἀρχικός, qualified to govern.* — *ὡς δυνατὸν, as far as was possible.* — *ἐκ τοῦ τοιοῦτου τρόπου οἶον καὶ ἐκείνος εἶχεν, from such a disposition as he also had.* *τρόπου* answers here to what we call *turn of mind.* — *ὅπως ἔξει.* Cf. N. on I. 3. § 11. — *ἐμποιῆσαι, to impress upon.* — *πεισιτόν εἶη Κλεάρχῳ = δεῖ πελθεσθαι Κλεάρχῳ.* Cf. S. § 162. N. 1.

9. *ἐκ τοῦ χαλεπὸς εἶναι, by being austere.* *ἐκ* here denotes the *means.* Cf. Mt. § 574. For the construction of *χαλεπὸς*, cf. S. § 161. N.; of *εἶναι*, S. § 221. — *ὀργᾶν στυγρὸς, harsh to look upon.* S. § 219. N. 3. — *αἰτῷ μεταμελεῖν.* Cf. N. on I. 6. § 7 (end). — *ἔσθ' ὅτε* for *ἔστιν ὅτε, sometimes, literally, there is when.* — *καὶ, also.* *γνώμῃ, purposely, designedly,* is opposed to *ὀργῇ.* Both these datives are used adverbially.

10. *μέλλοι, sc. ἐκείνος* referring to *τὸν στρατιώτην.* — For the construction of *φυλακὰς φυλάξειν*, cf. Butt. § 131. 3; S. § 164. — *φίλων ἀφέεσθαι, to abstain from bringing injury upon friends.* — *ἀπροφασίστως, promptly.* The most important qualifications of a soldier are here enumerated, viz., fidelity in keeping guard, abstinence from injuring friends or allies, and readiness to attack the enemy.

11. *ἤθελον αὐτοῦ ἀκούειν (= πειθαρχεῖν) σφόδρα, they willingly paid him prompt obedience.* For the construction of *ἤθελον*, cf. Butt. § 150. p. 440. *ἄλλον, sc. στρατηγόν.* — *γαίδηρον, pleasantness.* — *ἐν τοῖς προσώποις, upon his countenance.* A rare use of this plural *de vultu unius.* — *ἐξῴωμένον, perf. pass. part. of ὠώννυμι.* S. § 118. P.

12. *ἔξω τοῦ δεινοῦ, out of danger.* Cf. S. § 188. 2. — *πρὸς ἄλλους, sc. στρατηγούς.* — *ἀρχομένους, to be commanded* (S. § 222. N.

3), referring to στρατιώτας the omitted subject of ἀπιέναι. — τὸ γὰρ ἐπιχρασι οὐκ εἶχεν, for he had no suavity of manners. ἐπιχρασι is opposed to χαλεπός and ὀμός in the next member. — διέκειντο πρὸς αὐτὸν, were disposed, had the same feelings towards him.

13. ὑπὸ τοῦ δεῖσθαι is to be constructed with κατεχόμενοι. The meaning of the passage is, that no soldiers followed him, except such as were commanded to do so by their state, or compelled by their own wants and necessities, and these were to the highest degree obedient.

14. τό τε γὰρ πρὸς τοὺς πολεμίους θαρσάλλεως ἔχειν παρῆν, literally, for both to feel bold against the enemy was with them = they were not afraid of the enemy. The clause τό . . . ἔχειν is the subject of παρῆν. Cf. S. § 159. 2. For the construction of θαρσάλλεως ἔχειν, cf. N. on I. 1. § 5. — φοβεῖσθαι, literally, to frighten one's self, i. e. to fear, in which new sense it may be regarded as transitive. Cf. Butt. § 135. 4. Sophocles (§ 207. N. 1), regards the accusative after φοβεῖσθαι as properly speaking synecdochical.

15. οὐ μάλα ἐθελειν = to have been greatly averse. Cf. N. on οὐδὲν ἤχθετο, I. 1. § 8.

16. εὐθὺς μὲν μειράκιον ὄν, as soon as he was a youth; = while yet in extreme youth. For the construction, cf. S. § 222. N. 4. — Γοργίας, Gorgias of Leontini in Sicily. — ἀργύριον, i. e. tuition money. Diod. says that Gorgias received from each pupil 100 minæ, which, according to the value given the Attic drachm by Hussey (Cf. N. on I. 4. § 13), would be \$1805.50. It was probably during his residence in Thessaly, that Gorgias taught Proxenus.

17. ἱκανός. Cf. S. § 161. 1. — ἄρχειν and ἠττᾶσθαι depend upon ἱκανός. — μὴ ἠττᾶσθαι εὐεργετῶν, not to be surpassed in doing good, i. e. to be able to repay all obligations under which he might lie to his friends. εὐεργετῶν, a participle from εὐεργετίω.

18. σφόδρα ἐνδηλον αὖ καὶ τοῦτο εἶχεν, on the other hand, he very plainly showed this. — τούτων refers to ἐπιθυμῶν. See N. on ἀμάξας — ταύτας, I. 10. § 18. — μετὰ ἀδικίας = ἀδίκως. In like manner σὺν τῷ δικαίῳ καὶ καλῷ = δικαίως καὶ καλῶς. — τούτων τυγχάνειν. See S. § 178. 2. — ἀνευ δὲ τούτων, i. e. contrary to the principles of justice and honor. — μὴ is highly emphatic from its position at the close of the sentence.

19. αἰδῶ, respect. — ἑαυτον limits αἰδῶ and φόβον, and is used objectively. S. § 173. N. 2. — ἤσχυνεντο μᾶλλον τοῖς στρατιώτας, he stood in greater awe of his soldiers.

20. Ὡςτις . . . δοκεῖν, literally, he thought it sufficient for the being or seeming to be qualified to command, i. e. for the real exercise or outward show of command. — ἐπαιεῖν is the subject of ἀρκεῖν.

— κάραθοι τῶν συνόντων. Cf. S. § 177. 1. — εἰμεταχειρίστω, *easily circumvented*, literally, *easily handled*, *easy to be managed*. Cf. Thucyd. VI. 85. § 3. — ἐτῶν. S. § 175.

21. λαμβάνοι — κερδαίνοι. The verb λαμβάνειν signifies *to take*, as by force, *to receive*, as wages; κερδαίνοι, *to receive*, as presents. — μὴ διδοίη δίκην, *he might escape punishment*.

22. Ἐπὶ . . . ᾗτετο, *he thought that the shortest way to accomplish what he designed*. For the construction of ᾗν, cf. S. §§ 150. 5: 182. — ἀληθές = a desire to speak the truth. — τὸ αὐτὸ τῷ ἡλιθίῳ, *the same thing with folly*. S. § 195. N. 3.

23. ὅτῳ — τοίτῳ. Cf. S. § 150. 4. — τῶν . . . πάντων depends upon καταγελῶν (Cf. S. § 182), which here signifies *laughing at*, i. e. turning into ridicule.

24. τὰ . . . λαμβάνειν, *he thought himself the only one, who knew that it was most easy to take the unguarded possessions of friends*. ῥᾶστον superlative of ῥάδιος. S. § 59. For the construction of εἰδέναι — ὄν, cf. N. on I. 10. § 16.

25. ὅσοις = τούτους ὅσοις, of which, τούτους depends upon ἐφοβείτο. — ὡς εἰ ὀπλισμένους, *as if they were well armed*, is opposed to ἀνάνδροις, *humanly, defenceless*. — χρῆσθαι, *to use* = *to practise on*.

26. ἀγάλλεται, *prides himself on, exults in*, followed by the dative either with or without the preposition. — τῷ ἑξαπατῆν δύνασθαι, *in his ability to deceive*. Cf. S. § 198. — ἀπαιδεύτων, sc. ἕνα. S. § 175. N. 3. — Καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρωτεύειν φίλα, διαβάλλων τοὺς πρώτους, τούτους ᾗτετο δεῖν κτήσασθαι, *and when he desired to become the first friend of any persons, he thought that* (in order to effect this) *it was necessary to gain their friendship by calumniating their friends* (i. e. his rivals). παρ' οἷς, *in whose estimation*. φίλα, *in respect to friendship*. πρώτους, *former* with reference to Menon. τούτους refers to the persons, whose friendship Menon wished to cultivate, and is the antecedent of οἷς in the first member.

27. Τὸ . . . παρήχασθαι depends on ἐμνησανᾶτο. S. § 132. 3. — ἐκ τοῦ συναδικεῖν αὐτοῖς, “by becoming an accomplice in their crimes.” Spel. — ἤξλου, *he wished*. — ὅτι πλεῖστα δύναίτο καὶ ἰθέλοι ἀνδικεῖν, *that he was very able and willing to be a villain*.

28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι, *now one may lie concerning him with respect to things unseen*, i. e. there is room for falsehood, in detailing those points in Menon's character more removed from public observation. For the construction of τὰ ἀφανῆ, cf. S. § 167. — Ἀγιαλᾶ δὲ βαρβάρῳ ὄντι κ. τ. λ. Reference is here had to the foul and unnatural crime of *pæderasty*. — ἀγένειος ὡν γενειῶντα This shows the extreme youth of the parties, the one

being yet without a beard, and the other just having one. The position of these words is strongly emphatic.

29. ὅτι, *because*. Cf. N. on I. 2. § 21. — *αλκισθεὶς*. Some think that Menon was mutilated by the command of the king (Cf. I. 9. § 13), and after a year of ignominy and suffering came to his end. Others suppose, that reference is had in *αλκισθεὶς* to the disgrace in which he lived in consequence of his vile deeds.

30. καὶ τοῖτω, *these also*. Cf. N. on I. 10. § 18. — *εἰς φίλων, &c* with respect to their treatment of friends.

BOOK III.

CHAPTER I.

1. ἐν ταῖς σπονδαῖς, *during the time of the league*, i. e. while the league was unbroken. These words are to be taken with ἐγένετο.

2. ἀπορία, *embarrassment, perplexity*. — ἐπὶ ταῖς βασιλείωσ θύραισ. Cf. N. on II. 4. § 4. — κύκλω δ' αὐτοῖσ πάντη, *about them on all sides*. — οὐδεὶς ἔτι, *no one any longer*. For the construction of Ἑλλάδος, cf. N. on I. 10. § 4. — πλέον. I have followed the common reading, instead of οὐ μείον, adopted by Dind., Born., Pop., and several others. Krüg. well remarks, "οὐ μείον non satis aptum videtur cum Græciæ (i. e. Ioniæ) distantia longe major quam hic dicitur fuerit." Cf. II. 2. § 6. — διεύρονον, "*reditu arcebant*." Sturz. — οἱ . . . βάρβαροι, i. e. Ariæus and his party. — μόνοι δὲ καταλειμμένοι ἦσαν, *that they had been utterly deserted by their allies*. — εὐδηλον, *very evident*. εὐ is intensive like the Eng. *well*, in words with which it is compounded. — λειφθεῖτη, i. e. left alive.

3. ἀθύμως ἔχοντες, Cf. N. on I. 1. § 5. — εἰς τὴν ἑσπέραν, *in the evening of that day*. — For the construction of οἴτου, cf. S. § 179. 1. — ἐπὶ δὲ τὰ ὄπλα, = to their quarters. The despondency, into which the army sank after the treacherous seizure of the generals, is here given with great pathos and force.

4. ὃν αὐτὸς ἐφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος, *whom he (Proxenus) said he considered of more use to himself than his country*, i. e. Proxenus expected greater advantages from Cyrus than from his country.

5. ὑποπτεύσας μὴ τι πρὸς τῆς πόλεωσ οἱ ὑπαιτίον εἶη Κῦρω φίλον γενέσθαι, *fearing lest perhaps he should be blamed by his city (i. e. Athens), on account of his being a friend to Cyrus*. τι, *in something or other*. Butt. § 150. p. 435. For the construction of οἱ ὑπαιτίον εἶη, cf. S. § 200. 2. Dind. reads ἱπαιτίον. — Κῦρωσ . . . συμπολεμῆσαι. The Peloponnesian war is here referred to. — τῷ θεῷ, i. e. Apollo.

6. τίνι ἄν θεῶν, *to which of the gods*. A different inquiry from the one which Socrates directed him to make. — κάλλιστα καὶ ἄριστα. See N. on II. 1. § 9. — ἔλθοι τὴν ὁδόν, *he might perform the jour-*

ney. Cf. S. § 164. — θεοῖς οἷς, by attraction of the antecedent to the relative, for θεοὺς οἷς. Cf. N. on ἄλλου οὐτινος, I. 4. § 5.

7. *μαντεῖαν*, response of the oracle. — *κρίνας*, having determined — *εἶόν* = *πορευτέον*. For the construction, cf. N. on I. 3. § 11. — *ὅτο* refers to the clause beginning with ὅπως ἄν. — ἤρον. 2 aor. mid. of ἔρομαι.

8. *καταλαμβάνει*, finds, meets with. — *μέλλοντας ἤδη ὁρμῶν τὴν ἄνω ὁδόν*, being ready to march into the interior. For the construction of *μέλλοντας* — *ὁρμῶν*, cf. S. § 219. N. 1. Hutch. supplies *εἰς* or *ἐπὶ* before *ὁδόν*, but it is better to refer it to S. § 163. 2. — *συνεστάθη*, was introduced.

9. *ἐπειδὴν τάχιστα ἡ στρατεία λήξῃ*, as soon as the expedition was ended. — *εἰς Πεισίδας*. Cf. I. 1. § 11.

10. *οὕτως ἐξαπατηθεῖς*, having been thus deceived in respect to the object of the expedition. — *σαφεῖς* = *εὐδηλον*. — *οἱ πολλοὶ*, the greater part. Cf. Mt. § 266. — *δι' αἰσχίρην καὶ ἀλλήλων καὶ Κίρου*, through fear of being objects of shame to one another and to Cyrus. *αἰσχίρην* is here used subjectively, in the sense of feeling of shame, dread of disgrace. When taken objectively, it signifies the cause of shame to. Had any of the generals deserted the expedition, they would have been stigmatized as cowards and traitors by their fellow commanders (Cf. I. 4. § 7), and as men incapable of gratitude by Cyrus (Cf. II. 3. § 22).

11. Ἐπεὶ δ'. The narrative is here resumed from § 3. — *μικρὸν δὲ ὕπνου λαχὼν* (= *τυχὼν*), having obtained a little sleep. ὕπνου. Cf. S. § 178. 2. — *σκηπτὸς* — *πᾶσαν*. The construction unchanged would have been *σκηπτὸς* — *πᾶσα*. — *ἐκ* in *ἐκ τούτου* denotes the cause. So Krüger. — *πᾶσαν*, sc. *οἰκίαν*.

12. *Περίφοβος*, exceedingly terrified. *περί* in composition is often intensive. — *ἀρηγέθη* = *ἐνήργητο*. Cf. Butt. § 136. 2; S. § 206. N. 2. — *πῆ μὲν* — *πῆ δὲ*, in one respect — in another. — *ἐκ Διός*, coming from Zeus. *βασιλέως*, "regum tutoris et regiæ gentis apud Persas auctoris." Poppo. — *μὴ οὐ δύναίτο*, lest he should not be able. Cf. N. on I. 7. § 7.

13. Ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν, what kind of thing, however, such a dream signifies, i. e. whether such a dream forbodes good or evil. The dream itself left Xenophon in doubt as to what it meant, but the events which followed furnished an interpretation. Ὅποιόν τι is the predicate (S. § 160. N. 1), and τὸ τοιοῦτον ὄναρ ἰδεῖν, the subject of ἐστὶ. — *ἐννοια αὐτῷ ἐμππτει*, the thought occurs to him. — *προβαίνει*, advances = is passing away. — *εἰκός*, sc. *ἐστὶ*, it is probable. — *τί ἐμποδὼν μὴ οὐχὶ κ. τ. λ.*, what will

hindæ our dying ignominiously, after having witnessed all the most cruel sights, and suffered the most dreadful torments. ἐμποδῶι, before the feet, in the way. μὴ οὐχί. S. § 225. 2. ἰβριζομένους, being insulted = amidst insults.

14. ὥσπερ ἐξόν, sc. ἡμῖν, as though it were in our power. Cf. N. on II. 5. § 22. — Ἐγὼ οὖν τὸν ἐκ πόλεως πόλειως στρατηγὸν προσδοκῶ ταῦτα πράξειν, from what city, then, am I expecting a general to do these things. “Xenophon metuisse se significat ne arrogans videretur, si cum Spartanus dux Chirisophus adesset, ipse Atheniensis exercitui prospicere studeret.” Krüger. Cf. VI. 1. § 26. πόλεως. S. § 147. ταῦτα refers to the means of defence, alluded to in the beginning of the section. πράξειν. Cf. S. § 219. 2. — ἡλιζίαν. Cf. N. on I. 1. § 13. οὐ γὰρ ἔγωγ’ ἔτι προσβύτερος ἔσομαι = I shall forthwith be put to death. — τήμερον, to-day. The civil day began with the Greeks at the setting of the sun.

15. ἡμεῖς. Supply καθεΐδειν δίνασθε from the preceding clause. — ἐν οἴοις, sc. πράγμασιν. Cf. II. 1. § 16; VII. 6. § 24.

16. καλῶς τὰ ἑαυτῶν παρεσκευάσθαι, that they had well arranged their affairs.

17. ὃς refers to βασιλεῖ. — καὶ τεθνηκότος ἤδη, even when he was already dead. — ἡμᾶς δὲ κ. τ. λ. Xenophon employs the *argumentum a fortiori*. He argues that if the king’s revengeful spirit led him to dishonor the lifeless body of his own brother, much more vindictive would he be towards the Greeks, who had conspired with Cyrus to dethrone and kill him. — κηδεμῶν, protector, intercessor. Allusion is here made to the powerful influence, which Parysatis exerted in behalf of Cyrus. — ὡς — ποιήσαντες. in order to make. Cf. N. on I. 1. § 3. — δοῦλον. S. § 166. αὐτὸν the first accusative is omitted. — παθεῖν has ἡμᾶς for its subject. So Poppo. But Krüg. regards the construction as a kind of anacoluthon, the writer commencing with ἡμᾶς, as though he would have subjoined τὸ ἄν ποιῆσαι οἰόμεθα. Schneid. thinks ἡμᾶς should have been ἡμεῖς. But there seems to be no difficulty in the usual method of explaining the construction. S. § 158. N. 1.

18. Ἄρ’ οἶκ’ ἄν ἐπὶ πᾶν ἔλθοι, would he not resort to every measure, literally, come to every thing. — ὡς ἡμᾶς τὰ ἄσχατα αἰκισάμενος, in order that by having inflicted upon us the severest torture. — φόβον — τοῦ στρατεῖσθαι ποτε, fear of ever making war. Cf. S. § 221. — Ἄλλ’ ὅπως τοι, but yet in order that. — ἐκ’ ἐκείνω, in his power.

19. οὐποτε ἐπανόμην — οὐκ ἐπέμην, I never ceased pitying. — αὐτῶν has usually been construed with χώραν as though written αὐτῶν χώραν ὄσσην μὲν καὶ κ. τ. λ. But Mt. (§ 317) says, “the genitive is used particularly with demonstrative pronouns, which are explained, in

order to show in whom a certain quality is found." Before αὐτῶν then, we may supply ταῦτα or τάδε, referring to χώραν, ἐπιτιθήδεια, θεράποντας, etc., in the following clauses. Cf. Butt. § 132. N. 7; S. § 178.

20. τὰ δ' αὖ τῶν στρατιωτῶν is opposed to (τάδε) αὐτῶν in § 19. — ἀγαθῶν here = ἐπιτιθείων. So in the following section. — For the construction of οὐδενός — μετείη, cf. S. § 178. N. 2. — ὅτου — ἔχοντας. The order is, ἦδειν ὀλίγοις ἐτι ἔχοντας (cf. N. on I. 10 § 16) ὅτου ὠνησόμεθα. ὅτου denotes the *price* (S. § 190. 1), and refers to τὶ the suppressed object of ἔχοντας. ὠνησόμεθα is put in the first person, because ὀλλοῦς, to which its subject refers, is included in the preceding ἡμῶν. For its construction in the future, cf. S. § 209. N. 10. — ἄλλως δέ πως, in any other way. — ἢ ὠνουμένους, than by purchase. — ὄγκους . . . ἡμᾶς is to be construed with ἦδειν. — ταῦτ' οὖν λογιζόμενος is a repetition of τὰ . . . ἐνθυμομένην, which is separated by intermediate clauses from the proposition, ἐνίοτε . . . πόλεμον, upon which it depends.

21. ἔλυσαν — λελύσθαι. There is a play here on these words, the former being taken in the sense of *to break, to violate*, the latter, *to cease, to come to an end*. — Ἐν μέσῳ, in the midst = open to any, who may wish to contend for the prize. — ἀθλα. This allusion to the games of their country, was eminently adapted to arouse the disheartened Greeks. The lands, houses, treasures, &c., of the faithless Persians, are represented as the prizes for which the army is now to contend, while the gods, the avengers of violated oaths, sit as the ἀγωνοθέται, to regulate the contest and award the prizes. — ἀθλα is limited by τούτων, the omitted antecedent of ὁπότεροι. — For the construction of ἡμῶν, cf. S. § 177. 1.

22. Οἵτοι refers to the Persians. — αὐτοὺς, i. e. the gods. Cf. N. on II. 4. § 7. — ἐξεῖναι. Cf. N. on I. 5. § 2. — Construe πολὺ with μείζονι. — φρονήματι, confidence.

23. σὺν τοῖς θεοῖς, with the assistance of the gods. — ἄνδρες, referring to the Persians, is here used in its common signification *men, homines*. — τρατοὶ, vulnerable. S. § 132. 1.

24. The order is, Ἀλλὰ πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους κ. τ. λ., the clause, ἵσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυμοῦνται, containing the ground for the apprehension expressed in the main proposition. ἄλλους, i. e. the officers of the other divisions. — παρακαλοῦντας. On this form of the fut., cf. S. § 102. N. 2. For the construction, see S. § 222. 5. — ἄρξωμεν τοῦ ἐξορμηῆσαι. Cf. S. §§ 221: 184. 1. — φάνητε — ἀριστοί, show yourselves the bravest. After γαίεσθαι, the participle ὦν (Cf. N. on I. 9. § 19) is sometimes omitted, and only the adjective connected with it is given. See Mt. § 549. Obs. 3.

25. οὐδὲν προφασίζομαι τὴν ἡλικίαν, *I do not plead my age as an excuse.* — ἀκμάζειν ἡγοῦμαι ἐρύκειν, *I think I am at the acme of age* (i. e. the very best age) *to reel.* ἐρύκειν, a poetic word. It is found in the aor. in V. 8. § 25.

26. Πλὴν, *but.* — βοιωτιάζων τῇ φωνῇ, "*Bœotiorum dialecto et vocis sono utens.*" Krüg. — ἡ βασιλεία πείσας, *than by persuading the king*, i. e. obtaining his consent. — εἰ δύναιτο, sc. πείσαι. — καὶ ἅμα, *and at the same time.*

27. μεταξὺ, sc. λέγοντα, *while he was speaking.* Cf. Mt. § 565. Obs. 2; S. § 222. N. 4. ὦ θαυμασιώτατε ἄνθρωπε, *O most admirable man.* A sarcastic address = *O wonderfully stupid person.* — Ἐν ταύτῳ — τοῖτοις (for ἐν ταυτῷ — χωρὶς τούτων. Cf. S. § 195. N. 3), *in the same place with these*, i. e. present with the other captains. — μέγα φρονήσας, *highly elated.* — ἐπὶ τούτῳ, i. e. the death of Cyrus.

28. The argument in this and the next section is, that when the Greeks showed a bold and independent spirit, the king succumbed to them; but as soon as they confided in his promises, and became more unguarded, he treacherously seized their commanders, and summoned the whole army to an unconditional surrender. παρεσκευησάμεν αὐτῷ. Cf. II. 2. § 18: — τί οὐκ ἐποίησε, *what did he not do* = what did he leave undone.

29. εἰς λόγους αὐτοῖς — ἤλθον. Cf. N. on II. 5. § 4. — κεντούμενοι, literally, *pricked or goaded*, as beasts of burden are excited to greater efforts by the application of the goad. Some think that a particular kind of Persian torture is here designated. Cf. Herod. III. 16. — οἱ τλήμονες, *miserable men!* is in apposition with ἐκεῖνοι. — καὶ μάλ', *although greatly.* — τούτου, i. e. death. For the construction, cf. S. § 182. — ἀμύνεσθαι, *to defend ourselves.* — πείθειν, sc. βασιλεία. — ἰόντας, *by going to him*, i. e. the king. Mt. (§ 558) says, "the participle frequently expresses the means by which the principal action is effected."

30. ἡμῖν αὐτοῖς (i. e. τοῖς λοχαγοῖς) is opposed to τοῖς σκευόφοροις implied in σκευὴ ἀναθέντας = having made him a σκευόφορον. For the construction, cf. N. on τούτοις, § 27. supra. — ὡς τοιοῦτω = ὡς σκευοφόρῳ. — Οὗτος here denotes contempt, like the Latin *iste*. — τοιοῦτός, i. e. such a dastard. "*tam ignavus est.*" Krüg.

31. τούτῳ . . . οὐδὲν, *nothing of Bœotia pertains to this fellow* = he has no connection with Bœotia. — ἐπεὶ, *since, inasmuch as.* — ὡςπερ Λυδὸν ἀμφοτέρω τὰ ὦτα τετραπημένον, *having both his ears bored through like a Lydian.* It was the custom among the Oriental nations, to bore the ears of slaves, as a badge or mark of their servile condition. Cf. Ex. 21: 6; Ps. 40: 6. Some think that Agasias

means to charge him only, with belonging to the servile and imbecile race of the Lydians (cf. N. on I. 5. § 6), and not with having been in a state of personal servitude. Others suppose that his ears were perforated to receive ornaments, such as the Lydian and Phrygian youth wore, and thus he was detected by Agasias.

32. Καὶ εἶχεν — οὔτως. It was found upon examination, that the charge of Agasias was true. — οἴχοιτο, *was gone* = had been slain. "An established usage," says Butt. (*Irreg. Verbs*, p. 185), "has existed in the common language from Homer's time, by which οἴχομαι never means *I am going*, but always *I am gone*." This usage is continued in the imperfect, which time οἴχοιτο here takes from the context. Cf. S. § 209. 1.

33. εἰς . . . ὄπλων. Cf. N. on II. 4. § 15. "Græcorum duces pro castris sedent et de summa belli deliberant." Zeune.

34. τὰ παρόντα = *the present posture of our affairs*. — εἴ τι δυναίμεθα ἀγαθόν. Cf. N. on II. 1. § 8. — καὶ πρὸς ἡμᾶς, sc. ἐλεξας from the preceding clause.

35. ἡμῶν depends upon τούτους understood, the antecedent of οὓς in the preceding member. — δέ γε οἶμαι. Porson conjectures δ' ἐγῶμαι (S. § 24. N. 1), of which crasis Krüg. says, "verecor ut sit Xenophontea."

36. μέγιστον ἔχετε καιρόν. Hutch. renders "*commodissimam habetis occasionem*." But this interpretation does not accord so well with οἱ γὰρ . . . ἀποβλέπουσι which follows, as the one given by Leuncl. and adopted by Sturz., Born., Krüg., and Pop., "*in vobis plurimum est situm*" = you are the men to think and act in this exigency. Xenophon expresses the same idea in other places by ἐπικαλῶιοι = οἱ ἱκανότατοι καὶ φρονεῖν καὶ οὐμπράττειν εἴ τι δέοι. Cf. Cyr. V. 5. § 43, 44; III. 3. § 12. — πρὸς ἡμᾶς ἀποβλέπουσι for an example of cheerfulness and bravery. — καὶ ἄν by crasis for καὶ ἄν.

37. Ἴσως is used here *per modestiam* for, *certainly, truly*. Cf. Butt. § 1. N. 1. — διαφέρειν τι τούτων, *to somewhat surpass these*. For the construction of τούτων, cf. S. § 184. 1. — γὰρ in Ὑμεῖς γὰρ ἐστὲ introduces the reason, why the officers should excel the common soldiers. — χρήμασι and τιμαῖς are datives, answering to the question, 'wherein?' Cf. Mt. § 400. 7. — τούτων depends upon πλέον in ἐπλεονεκτεῖτε. Cf. S. § 184. N. 1. — νῦν τοίνυν, *now then*. — ἐπεὶ πόλεμός ἐστιν. The opposition of this clause to ὅτε εἰρήνη ἦν, is too obvious to be overlooked. — τοῦ πλήθους, i. e. the common soldiers.

38. ἀντὶ τῶν ἀπολωλότων, *in the place of those who have perished*. Cf. S. §§ 205. N. 2: 140. 3. — ὡς μὲν συνελόντι εἰπεῖν, sc. λόγῳ, *to speak briefly*. Cf. S. § 220. N. 1. Note the force of συνελόντι, 2 aor. part.

of συναίρειν, *to draw together, to contract*. — Repeat with παντά-
πασιν the preceding οὐδὲν . . . γένοιτο. The sentiment is, that in
times of peril, it is preëminently true, that nothing can be done to ad-
vantage without leaders. — δοκεῖ does not here mark uncertainty,
but rather what is so apparent as to admit of no doubt. — ἤδη ἀπο-
λώλεκεν, *has already destroyed*. Cf. S. § 205. N. 2.

39. ὅσους δεῖ, *as many as are necessary* to supply the places of
those who are gone. — ἦν . . . ποιῆσαι. This sentence contains a
protasis (ἦν . . . παραθαυρόννητε), and an apodosis (οἶμαι . . . ποιῆ-
σαι). For the moods, cf. S. §§ 220. 3: 217. N. 5. — πάνυ ἐν καιρῷ,
very timely.

40. γὰρ illustrates what is said in the preceding section of the ne-
cessity of encouraging the soldiers. — οὕτω γε ἔχόντων, *while they
are thus*, i. e. in this state of dejection. — The τι after δέοι is synec-
dochical. S. § 167.

41. γνώμας, *thoughts*, — τοῦτο refers to τί πείσονται. — ἀλλὰ
καὶ, *but also*. The philosopher as well as the general is seen in this
advice.

42. γὰρ δήπου, *for surely*. — ἣ . . . τὰς νίκας ποιοῖσα, *that which
gives the victory*. ἣ ποιοῖσα = ἐξέλην ἣ ποιῶ (Cf. S. § 140. 3), of
which, ἐξέλην is the predicate nominative of ἐστι. The gender of ἣ,
i. e. ἐξέλην ἣ, is drawn from ἐχόντων. With this noble sentiment, cf. Ps.
33: 16; 44: 3, 6. — ὁπότεροι refers to τούτους; for its antecedent.
S. § 150. 4. — ψυχαῖς. S. § 197. 2. — ἐξώμενότεροι. S. § 57. N.
2. — ὡς ἐπὶ τὸ πολὺ, *for the most part, as a common thing*.

43. Ἐντεθύμημαι δ' ἔγωγε καὶ τοῦτο, *but for my part I have observed
this also*. — ὁπόσοι refers to οὗτοι in the next clause. So ὁπόσοι
— τούτους below is put for τούτους — ὁπόσοι. This inversion of the
propositions containing the antecedent and relative, occurs so fre-
quently as to require ordinarily no further notice. — ἐκ παντὸς τρό-
που, *in every way*. “*Summo studio*.” Sturz. — περὶ δὲ τοῦ καλῶς ἀπο-
θνήσκειν, *for an honorable death*. Cf. S. § 221. — διάγοντας, sc.
τὸν βίον. The sentiment of this passage is, that those persons who
desire to save their lives at the expense of their honor, oftentimes find
a more speedy death, than they who place their honor before life.

44. αὐτοὺς τε ἀνδρας ἀγαθοὺς εἶναι, *to be ourselves brave men*. —
τοὺς ἄλλους παρακαλεῖν. Supply ἀνδρας ἀγαθοὺς εἶναι from the pre-
ceding clause.

45. τοσοῦτον μόνον τε ἐγλυνωσκον ὅσον ἤκουον Ἀθηναῖον εἶναι, *all I
knew of you was from hearsay, that you was an Athenian*, literally, *I
knew as much only of you as that I heard you was an Athenian*. For
the construction of ἤκουον — εἶναι, cf. N. on I. 3. § 20. It seems from
this, that Xenophon had hitherto strictly maintained the character

befitting one, who went merely as the friend of Proxenus, and had taken little or no part in the public matters pertaining to the expedition. — *πλείστοις εἶναι τοιούτους*. Chirisophus wishes that the prudence and activity of Xenophon, might be found in all the leaders.

46. *μὴ μέλλωμεν, let us not delay*. Cf. S. § 215. 1. — *μέλλω* here and in the following section = *βραδύνω*. Cf. Thucyd. V. 3. § 2. — *οἱ δεόμενοι* is in apposition with *ἑμεῖς*, the omitted subject of *αἰγεῖσθε*. Cf. S. § 157. R. 2. — *συγκαλοῦμεν* “*futurum est, non præsens pro futuro, quod somniat Hutchinsonus.*” Porson. Cf. N. on § 24, supra.

47. *ἅμα ταῦτα εἰπὼν ἀνέστη, as soon as he said this, he rose up*. Cf. Butt. § 150. p. 439; S. § 222. N. 4. — *ὡς μὴ μέλλοιτο ἀλλὰ περαιοῦντο τὰ δέοντα, that what was necessary to be done might suffer no delay, but be accomplished; or more briefly, that the necessary business might be transacted without delay.*

CHAPTER II.

1. *εἰς τὸ μέσον, sc. τοῦ στρατοπέδου*. Cf. III. 1. § 46. — *ἔδοξε αὐτοῖς*. Cf. N. on I. 2. § 1. — *προφυλάκας*. Cf. N. on II. 3. § 2. A precautionary measure to guard against surprize. — *καταστήσαντας*. Cf. N. on *λαβόντα*, I. 2. § 1.

2. *τοιούτων, i. e. so eminent*. — *στερόμεθα* (from *στέρω*, the simple present of *στερέω*, Mt. § 193. Obs. 5), *we are deprived of* = we are in the state of persons deprived of, we are without. This form, which according to Passow is used by prose writers only in the present and imperfect, must not be confounded with *στεροῦμαι*. Cf. Butt. § 114. p. 301, and his more extended history of the word, Irreg. Verbs, p. 230. — *πρὸς δ' ἔτι, and besides*. — *οἱ ἀμφὶ Ἀρδιαῖον*. Cf. N. on *οἱ περὶ τὸν Ἀρδιαῖον*, II. 4. § 2.

3. *ἐκ τῶν παρόντων ἀνδρας ἀγαθοὺς τε ἐλθεῖν, to come forth as brave men from our present difficulties*. Weiske interprets: *pro præsenti rerum statu viros fortes venire* (= esse). But in that case, as Krüg. remarks, *ἔρχεσθαι* would have been employed instead of *ἐλθεῖν*. — *ἀλλὰ — γε, at least*. Cf. Vig. p. 176. — *ἀποθνήσκωμεν* and *γενώμεθα* follow *ὅπως*, to be supplied from the preceding clause. — *τοιαῦτα . . . ποιήσων, should undergo such sufferings, as may the gods inflict upon them*. For the construction of *ποιήσων*, cf. S. § 217. 1.

4. *Ἐπὶ τοῦτῳ = μετὰ τοῦτον, after him*. Cf. Mt. § 586. γ. — *ἀπιστῶν, perfidy*. — *ἐπὶ τοῖτοις, moreover, besides*. The repetition

of αὐτός is highly emphatic. — Ξένιον. This epithet was given to Jupiter, because he presided over the laws of hospitality. Cf. Æn. I. 735, “ — hospitibus nam te dare jura loquuntur.” — Κλεάργω. S. § 195. 1. — ὁμοτράπεζος = σύνδειπνος. It greatly enhanced the perfidy of Tissaphernes, that he thus violated the laws of hospitality. — αὐτοῖς τούτοις, i. e. the oaths, pledges, and friendly professions, just before mentioned.

5. ὃν . . . καθιστάται. Cf. II. 1. § 4. — καὶ οὗτος, *even this man*. Cf. N. on II. 2. § 20. — ἰδώκαμεν. The aor. ἴδωκα is used by Attic authors principally in the sing. and 3 plur., the 2 aor. being generally preferred in the 1st and 2d pers. plur. Cf. Butt. Irreg. Verbs. p. 68; Carmichael Gr. Verbs, p. 78. — τὸν τεθνηκότα = τὸν νεκρὸν. — ἐκείνου ἐχθιστοὺς. “Adjectives signifying ‘useful,’ ‘inimical,’ &c., are usually construed with the dative, but sometimes with the genitive.” Mt. § 391. Obs. 2. The ingratitude of Ariæus in joining with Tissaphernes to destroy those, who would have made him king of Persia, and who were the friends of his former benefactor and prince, is finely and forcibly set forth in this speech of Cleanor.

6. ἀποτίσονται. Cf. N. on ποιήσας, § 3, supra. — μήποτε — ἔτι, *never again*.

7. ἱσταμένους, *being arrayed*; perf. mid. of στέλλω, *to place in order, to fit out*, and hence *to array, to deck* one’s person. So Phav. defines στέλλεσθαι· κοσμεῖσθαι. — τῷ νικᾶν, *victory*. — ὀρθῶς ἔχειν, “*par esse*.” Sturz. For the construction of τῶν καλλιστῶν ἑαυτὸν ἀξιόσαντα, cf. S. § 190. N. 4. — τῆς τελευτῆς τυγχάνειν (= ἀποθνήσκειν). S. § 178. 2. — τοῦ λόγου δὲ ἤρχετο. Cf. N. on I. 6. § 5.

8. βουλευόμεθα = διανοούμεθα in the next sentence. — αὐτοῖς διὰ φίλας ἵνας = φίλοις εἶναι αὐτοῖς. For this periphrastic use of διά, cf. Mt. § 500. c. — τοῖς στρατηγοῖς — οἷα πεπόνθασιν (2 perf. of πάσχω). Cf. N. on I. 6. § 6. — διὰ πίστειως, *confidingly*. — αὐτοῖς depends upon ἐνεχέλισσαν and refers to the Persians. ὧν = τοίτων ἃ, of which, τούτων depends upon δίκην. See N. on I. 3. § 10. — τὸ λοιπὸν. Cf. N. on II. 2. § 5. — διὰ παντὸς πολέμου, “*omni genere belli*.” Sturz. “*διὰ παντὸς est perpetuo*.” Krüg.

9. πτόννυται τις. Divinations were drawn from *sneezings* (πταρμολ), especially when occurring at some critical moment. — τὸν θεόν, i. e. τὸν Δία τὸν Σωτήρα. The omen taking place just as the word σωτηρίας was spoken, Xenophon regarded it as coming from Ζεὺς Σωτήρ. — ἡμῶν λεγόντων, *while we were* (i. e. I was) *speaking*. S. § 192. — σωτήρια, sc. θύματα, *sacrifices for our preservation*. — συνεπέξασθαι, “*simul covere*.” Pop. — κατὰ δύναμιν, *according to our ability*. — ὅτω . . . χεῖρα. “*Græcorum exercitus multis nomin-*

ibus rerum publicarum imaginem referebant; et hunc præsertim exercitum civitatem peregrinantem dixeris. Ut domi, ita hic quoque de maximis quibusque rebus decernebat concio; prætores quodammodo oratorum vice fungebantur." Krüg. — *ἐπαιώνισαν*. The pæan was not only a battle and triumphal song, but also a hymn of thanksgiving, and, as it appears from this place, was sung to the honor of other gods besides Apollo. *J. Hell. IV. 7. § 4.* — *καλῶς εἶχεν*, were duly performed.

10. *Οὕτω δ' ἰχόντων*, sc. *τῶν πραγμάτων*. Cf. S. § 157. N. 8. (1). — *τοὺς μεγάλους* = *the powerful*. A similar tropical sense must be given to the antithetic *μικροὺς* literally, *small*, i. e. *weak*.

11. For the construction of *ἀναμνήσω γὰρ ὑμᾶς — τοὺς κινδύνους*, cf. S. § 182. N. 2 (last clause). — *ἀγαθοῖς — εἶναι*. Cf. S. § 161. 2. — *γὰρ Περσῶν κ. τ. λ.* Instead of continuing the construction from *ἔπειτα δὲ*, the speaker apparently turns aside to explain *τοὺς κινδύνους*, and thus carries on the construction from the parenthesis. Cf. Mt. §§ 631. 2: 615 (end). See also N. on II. 5. § 12. Reference is had in this place, to the invasion of Greece by Darius Hystaspis, whose generals, Datis and Artaphernes, were defeated in the celebrated battle at Marathon. — *παμπληθεῖ στόλῳ*. The most commonly received estimate of the numbers of the Persian army, is the one given by Corn. Nep. (Vit. Miltiad.), viz., 100,000 foot, and 10,000 horse. — *ἀφανισόντων*, fut. for *ἀφανισόντων*. — *αὔθις*. Sturz after Hesych. defines this word by *εὐθύς*. Unless it is employed in this sense here, or to designate the return of Athens, to the state in which it was before it was built (Cf. Theoc. I. p. 33, cited by Born.), it had better be rejected as a vicious reading. — *Ἀθηναῖοι*. The Athenians sent to Lacedæmon to obtain aid against the common enemy, but although the Spartans promptly responded to the summons, yet being forbidden by an ancient custom to march before the full of the moon, they did not set out with their forces until several days after the reception of the message. The Athenians were left therefore to fight the battle alone, being assisted only by the Platæans, who sent 1000 men to their aid.

12. *εὐξάμενοι τῇ Ἀρτέμιδι*. The Schol. on Aristoph. Eq. 657, says that Callimachus the polemarch, vowed to Diana an ox for every enemy who should fall in the approaching battle, but when so many Persians perished that oxen could not be found to sacrifice, an equal number of goats was substituted. Some say that Miltiades was the general who made this vow. — *τῇ Θεῷ*. A noun of common gender, although *ἡ Θεά*, exists as a special feminine form, which, however, the Attics less frequently used. Cf. Butt. § 32. N. 2. — *οὐκ εἶχον* — *εἰρεῖν*, they could not find. See N. on II. 2. § 11. — *καὶ*

ἴτι καὶ νῦν, *and even to this time they are sacrificing*, i. e. so great a number of Persians were slain, that in order to fulfil the vow, they were up to the time of Xenophon, sacrificing 500 goats each year. The Athenians killed about 6000 Persians in the battle, and having pursued them to their ships, took seven vessels and set many others on fire. Many of the invaders lost their lives in their haste to get on board the ships, so that the whole number who perished in battle, in the burning ships, and in the sea, must have been very great.

13. ὕστερον. Xerxes made his expedition into Greece, A. C. 480, about ten years after the battle of Marathon. — ἀραρίθμητον. According to Herodotus, the land forces of Xerxes amounted to 2,000,000 men, his sea forces 641,610, making in all 2,641,610. The servants, eunuchs, women, sutlers, and other people of this sort, are reckoned at as many more, thus making the whole number 5,283,226. The term ἀραρίθμητον may well be applied to such an army. — τοῦτων, i. e. Tissaphernes and his army. — κατὰ γῆν. He refers here to the battle at Plataea. — κατὰ θάλατταν. The sea-fights, in which the Athenians and their allies were victorious, were fought at Artemisium, Salamis, and Mycale, the latter of which victory was gained on the same day with that of Plataea. — τὰ τρόπαια, *the trophies*. The word is derived from *τρέπω*, *to turn about*. These trophies were frequently erected where the enemy first gave way and turned to flight. — μαρτύριον = τεκμήριον. — ἀλλὰ = ἀλλὰ μόνον. A contemptuous allusion is made to the Persian custom of doing homage to their kings by prostration. — τοιοῦτων μὲν ἔστε προγόνων, *from such ancestors you are descended*. Cf. S. § 175. N. 2.

14. Οὐ μὲν δὲ τοῦτό γε ἐγὼ, *I certainly do not say this*, = I would by no means be understood as saying this. — ἀφ' οἷ, sc. χρόνον. — ἐκείνων, i. e. the Persians who invaded Greece. — ἰμῶν αὐτῶν. For the construction, cf. S. § 186. 2.

15. Καὶ τότε μὲν δὴ, *and then indeed*. — περὶ τῆς Κύρου βασιλείας. Krüg. supplies *μαχόμενοι*. — δῆπου ἰμᾶς προσήκει, *certainly you ought to be*.

16. Ἀλλὰ μὴν. Cf. N. on I. 9. § 18. — ἄπειροι ὄντες αὐτῶν, *being unacquainted with them*, i. e. having made no trial of their strength. For the construction of αὐτῶν, cf. S. § 185. — πατρῷ φρονήματι i. e. with a spirit becoming your high descent. — πῆξαν — ἔχει is opposed to ἄπειροι ὄντες — ὅτι. . . . ἰμᾶς. Cf. I. 8. § 19; 10. § 11.

17. Μηδὲ . . . δόξητε. "In prohibitions with μή, the imperative of the present is commonly used, but the subjunctive of the aorists." Mt. § 511. 3. Cf. S. § 215. 5. For the construction of τοῦτο, cf. S. § 167. — μεῖν — ἔχειν, *are weaker*. — εἰ = ὅτι, a softened form of expression for that which was absolutely certain, viz., the defection

from the Greeks of οἱ Κυροῖοι, i. e. the Persians who had followed Cyrus. Cf. Mt. § 617. 2; Butt. § 149. p. 423. — *κακλονές*, more cowardly.

18. *μύριοι*. Krüg. accents *μυρολοι* making it the plur. of *μυρολος*, *inkumerable*. Cf. Butt. § 70. p. 114. — οἱ ποιοῦντες . . . γίννεται, i. e. who wound and kill in battle.

19. ἐπ' — ὀχήματος is explained by ἐπὶ τῆς γῆς, infra. — ἐφ' ἵππων κρέμονται, *hang upon their horses*, opposed to ἐπὶ τῆς γῆς βεβηκότες, *standing firmly upon the ground*. Hesych. defines βεβηκότες • βεβαλως ἐνεστηκότες. — πολὺν δ' ἔτι μᾶλλον ὅτου ἂν βουλόμεθα τευξόμεθα, *and we shall also reach with far surer aim, whomsoever we may wish to strike*. — Ἐνὶ μόνῳ, *in one respect only*. — προέχουσιν — ἡμᾶς. Cf. S. § 184. N. 2.

20. μάχας. S. § 167. — τοῦτο ἄχθεσθε, (yet) *feel troubled at this*. The position of τοῦτο is more emphatic, than though it preceded the clauses, commencing with ὅτι δ' οἰκέτι, and οὐδὲ βασιλεῖς, to which it refers. — ἧ . . . κελύμεν, *than to have those men as guides, whom being our captives we may command to guide us*. For οὓς ἄνδρας, cf. N. on I. 2. § 1. — περὶ τὰς ἑαυτῶν ψυχὰς — ἀμαρτάνουσι = *shall suffer death*. — τὰ σώματα refers to punishment by stripes or mutilation.

21. μηδὲ τοῦτο ἔτι ἔχοντας, *and no longer having this* (i. e. money), wherewith to purchase supplies. — αὐτοῖς = ἡμᾶς αὐτοῦς. Cf. S. § 144. N. 2. — μέτρῳ χρωμένους ὅποσῳ ἂν ἕκαστος βούληται, *making use of as large a measure as each one pleases*.

22. ἄπορον, sc. *χρηῆμα*. The reader will bear in mind that Xenophon is disposing of such objections as would naturally arise in the minds of the soldiers, in view of the untoward circumstances in which they were placed. In answering these objections, he contrives to substitute for each one a bright and glowing hope. This will be seen in his remarks respecting the defection of Ariæus, the want of cavalry, market, guides, etc. He now proceeds to dispose of a formidable objection, presented by the great rivers, which lay between them and their country. — καὶ μεγάλως ἠγγῆσθε ἐξαπατηθῆναι διαβάντες, *and think you have been greatly overreached in having crossed them*. — σκέψασθε εἰ ἄρα κ. τ. λ. The argument is, that if the Persians had induced the Greeks to cross the Tigris, with the hope of cutting off their return to Asia Minor by an impassable river, it was a most stupid device, since the army could go up to the head waters and there cross over. — *πηγῶν*. Cf. S. § 188. 2. — προῖοῦσι — διαβατοῖ. Cf. S. § 200. 2.

23. Εἰ δὲ μήθ' οἱ ποταμοὶ διοίσουσιν, *but if the rivers do not differ* in respect to width at their sources and mouths. Some translate, *but if the rivers will not permit us to cross over*. Pop. and Krüg. read

δήσουσιν, 3 pers. plur. fut. of δέημι. — οὐδ' ὡς, *not even thus*. — φαίημεν = ὑπολαμβάνοιμεν. — Schneider, following the Eton MS., edits οἱ ἐν βασιλείῳ χώρῳ ἄκοιτος, by which the repetition of βασιλείῳ (Cf N. on I. 3. § 14) is avoided. The argument is, that if the Mysians, Pisidians, and Lycaonians, held a footing in the Persian dominions against the will of the king, the Greeks had nothing to fear, even if they could not cross the rivers or were without a guide. — Πεισίδαας. Cf. I. 1. § 11; II. 4. § 13. — ὡσαύτως = ὁμοίως. — αἰτοὶ = ἡμεῖς αὐτοὶ. Cf. S. § 144. 2. N. 2. — εἶδομεν. The forms of the 2 aor. of εἶδω in the sense of *to see*, are used to complete the verb ὀράω, which has no aorist. Cf. Mt. § 231, εἶδω. Concerning the Lycaonians, cf. I. 2. § 19.

24. ἂν φαίην, *I would advise*. S. § 217. 2. — μήπω, *in no manner, by no means*. — ὡς αὐτοῦ που οἰκήσοιτας, *as if we were going to settle somewhere here*. — τοῦ ἀδόλως ἐκπέμψειν is an adnominal genitive limiting ὁμήρους. — καὶ εἰ, *even if*. — Καὶ ἡμῖν . . . παρασκευαζομένους. Cf. S. § 213. 5. The sentiment is, that rather than have so formidable a body of men as the Greeks settle in his dominions, the king would furnish them every facility for a safe and easy march to their own country.

25. Ἀλλὰ γὰρ. The ellipsis may thus be supplied: *but* (I do not think it best to stay here), *for I am afraid*, &c. — μή -- μή ὡςπερ. Cf. V. 6. § 19. A similar repetition on account of intervening clauses is seen in εἰ — εἰ, § 35, infra. — μάθωμεν — ζῆν. In the sense of *to perceive*, μαθεῖν takes the participle, in the sense of *to learn*, the infinitive. Cf. Mt. § 530. 2. — μεγάλαις = *stately*. — οἱ λωτοφάγοι. Cf. Odyss. IX. 83. Xenophon here indulges in a little pleasantry, to cheer up the despondent minds of the soldiers.

26. ὅτι ἐκόντες πένονται, *that they are willingly poor*. — ἐξόν. Cf. N. on II. 5. § 22. — τοῖς — πολιτείουσας = ἐκείνους οὐ πολιτείουσιν. — ἀκλήρους, *poor*, literally, *without a lot or portion*. — Ἀλλὰ γὰρ. *But* (why need I say more), *for*, &c.

27. μαχοίμεθα. Repeat ἂν from the preceding member. — ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, i. e. that the movements of the army may not of necessity be conformed to the transportation of the baggage. — αὐτὸν ὄχλον μὲν παρέχουσιν ἄγειν, *are equally troublesome to carry*. αὐτὸν, "*pariter ut τὰ ζεύγη*." Schneid. ὄχλον, *trouble*. ἄγειν has the force of the synecdochical accusative, limiting ὄχλον παρέχουσιν. S. §§ 221: 167.

28. τὰ περιττὰ, *the things which are superfluous*. Cf. N. on II. 2 § 4. — Κρατουμένων . . . ἀλλότρια, *for you know that if we are conquered, every thing belonging to us becomes another's*. I have translated this clause in the first person, in order to make it

correspond with ἦν δὲ κρατῶμεν, to which it is opposed. — τοῖς πολεμικοῖς . . . νομιζέειν. S. § 166.

29. Λοιπὸν μοι εἰπεῖν, *it remains for me to say*. — Ὅρατε γὰρ καὶ τοῖς πολεμικοῖς ὅτι. For the construction, see N. on I. 8. § 21 (end).

30. τῶν πρόσθεν, i. e. Clearchus, Proxenus, Menon, &c. For the construction, cf. S. §§ 141. 1: 186. 1. — τοῖς ἀρχομένοις, i. e. the soldiers. — τοῖς ἀρχουσι νῦν, *to the present commanders*, limiting περὶθρομένους. S. § 196. 2.

31. Ἦν δέ τις. Cf. N. on I. 4. § 9. — ἦν . . . κολάζειν, *if you will decree, that whoever of you, for the time being, is present, shall assist the commander in punishing*. Prof. Woolsey (N. on Eurip. Alcest. p. 92) remarks that, “ἀεί like our *ever* has two senses, *always* and *at any time*. In the latter sense it is joined with the article and usually follows it immediately.” Cf. V. 4. § 15; VII. 5. § 15; Thucyd. III. 77. § 1. — οὕτως, i. e. with such discipline. — τὸν οὐδ' ἐνὶ ἐπιτηδεύοντάς κακῶ εἶναι, *who will suffer no one to be neglectful of duty*.

32. Ἀλλὰ γὰρ, *But* (I will say no more), *for*, &c. — περὶαίρειν — ὦρα. Cf. S. § 221. N. 4. — “Post ἢ ταύτην repete δοκεῖ καλῶς ἔχειν.” Krüg. — τολμάτω καὶ ὁ ἰδιώτης διδάσκειν, *let him though a private soldier boldly propose it*. A remark like this must have been very grateful to the soldiers.

33. πρὸς ταῦτοις, *in addition to those things*. — οἷς stands for ἀ after εἶπε. S. § 151. 1. — αὐτίκα, is opposed to ὡς τάχιστα and may be rendered, *presently, by and by*.

34. ὣν προσδεῖν δοκεῖ μοι, *what it seems to me we yet need*. On the conjecture of Wyttenbach, προσδεῖν is substituted in the best editions for προσδοκῆν. — ὅπου = ἐκεῖσε ὅπου. Cf. N. on II. 1. § 6.

35. εἰ καὶ οὕτοι, *if these also* = in like manner. For πολέμιοι — οὗτοι, cf. N. on I. 10. § 18.

36. πλαισίον. Cf. N. on I. 8. § 9. — πολλὸς ὄχλος, i. e. the servants, women, boys, sick persons, etc., attached to the baggage. — τίνα χρῆ ἡγεῖσθαι τοῦ πλαισίου, *whose duty it shall be to command the square*. — τὰ πρόσθεν, *the front of the square*. — ἐπὶ τῶν πλευρῶν ἱκατέρων εἶναι, *to be upon* (i. e. to take charge of) *both wings*. — Connect οὐκ ἄν with δέοι.

37. ἡγοῦτο and ἐπιμελεσάσθην are softer and politer forms than the imperatives, ἡγεσθω, and ἐπιμελεσάσθων. Cf. Mt. § 515. d. γ; S. § 217. 4. — ἐπειδὴ καὶ κ. τ. λ. Cf. VI. 1. § 26. — τὸ νῦν εἶναι, *for the present*. Cf. S. § 221. N. 3.

38. Τὸ δὲ λοιπὸν, *afterward*. Cf. S. § 167. — τῆς τάξεως, *the order in which the army were to march*. For the construction, cf. S.

§ 179. 1. Rost refers *πειραῖσθαι*, to try (i. e. to become experienced), to the rule in his grammar (§ 108. 4. c), that the expressions *experienced, skillful, acquainted, &c.*, take the gen. of that in which one is experienced, &c.

39. *δεδογμένα* = *ψηφίσματα*. — *οὐ* — *ἄλλως*, in no other way. — *τούτου*, i. e. the sight again of his family. Construe *τῶν* — *ενκόντων* with *ἰστί*. Cf. S. § 175. See N. on II. 1. § 4. Xenophon appeals to their love of home, life, and riches, than which, no chords of feeling could be more easily and effectually touched.

CHAPTER III.

1. *κατέκαιον*, began to burn. — *μετεδίδουσαν ἀλλήλοις*. Cf. S. § 196. N. 3. — *ἐφύπτουν*. This verb expresses the alacrity with which they destroyed their superfluities. — *ἤριστοποιούντο* = *ἠρόστων*. Cf. IV. 3. § 9. — *εἰς ἐπήκοον*. Cf. N. on II. 5. § 38.

2. *εὔρους* (S. § 49. 3). Supply *εἰμί* from *ἦν* in the foregoing clause. — *πολλῷ φόβῳ*. The design of Mithridates was to draw out from the Greeks, under pretence of being their friend and in similar peril, the plans, which they had formed for their preservation. — *καὶ τοὺς θεράποντας πάντας ἔχων*, with (See N. on *ἔχων*, I. 2. § 3) *all my followers*. — *τί ἐν νῷ ἔχετε*, what is your purpose, literally, what you have in your mind.

3. *καὶ ἔλεγε Χειρίσσοφος*. Cf. N. on II. 3. § 21.

4. *Ἐκ τούτου*. Cf. N. on I. 2. § 17. — *Ἔνθα δὲ*, then indeed. — *ὅτι . . . εὔρη*, that he was sent as a spy. For *ὑπόπεμπτος*, cf. S. § 132. 1. — *καὶ γὰρ*. Krüg. would supply, *accedebat etiam aliud argumentum*. By carefully noting the train of thought, the student will have no difficulty in supplying the ellipsis implied by *γὰρ*. — *πίστεως ἔνεκα*, i. e. to see whether Mithridates faithfully discharged the duty assigned him, and brought back to Tissaphernes a true report.

5. *ἐκ τούτου*. Krüg. makes it = *μετὰ τοῦτο*, after this. But Sturz, Born., and Pop., render it *hac de causa*, for this reason. — *βέλτιον*. An ellipsis is implied in this comparison: *better* (than not to make the decree). Cf. Mt. § 457. — *τὸν πόλεμον ἀκήρυκτον*, literally, a war in which no heralds are employed, i. e. in which no terms of peace are given or received. — *καὶ—γε*, and even. — *Νίσαρχον*. The same officer, who was wounded in the belly, when the generals were seized. It is so strange, that he should desert, after such experience of Persian faith and magnanimity, and even before his wounds could have been healed, that Beck. thinks reference is

had in this place to some other individual — ὄχετο ἀπιῶν = ἀπήγει. Cf. S. § 222. N. 2.

6. διαβάντες τὸν Ζάβατον. We cannot help wondering with Rennell, that Xenophon should be silent respecting the mode of passing the Zabatus, especially, as it was performed in full day-light, and under the very eye of the enemy. — ἑλαφροῦς, *light, agile*. — εὐζώνους, *well-girded*, i. e. well prepared for fighting, running, &c.

7. βραχύτερα τῶν Περσῶν, *a shorter distance than the Persians*. The skill in archery, for which the Cretans were celebrated, has been alluded to in N. on I. 2. § 9. “Persas quoque sagittandi arte excelsisse constat.” Krüg. Cf. N. on I. 9. § 5. — καὶ ἅμα ψιλοὶ ὄντες, *and being at the same time light armed*. — τῶν ὀπλιῶν = τῶν ὀπλιτῶν. — βραχύτερα — ἢ ὡς ἐξικνεῖσθαι, *too short a distance to reach*, literally, *a shorter distance than so as to reach*. “When it is an entire proposition, with which the subject is compared, and the comparative expresses, that a quality exists in too high a degree to allow something mentioned to follow, ἢ has after it the infin. with ὄντες.” Mt. § 448. b.

8. Ἐκ τούτου. Cf. N. on § 5. — ἰδίωκον, sc. ἐκείνοι, the omitted antecedent of οἱ. — τῶν ὀπλιτῶν. See S. § 177. 1.

9. οἱ πεζοὶ κ. τ. λ. The idea of the passage is, that the Greeks *in a short space* (ἐν ὀλίγῳ χωρῶ) could not overtake their enemies, who had *much the start* (ἐκ πολλοῦ φεύγοντας. Cf. N. on ἐκ πλείονος; I. 10. § 11). The reason why the pursuit could not be continued far, is given in the next clause.

10. καὶ φεύγοντες ἅμα, *even while retreating*. ἅμα is often placed after the participle with which it is constructed. — τοῦπισθεν for τὸ ὀπίσθεν (sc. μέγος. Sturz), *behind them*.

11. δέλη. Cf. N. on I. 8. § 8. — εἰς τὰς κόμας. Probably the villages spoken of, III. 2. § 34. — τῆς γάλαγγος, i. e. the main body.

12. καὶ . . . μαρτυροίη, *and the affair itself was a witness for them*, i. e. it justified their charge against him. — ἐν τῷ μένειν, *while standing still* in order to repel the attack of the enemy.

14. Τοῖς . . . χάρις, sc. ἔστω, *let thanks be to the gods*. — ὀλίγοις, sc. στρατιώταις — ὥστε βλάψαι μὲν μὴ μεγάλα, *so as not to do us great injury*. S. § 220. 1.

15. ὅσον οὔτε οἱ Κρηῖτες ἀντιτοξεύειν δύνανται, *further than the Cretans can shoot their arrows in return*. — οἱ ἐκ χειρὸς βάλλοντες (sc. ἀκόντια) = ἀκοντισταί. — πολὺν — χωρῶν, *a great distance*. — οὐχ οἶόν, i. e. it was not consistent with safety. — ἐκ τόξου ῥήματος, *having a bow-shot the start*. Cf. N. on I. 10. § 11. “*si e jactu sagittæ, sive e spatio quo sagitta scopum ferire potest peditem persequi incipit.*” Weiske cited by Krüg.

16. Ἡμεῖς is put for ἡμῖν and is to be construed with δεῖ. — τῷ

ταχίστην = τάχιστα. Cf. Mt. § 282. 2 S. § 124. 2. — Ῥοδίους, Rhodians. — τὸ βέλος, i. e. σφενδόνην.

17. Ἐκείναι, i. e. the Persian slings. — διὰ . . . σφενδονῶν, in consequence of throwing large stones, literally, stones that fill the hand, i. e. as large as the hand can grasp. — ταῖς μολυβδόιν, leaden balls. These being much smaller than stones of the same weight, would meet with less resistance from the air, and thus fly much further before their force was spent.

18. τίνες. "In connection with some verbs implying search, or investigation, τίς, τί stands instead of ὅστις, ὅ τι." Butt. § 127. N. 6. — τοῦτων. The thing bought is sometimes put in the genitive, in which case, the verb of the proposition does not signify, to buy or sell." S. § 190. N. 1. — τῷ σφενδονῶν ἐντεταγμένῳ ἐθελοντι, to him who volunteers to be enrolled as a slinger. ἐθελοντι, voluntarily, of one's own accord. — ἀτελείαν. "honestus in militia locus, nam σφενδόνη εἰσι δουλικὸν ὄπλον." Sturz.

19. τῷ Κλεάρχῳ καταλελειμμένους. So we say of one who is dead, he left such and such things. — τοῦτους πάντας ἐκλέξαντες, having selected the best from all these. S. § 165. 1. — τι — ἀνιάσουσιν, will furnish some trouble.

CHAPTER IV.

1. χαράδραν, a ravine, bed of a torrent. — ἐφ' ἣ, at which. — διαβαίνουσιν, while crossing over.

2. Διαβεβηκόσι, just as they had passed over. The perfect here refers to that, which has just taken place. Cf. Thiersch § 85. 3. — τοσοῦτους γὰρ ἤτησε Τισσαφέρνην. Cf. S. § 165. 1. — ἐν τῇ πρόσθεν προσβολῇ, in the former attack. Following Schneid. and Dind., I have substituted πρόσθεν for the common reading ἔμπροσθεν. For the construction, cf. S. § 141. 1.

3 ὅσον, as many as. — διέβαινε, began to cross. — Παρήγγελλτο . . . ὀπλιτῶν, orders had been given to such of the targeteers and heavy-armed as were to pursue. οἷς = ἐκεῖνοις οὖς, of which ἐκεῖνοις limits παρήγγελλτο, and is followed by τῶν πελταστῶν (S. § 177. 1). — ὡς ἐπεφομένῃς ἰκανῆς δυνάμεως, inasmuch as a force sufficient to support them should follow. Cf. S. § 192. N. 2.

4. κατεῖληγε, had overtaken the Greeks. — ἐσήμηνε. Cf. N. on I. 2. § 17. — ὁμόσε. Schol. ad Thucyd. IV. 29. § 4, Ὅμοσε ἵναί ἀντι τοῦ εἰς χεῖρας, καὶ πληροῖον, ἤτοι συστάδην μάχης. — οἱ δέ, i. e. the Persians.

5. τοῖς βραβάροις limits πεζῶν. S. § 197. 2 and N. 4. — αἶτε

κέλευστοι is explained by Suidas, οὐκ ἐκ παραγγέλματος, *uncommanded, of their own accord*. The reason why the Greeks mangled the bodies of the slain, is given in the next clause.

6. οὔτω πράξαντες, i. e. having suffered this defeat. — τὸ λοιπὸν τῆς ἡμέρας, *the rest of the day*. Cf. S. § 177. 2.

7. τὸ παλαιόν, *anciently*. — ὕψος, *height*. — τοῦ δὲ κύκλου ἡ περιόδος, “*universus ambitus*.” Sturz. — πλίνθοις κεραμαίαις, *bricks made of potter’s clay*.

8. ἥλιον δὲ νεφέλῃ προκαλύψασα. This reading is adopted by Brod., Muret., Hutch., Weiske, Dind., Pop., and Krüg. The MSS. reading, ἥλιος δὲ νεφέλην προκαλύψας, is however retained by Bornemann. This obscuration of the sun was probably an eclipse, the cause of which being unknown to the inhabitants, was attributed to a cloud. An illustration of the terror anciently inspired by eclipses, is furnished in the consternation of Nicias and his troops, at an eclipse of the moon, when they were just ready to leave Syracuse. Zonaras relates, that Hannibal was terrified by an eclipse of the sun before the battle of Zama. For the manner in which Columbus wrought upon the fears of the Indians, by predicting an eclipse of the moon, cf. Irving’s *Columb.* Vol. II. p. 144. — ἐξέλιπον, sc. τὴν πόλιν. Cf. ἐρήμη, § 7, supra. — καὶ οὕτως ἐάλω, *and thus it was taken*. ἐάλω, 2 aor. act. with a pass. signif. (Cf. S. § 205. N. 4) from ἘΛΩΜΙ. Cf. S. § 118.

9. Παρὰ ταύτην τὴν πόλιν, *near this city*. — πυραμῖς, *pyramid*. “*Quæ figura apud geometras ideo sic appellatur, quod ad ignis speciem, τοῦ πυρός, ut nos dicimus, extenuatur in conum*.” Amm. Marcell. XXII. 15. — Ἐπὶ ταύτης, *upon this*, i. e. the pyramid. It served for a kind of fortress.

10. τεῖχος, *castle*. Cf. N. on I. 4. § 4. — πρὸς τῇ πόλει, *near the city*. A fortress like this being usually built for the defence of some city, when spoken of, suggests the idea of the city or place defended. Hence when the city is mentioned, it takes the article, as though it had been previously spoken of. Schæf., however, edits πρὸς τε πόλει. — λίθου ξιστοῦ κογχυλιάτου, *hearn stone containing shaps of shells*. These shells were petrified.

11. Ἐπὶ δὲ ταύτῃ, *upon this*, i. e. the foundation of variegated stone just spoken of. — ἀπόλωσαν, adopted, on the authority of Steph., by the best critics, for the common reading ἀπόλλυσαν, is here used transitively in the sense of *amittere, to lose*.

12. ὁ Περσῶν βασιλεὺς, i. e. Cyrus the elder. — οὔτε χρόνῳ — οὔτε βίῃ, *neither by siege nor by storm*, literally, *neither by time nor by force*. — ἐμβροντήτους. The Schol. explains this, καρδιοπλήκτους, μαινομένους, ἐκφορας. “*missis fulguribus eos sive in stuporem sive in furorem conjicit ita ut non resisterent*.” Sturz.

13. οὓς τε . . . ἔχων. The full construction would be, *ἐκείνους τε ἔχων οὓς αὐτὸς ἔχων ἤλθε*. With Muretus, Hutch. reads *οὓς τε αὐτὸς*, &c. This part of Tissaphernes's force consisted of 500 horse. Cf. I. 2. § 4. — τοῦ . . . ἔχοντος. Cf. II. 3. § 23. — ὁ βασιλεὺς ἀδελφός. Cf. II. 4. § 25. — πρὸς τούτοις, *in addition to these*.

14. τὰς . . . καταστήσας, *a part of his troops he opposed to the rear of the Greeks*. εἶχεν — καταστήσας = κατέστησε. Cf. S. § 222. N. 2. Repeat εἶχεν with παραγαγῶν in the next clause. — μὲν οὐκ ἐτόλμησεν corresponds to δὲ παρήγγειλε in the following member. — παρήγγειλε. The common reading is παρήγγελε, which Buttmann pronounces to be contrary to the usage of Xenophon.

15. οὐδεὶς ἡμάτανεν ἀνδρός. Every stone and arrow took effect in the dense masses of the enemy. — προθυμοῖτο, sc. ἀμαρτάνειν ἀνδρός. — ἔξω βελῶν, i. e. beyond the reach of the missiles.

16. οἱ μὲν, i. e. the Greeks. — ἀκροβολῆσει. This word designates a *skirmish*, in which missiles are thrown from a distance. — The τε in γὰρ οἴτε belongs to τῶν Περσῶν. See Bornemann's note. Long thinks that this particle is hardly admissible here.

17. διετέλουν χρώμενοι, *they continued to use*. Cf. S. § 222. 4. — ἐμελέτων τοξεύειν ἄνω ἰέντες μακρὰν, *they shot up vertically for practice, sending their arrows far up*, i. e. as high as they could shoot them. Krüger conjectures without sufficient ground, that ἄμα ἰόντες is the true reading.

18. μῖον ἔχοντες. See N. on I. 10. § 8. — ἀκροβολιζόμενος, *skirmishing*. Cf. N. on § 16, supra.

19. ὅτι . . . ἰσομήρων, *that an equilateral square* (Cf. N. on I. 8. § 9) *was a bad order of march, when the enemy were pursuing*. — Ἀνάγκη γὰρ ἴστιν — ἐκθλίβεσθαι τοὺς ὀπίστας, *of necessity the heavy-armed troops must be forced out of their ranks*. For the construction, cf. S. § 221. N. 4. Notice the construction of ἀνάγκη with the infinitives εἶναι, διασπᾶσθαι, etc., below. — τὰ κέρατα = αἱ πλευραὶ, § 22. — ἄμα μὲν — ἄμα δὲ καὶ, *both — and also*.

20. διάβασιν (literally, *a passing over*) here signifies the place crossed, as a *ravine, morass, defile, &c.* — βουλόμενος φθάσαι πρῶτος, *wishing to be first to cross over*. — εὐεπίθετον, sc. τὸ πλασίον. — For τοῖς πολεμίοις after εὐεπίθετον, see S. § 200. 2.

21. ἀνὰ ἑκατὸν ἄνδρας, *of one hundred men each*. — ἐπέστησαν . . . ἐνωμοτάρχας. For the construction, cf. S. § 166. ἄλλους — ἄλλους, *some — others*, are in apposition with λοχαγούς. The order of rank in the Spartan army was, 1. βασιλεύς. 2. πολέμαρχος. 3. λοχαγός. 4. πεντηκοντῆρ. 5. ἐνωμοτάρχης. Cf. Schol. ad Thucyd. V. 66. § 3. — ὑπέμενον ἴστεροι, *stayed behind*. — ὥστε = ἵνα. — τότε δέ, i. e. after the wings were drawn together.

22. τὸ μέσον ἀνεξέπλησαν, *they again filled up the centre*. It appears that the 600, who marched in the centre, halted, when it was necessary to draw in the wings. This brought them in the rear, after which they filed off and marched outside of the wings. When the wings separated again, by an inverted process they (i. e. the 600) resumed their station in the centre. — τὸ διέχον, *the opening, vacancy*. — κατὰ λόχους, *by companies of 100 men each*, which would be more compact than 12 bodies of 50 each, or 24, of 25 each, as was the method of filling up the centre, when the space was more extended.

23. ἐν τῷ μέρει, *vicissim, in turn, in due order*. — οἱ λοχαγοὶ, sc. τῶν ἑξ λόχων. — εἴ που δέοι τι τῆς φάλαγγος, supply ἐπιπαρεῖναι from ἐπιπαροῦσαν. φάλαγγος depends upon που. Mt. § 324. 8.

24. οἱ καθῆκον ἀπὸ τοῦ ὄρους, *which extended from the mountain*, i. e. ran out as spurs from it. — ὑφ' ᾧ, *under which = at the foot of which*. — ὡς εἰκός, *as was natural, with reason*.

25. κατέβαινον, *they began to descend*. — ἀπὸ τοῦ ἰψηλοῦ, *from the eminence*. — εἰς τὸ πρᾶνές, *downwards*. Hutch. supplies χωρῶν. — ὑπὸ μαστίγων, *under the lash*. Concerning this habit of the Persians, cf. Herod. VII. 22, 56, 103, 223. No wonder that such slaves made worthless soldiers.

26. As the Greek slingers and archers could not cast their missiles, or shoot their arrows, up the mountain, it showed no want of bravery in them, to retire from so unequal a contest to the ranks of the heavy-armed.

28. πρὸς τὸ ὄρος, i. e. the mountain spoken of, § 24.

29. οἱ πολέμιοι, i. e. the Persians. οἱ πολέμιοι in the next clause refers to the Greeks. — δεδιωκότες. Cf. S. § 209. N. 4.

30. οἱ μὲν, i. e. the main army. — τῇ ὁδῷ κατὰ τοὺς γηλόφους, *in the way over the hills* (§ 24). — οἱ δὲ, i. e. the targeteers, who had ascended the mountain. — εἰς τὰς κόμας spoken of, § 24.

32. οὗ πρῶτον, *where first*. — ἔτι, *any longer*. — ἀπόμαχοι, *unable to fight*.

33. πρὸς τὴν κόμην, i. e. the one in which the Greeks were encamped. — πολὺν περιῆσαν, *were far superior*.

34. δέλη. Cf. N. on I. 8. § 8.

35. Πονηρὸν, *a useless thing*. Cf. S. § 160. N. 2. — ὡς . . . ἔνεκα, *as a common thing are shackled, to prevent them from running away*. — δεῖ — Πέρσῃ ἀνδρὶ — δεῖ — θωρακισθέντα. The impersonal δεῖ is constructed with the dative (S. § 196. 2), or with the accus. (S. § 159. N. 1). Here both constructions are combined. Cf. Mt. § 411. 5. Obs. 2. — ἀπεσκήρουσι = ἀπεστρατοπεδεύοντο, *as they*

ent, alter alteri (fortasse duces militibus) *proficiscendum esse acclamaret.*" Weiske, quoted by Krüg. and Born.—*ἐκρήνυξε*, sc. ὁ κήρυξ. Cf. S. § 157. N. 8. (2). — *οιουενιάζεσθαι*, to put themselves in readiness to march. — *ἀκουόντων τῶν πολεμίων*, in the hearing of the enemy, is to be taken with *ἐκρήνυξε*. — *ἐπέσχορ*, sc. ξαντοῦς. — *λίειν* (= *λυσιτελεῖν*) is governed by *ἰδόκει*. — *πορεύεσθαι* and *κατάγεσθαι* form the subject of *ἰδόκει*.

37. *ἀναζεύξαντες*, having broke up their encampment. The Greeks were enabled by this stratagem, to proceed three whole days and a part of the fourth, unmolested by the enemy. — *ἀκρονίχταν ὄρους*, the summit of a hill. This is in apposition with *χωρὸν ὑπερδείξιορ*, and the same eminence, which is called *λόφορ* in §§ 41, 44. — *ὑφ' ἣν*, under which.

38. *προκατελημμένην*, taken possession of beforehand, preoccupied.

39. *ἐπιφαινόμενον*, coming in sight. The Greeks were now in extremities. The hills, at the foot of which lay their route, were preoccupied by a detachment of the enemy. On the right hand were the mountains, on the left, the Tigris, while Tissaphernes with the main army of the Persians was hanging on the rear, so that no troops could be spared from that division, to assist the van led by Chirisophus. It will soon however appear, with what address and gallantry, they were extricated from these difficulties. — *εἰ μὴ τούτους ἀποκόφομεν*, unless we dislodge them.

40. Ὁ δὲ, i. e. Xenophon, who is also the speaker in the sentence commencing with *Ἀλλὰ μὴν ὄρα*. — *τις* = *ἡμεῖς*, like our use of *one* for *we*.

41. *τοῦ ὄρους τὴν κορυφὴν*. This was a higher elevation, than the one a little in advance occupied by the Persians. Hence if the Greeks could get possession of this commanding eminence, they could easily drive the enemy from the heights, upon which they had posted themselves. — *ἔσθαι*. Cf. N. on I. 5. § 8. — *τὸ ἄκρον*, i. e. *τοῦ ὄρους τὴν κορυφὴν*. — *εἰ βούλει*, if you are willing. — *εἰ δὲ χρήζεις*, but if you desire to go.

42. *ἰλέσθαι* is the object of *δίδωμι*. — *μακρὰν . . . λαβεῖν* = *τὸ ἀπὸ τῆς οἰκῆς λαβεῖν ἢ μακράν*. As it respects the construction of *λαβεῖν* with *μακράν*, it is usual to give the positive in such cases the force of the comparative, and supply *ἢ ὥστε* before the infinitive. But Mt. (§ 448. p. 746) says "properly speaking, the positive is not here used for the comparative, but the infinitive expresses either the respect in which the adjective is to be taken (Mt. § 534), or the effect of the obstacle included in the adjective, so that it is to be taken in a negative sense, *far, so as to prevent bringing*, i. e. too far to bring."

43. τοῖς τριακοσίοις, i. e. half of the ἑξ λόχοι spoken of, § 24, supra.

44. τοῦ λόφου, i. e. the χωροῦν ὑπερδέξιον of § 37. — τὸ ἄκρον refers to the higher elevation spoken of, § 41. — ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον, to contend for the height, i. e. to reach it before the Greeks. "In Xenophonte ἀμιλλᾶσθαι semper de summo studio perveniendi aliquo reperitur." Sturz.

45. στρατεύματος διακελευομένων. Cf. N. on κόπτοντες, II. 1. § 6. — πολλή μὲν κραυγὴ—πολλή δὲ κραυγὴ. The consciousness that they were striving in the sight of both armies, the shouts of encouragement with which they were cheered on, and the great interests at stake, must have exerted a powerful influence upon these rival bands, as they strove for the summit of the mountain. Krüg. thinks that the repetition of κραυγὴ is needless.

46. Ἄνδρες, νῦν εἰς κ. τ. λ. No appeal could be more powerful than this. The repetition of νῦν is exceedingly spirited and emphatic.

47. ἐξ ἴσου — ἰσμέν, "æquali conditione sumus." Krüg. — χαλεπῶς κάμνω τὴν ἀσπίδα φέρων, I am greatly fatigued with carrying my shield. S. § 222. 3. Krüg. joins χαλεπῶς to φέρων, carrying with difficulty.

48. Καὶ ὅς = καὶ οὗτος. — ὑπάγειν, to go forward, before the one, who παρεκλείετο, i. e. Xenophon. — παριέναι, to pass by Xenophon whose progress was retarded, by the weight of the soldier's shield in addition to his own cumbrous armor.

49. ἀναβάς, sc. ἐπὶ τὸν ἵππον — ἕως βάσιμα ἦν, as far as he could proceed on horseback, literally, as far as it was accessible to a horse. βάσιμα. Verbals in the predicate, not referring to a proper subject, are often put in the plural. Cf. Mt. § 443. 1.

CHAPTER V.

1. ἄλλην ὁδὸν ὄχοντο. For the construction, cf. S. § 164.

2. καθ' ἀρπαγὴν, for plunder. — καὶ . . . κατελήφθησαν, for many herds of cattle were taken, while they were transported across the river, i. e. while the owners were attempting to pass them over to secure them from the Greeks.

3. ἐννοούμενοι μὴ. Cf. S. § 224. 5. — εἰ καλοῖεν, sc. τὰς κόμας.

4. τῆς βοηθείας, the relief of the foragers, who had been suddenly attacked by the Persians. See § 2, supra.

5. Ὁρᾶτε . . . εἶναι, you see that they (i. e. the Persians) are acknowledging the country now to be ours. — ἄ, for ἐκεῖνα ἄ, refers to μὴ . . . χώραν. — αὐτοὶ καλοῦσιν is put for αὐτοὶ ποιοῦσι καλοῦντες, οἱ

which, ποιούσι governs *ἐκεῖνα*, the suppressed antecedent of *ἄ. — ἐάν που = wherever.*

6. ὡς . . . ἡμετέρας, sc. *χώρας*, as if in defence of our country. A playful remark of Xenophon, not intended as sober advice. His object was to arouse the drooping spirits of the men, and therefore he indulged in a vein of pleasantry.

7. ἐπὶ τὰς σκηρὰς. As the tents had been burned (III. 3. § 1), this means nothing more than that they retired to their respective stations in the camp. Rennell thinks, that they adopted the plan of *bivouac-ing*, after their tents were burned. — οἱ μὲν ἄλλοι, i. e. the common soldiers. — ἐνταῦθα, i. e. in the council of officers. — Ἐνθεν μὲν — ἔνθεν δὲ. See N. on II. 4. § 22. — ὄρη — ὑπερύψηλα. These were the Carduchian mountains (IV. 1. § 2). — ποταμὸς, i. e. the Tigris. — τὸ βάθος is an accus. syncdochical. — ὑπερέχειν, sc. τοῦ ὕδατος. S. § 184. 1. — *πειρωμένοις τοῦ βάθους*, trying the depth. *πειρωμένοις* limits *δόγματα*. S. § 197. N. 4. For the construction of *βάθους*, cf. N. on III. 2. § 38.

8. κατὰ τετρακισχίλους, by 4000 at a time. Cf. Mt. § 581. p. 1017.

9. Ἀσκῶν, bottles made of skins. — ταῦτα = ἐνταῦθα. Cf. Butt. § 127. 1; S. § 149. N. 1. “οἷτος and ὅδε are often used instead of the adverbs ‘here,’ ‘there,’ the speaker pointing as it were with the finger.” Mt. § 471. 12. — *βραχυθέντα*. “Brevitatis studio ductus ad bestias refert quod de bestiarum pellibus dicendum erat.” Krüg. Concerning this mode of crossing rivers, cf. I. 5. § 10.

10. τοῖτοις . . . ἀλλήλους, with these (i. e. οἱ δεσμοί) having fastened the leather bottles together. — λιθους ἀρτήσας, sc. ἐκ τῶν ἀσκῶν. — ἀμφοτέρωθεν, “ex utraque parte.” Sturz.

11. ἀντίπα μάλα, forthwith, immediately. μάλα gives emphasis to ἀντίπα. — πᾶς, every. S. § 140. N. 6. — ἔξει τοῦ μὴ καταδύναι, will prevent from sinking. S. § 180. 2. “ἔχειν, to prevent, is followed by the infinitive alone, or with the article in the genitive. Cf. Mt. § 542. γ.

12. οἱ . . . ποιεῖν. The order is, οἱ εὐθὺς ἂν ἐπέτρεπον τοῖς πρώτοις ποιεῖν οὐδὲν τοῦτων, sc. εἰ ἐπεχείρουν. Tissaphernes had probably stationed this body of cavalry on the opposite shore of the Tigris, in order to prevent the Greeks from crossing, if they should attempt it.

13. εἰς . . . Βαβυλῶνα. The best solution of this passage, is the one given by Born., “*Postridie via Babylonica* (i. e. ea, quæ e provinciis Babylonem ducebat) relicta aliam viam ingressi sunt illi contrariam. Dind. would reject ἢ before πρὸς Βαβυλῶνα. In that case, the sense would be, that the Greeks turned back again towards Babylon. But it can hardly be conceived that they would again expose them-

selves by a retrograde movement, to the attacks of the Persians, from whom they had suffered so much in their recent march over the hills.

— κατακαύσαντες, sc. τὰς κώμας. Cf. § 3. — ὅμοιοι ἦσαν θανμάζειν is the reading adopted by Dind. But Born., Pop., and Krüg., make ὅμοιοι ἦσαν = ἐώκεσαν, and read ὅμοιοι ἦσαν θαναμάζοντες. That this construction is admissible, cf. Mt. § 555. *Obs.* 2. “Equidem persuasum habeo legendum, καὶ οἳοι ἦσαν θαναμάζειν, et mirari videbantur.” Porson. — ὅποι ποτὲ τρέφονται οἱ Ἕλληνες, *whither the Greeks could possibly be going.* ὅποι ποτὲ corresponds to our familiar expression, *where in the world* — τρέφονται — ἔχοιεν. The indicative and optative are here interchanged. Cf. Mt. § 529. 5 (end).

14. ἤλεγχον . . . εἶη = ἤλεγχον (τοὺς αἰχμαλώτους) τίς εἶη ἡχώρα ἐκάστη κ. τ. λ. Cf. N. on II. 3. § 11 (beginning). ἤλεγχον takes two accusatives. S. § 165. 1.

15. τῆς ἐπὶ Βαβυλῶνα, sc. ὁδοῦ. S. § 140. N. 5. — ἐνθα . . . βασιλεύς. Cf. N. on II. 4. § 25. — εἰς Καρδούχους. See N. on I. 3. § 5 (end). “The Carduchians are the ancestors of the modern *Kourds*, who have extended themselves along the ridges and valleys of Mt. Taurus, from Asia Minor to the neighborhood of Ispahan, and who occupy the country named from themselves *Kourdistan*.” Rennell.

16. τὴν δυσχωρίαν = τὰ ὄρη. In the narrow defiles of these rugged mountains, a large army would be embarrassed in its movements and easily cut to pieces. — σφῶν = τινὰς σφῶν (Mt. § 323. b), τινὰς being the subject of ἐπιμιγνύναι, which takes in this place the middle signification, *to mingle with*. — ἐκείνων refers to the Carduchians. The sense of this passage is, that there was a friendly intercourse between the mountaineers and the inhabitants of the plain.

17. τούτους, i. e. the Carduchians. — διελθόντας refers to αὐτοῖς (i. e. the Greeks), the omitted subject of ἤξειν.

18. Ἐπὶ τούτοις, i. e. in reference to their contemplated route through the Carduchian country. — ὀπηνίκα καὶ δοκοῖη τῆς ὥρας, *when it seemeth the proper time.* ὥρας limits ὀπηνίκα. S. § 188. 2. — συνεσκευασμένους is middle in signification.

BOOK IV.

CHAPTER I.

2. ἔνθα = ἐκεῖσε ἔνθα. — παντάπασιν ἄπορος, *totally impassable*. — ἀλλὰ . . . ἐκρέματο, *but the Carduchian mountains hung precipitous over the very river*. ἐκρέματο, imperf. mid. of κρεμάννυμι, as from a theme κρέμημι.

3. τῶν ἀλισσομένων. S. § 172. N. 2. — διέλθοιεν — διαβήσονται. Cf. S. § 217. N. 4 (second paragraph). — περιλασι has a fut. signification. — “οὔτω στενόν,” says Dind., “non emendarunt qui οὐ τὸ στενόν vel οὔτως ἔχον conjecerunt.”

4. ἅμα μὲν λαθεῖν . . . τὰ ἄκρα, *endeavoring both to conceal their movements and anticipate the enemy in taking possession of the mountains*.

5. καὶ . . . πεδλον, *and so much of the night remained, as that they could pass through the plain in the dark*. For ὅσον (= τοσοῦτον ὅσπερ) διελθεῖν, cf. Mt. §§ 479. Obs. 2. b; 545; S. § 220. 1. σκοταλους. See N. on II. 2. § 17. — ἀπὸ παραγγέλλεως, *at the word of command*. παραγγέλεις is used of a command, issued by the general and passed from one to another, when, as in the present instance, to give orders by the herald would expose their designs to the enemy.

6. ἄνω πορευομένων, sc. αὐτῶν, *while they were ascending the mountains*.

7. τὸ ὑπερβάλλον τοῦ στρατεύματος, “*ut quæque exercitus pars jugum superabat*.” Zeun. τὸ ὑπερβάλλον. Cf. Mt. § 270. 2; S. § 140.

8. τοῦ στρατεύματος. Mt. § 442. 2; S. § 177. 2. The sense is, that the divisions of the army, as they successively passed over the summit, followed on after Chirisophus, who commanded the vanguard, and was on his way to the villages. — ἄγχιολ τε καὶ μυχῶς, *valleys and recesses*.

9. ὑποφειδόμενοι . . . Καρδοῦχοι, *sparing them to see whether the Carduchians by some means would be willing*. Of a future event which is yet doubtful, εἰ is often used elliptically with the omission of περιώμενος, σκοπῶν. When the doubtfulness of the result is to be

strongly marked, the optative is used of present actions." Cf Mt. § 526.

9. οὔτε καλούντων ἐπήκουον, *paid no regard to the Greeks when they called to them* (i. e. the Carduchians).

10. σοδοαῖοι See N. on II. 2. § 17. — ὅλην τὴν ἡμέραν — ἐγένετο = *consumed the whole day*. ἡμέραν. S. § 168. 1. — τότε responds to Ἐπεὶ, at the commencement of the section. — ὀλίγοι τινὲς ὄντες, *being very few*. — ἐξ ἀπροδοκίτου = ἀπροδοκίτου, *unexpectedly*. — τὸ Ἑλληνικόν = οἱ Ἕλληνες. Mt. § 269. 1.

11. ἐκινδύνευσεν, "*periculum erat*." Sturz. — πολλὰ, sc. μέγρη. — συνεώρων ἀλλήλους, i. e. the Carduchians communicated with one another, by means of fires and other signals. In this way the alarm could be rapidly given to great numbers. Some erroneously translate the passage, as though οἱ Καρδοῦχοι καὶ οἱ Ἕλληνες were the subject of συνεώρων.

12. τῶν τε . . . δυνατώτατα, *the beasts of burden which were necessary and most able*. ἵποζυγίων depends upon τὰ ἀναγκαῖα and δυνατώτατα. S. § 177. 1. — νεωστὶ ἀιχμάλωτα = νεωστὶ ἰαλοκότα. Krüg.

13. Σχολαίαν . . . πορείαν, *rendered the march slow, retarded the march*. — ἐπὶ τούτοις, *in charge of these*. "With the dat. ἐπὶ is put to express occupations or employments." Mt. § 586. ζ. — Δόξαν δὲ ταῦτα, *these things having been determined upon*. For the construction, cf. S. § 168. N. 2. The part. sing. is here joined to the neut. plur., on the same principle, that the verb is oftentimes so connected. Cf. Mt. § 437. Obs. 3.

14. ἐν στενῷ, *in a narrow pass*. — τῶν εἰρημένων, i. e. τοῖτων ἄ ἀφεῖναι εἴρητο. So Krüg. — μὴ ἀφιέμενον ἀφηροῦντο, *they took away from the one who had not given it up*. For the construction, cf. S. § 165. 1. — εἶ τις. Cf. N. on I. 4. § 9. — τὰ μὲν τι μαχόμενοι. *sometimes fighting a little*.

15. χειμῶν πολὺς, *a great storm*.

16. ἀναχάζοντες (= ἀναχωροῦντες. Suid.) is found in prose, only in the writings of Xenophon. The deponent is the usual form. Cf. IV. 7. § 10; Cyr. VII. 1. § 24.

17. ἄλλοτε μὲν ὅτε, *at other times when*. — τότε δὲ, *but then*, i. e. on the occasion here spoken of. — ὅτε παρεγγυῶτο, i. e. when the word was passed by Xenophon for him (i. e. Chrisophus) to halt. — ὅτι πρᾶγμα τι εἶη, *that there was some trouble*. We are told what this πρᾶγμα was in § 20, infra. — παρελθόντι to the front of the army. — ὁμοία φυγῆς, *similar to a flight*. S. § 195. N. 1. — ὀπισθοφύλαξι limits πορεία. Cf. S. § 197. N. 4.

18. διαμπερὲς, *through and through*. A Homeric word.

19. ὡςπερ εἶχεν, *just as he was, immediately*. So the Schoi. on Thucyd. III. 30 defines ὡςπερ ἔχομεν, ὡςπερ νῦν ἐσμέν. — ἀλλ' . . . ῥιᾶξασθαι, but so led them that they were obliged to flee and fight at the same time, literally, to fight while fleeing. — τέθνατον. The perf. and pluperf. of θνήσκω are syncopated in the dual and plural. Cf. Butt. Irreg. Verbs, p. 126; Carmichael Gr. Verbs, *sub voce*. The army in these trying circumstances could ill afford to lose two brave men, and hence no wonder that Xenophon, before he had learnt the cause, was disposed to censure Chirisophus for not halting, when the word was passed to him, that the rear was attacked.

20. Βλέψον . . . ἴδε, *cast your eyes upon the mountains and see*. βλέψον has reference to the mere act of seeing, ἴδε, to the actual perception of the object. — Μτα . . . ὄρθια, i. e. αὐτή (here) μτα ὁδός ἐστιν, ὄρθια (οὔσα). Krüg. — Krüg. translates ἐκβαοιν, *exitum* in reference to the valleys and recesses, in which it is said (§7, supra) the Greeks were inclosed. But Hutch., Sturz, Born., and Pop., interpret it, *aditum ad montis jugum*.

21. Ταῦτα, i. e. διὰ ταῦτα. Cf. Mt. 470. 7. — εἴ ποις δυναίμην, *trying if in some way I might be able*. For the ellipsis of some such word as πεινώμενος with εἰ, see N. on § 8. supra.

22. ἡμῖν πράγματα παρῆχον. See N. on I. 1. § 11. — ὅπερ . . . ἐποίησε, *which also enabled us to take breath*. — τοιῦτου refers to ὅπως . . . χρησαίμεθα. Dind., Born., Pop., and Krüg., after Schneid., adopt the reading χρησαίμεθα. But that the common reading χρησώμεθα is defensible, cf. Butt. § 139. 4; Mt. § 519; Rost § 122. II. N. 4; S. § 214. N. 1.

23. οὐκ ἔφη, *denied that he knew of any other road*. Cf. N. on οὐκ ἔφασαν, I. 3. § 1. — καὶ μάλα. See N. on I. 5. § 8. — δυνατήν καὶ ἵποξυλοῖς πορεύεσθαι ὁδόν, *in a road that was passable for even the beasts of burden*. ἵποξυλοῖς limits δυνατήν. S. § 200. πορεύεσθαι depends on δυνατήν and has ἵποξυλοῖς for its expressed subject. ὁδόν is an accus. synecdochical. S. § 167.

25. δυσπάρσιον, *difficult to pass*. — ὃ depends upon παρελθεῖν. S. § 163. 2. — τις. Cf. N. on II. 3. § 23.

26. πελταστὰς is here used as an adjective in agreement with λοχαγοῖς. — τῶν ὀπλιτῶν, *some of the heavy-armed*. Cf. S. § 173. 1. — τὰ παρόντα, *the present state of affairs*.

27. καὶ οὗτος. Cf. I. 10. § 18; II. 6. § 30. — Ἐγὼ γὰρ, ἔφη, οἶδα κ. τ. λ. Notice the change to the *oratio recta*. Cf. I. 3. § 14.

28. τῶν γυμνήτων would have been joined in the same construction with τῶν μὲν ὀπλιτῶν in § 27, but the writer having paused to notice the noble strife between the captains of the heavy-armed, resumes the narration with a somewhat different construction.

CHAPTER II

1. οἱ δ', i. e. Chzrisophus and Xenophon. — *συντίθενται*, they (i. e. the generals) *arranged with them* (i. e. Aristonymus and his associates). This verb, from the idea of command contained in it, is followed by the infinitives *γυλάττειν*, *σχημαίνειν*, and *λέγειν*. — *τοῖς μὲν*, i. e. Aristonymus, Agasias, etc. — *ἄνω ὄντας*, i. e. having reached the eminence, spoken of, § 25 of the preceding chapter. — *τῆς φανεράν ἐκβασιν*. Cf. IV. 1. § 20. — *αὐτοὶ δὲ* refers to the generals. S. § 158. N. 2.

2. *πλήθος*, in number. S. § 167. — *ἕδωρ—ἐξ οὐρανοῦ*, rain, literally, *water from heaven* (i. e. the clouds). Cf. the Lat. *caelestis aqua*. — *ὅπως . . . νοῦν*, in order that the enemy might turn their attention that way.

3. *ἐπὶ χαράδρῃ*. Cf. III. 4. § 1. The common reading is *χαράδραν*, yet the dat. is the more usual construction, and has in this place the approbation of the best critics. — *ὀλοιστρόχους*. Suid. defines *ὀλοιστρόχους*, *στρογγύλους*, Hesych., *στρογγύλους ἰλίθους*. — *ἀμαξιαλούς*, suitable for a waggon, i. e. very large. — *πρὸς τὰς πέτρας πταλοντες*, dashing against the rocks. — *διεσφενδονῶντο*, leaped about in every direction. Hutch. renders, "*tanquam e funda contorquebantur*." The word happily expresses the impetuosity and force, with which the splintered fragments of these rocks were hurled about, in their descent to the valley below.

4. *εἰ . . . δύναιτο* (sc. *πελάσαι*) when they were unable to proceed this way. "When *εἰ* accompanies an action often repeated in past time, it takes an optative, like the proper particles of time followed by the imperf. or aor. indic." Mt. § 524. 5. Cf. N. on I. 5. § 2. — *ἐπολοῦν*. Cf. S. § 210. N. 2. — *γοβοίμενοι δὴλον ὅτι*. These words have been added from the Paris and Eton MSS. by Schneid., and after him by Dind. and Born., but are regarded as suspicious by Zeune, Krüg., Pop., and some other respectable critics. — *ἐπαύσαντο . . . ἰλίθους*. Krüg. reads *ἀνεπαύσαντο*, followed by a comma, and gives as the sense: *ne somnum quidem ceperunt, per totam noctem lapides devolventes*. But this erroneously makes the deprivation of sleep in the Carduchian army the main object of attention to the reader, whereas, the simple idea intended to be conveyed is the uninter-

rupted descent of stones during the whole night. For the construction of *ἐπαύσαντο*—*κυλιδοῦντες*, see S. § 222. 3. *ἀνεπαύσαντο* is never found in construction with the participle.

5. *Οἱ δ'*, i. e. the party under Aristonymus, &c. — *ὡς τὸ ἄκρον κατέχοντες*, supposing that they had possession of the height, i. e. the eminence spoken of, IV. 1. § 25. For the use of *ὡς*, *de re sperata*, cf. N. I. 1. § 10.

6. *παρ' ὧν*, near which. — *ἐφ' ἧς*, where. *ἧ* refers to *ὁδός* going before. — *ἐκάθηρτο*, were sitting. Cf. S. § 118. K. — *αὐτόθεν*, from that place, i. e. where the Greek detachment was passing the night.

7. *ὥστε . . . προσελθόντες*, so that unperceived they came close to them. — *ἐπεφθίγξατο*, "ad aggrediendum sonavit." Krüg. The vulgar reading is *ἐφθίγξατο*, which Pop. supports on the ground, that *ἐπεφθίγξατο* is opposed to the *usus loquendi* of Xenophon, and that the idea *insonandi ad aliquid* does not suit in this place. — *ἔετο*. Cf. N. on I. 5. § 8. — *φεύγοντες ὀλίγοι ἀπέθνησκον*, σ few while fleeing were killed. *ὀλίγοι* is in apposition with *οἱ δ'*. Cf. N. on *ἔρις*, II. 4. § 1. — *γὰρ* in the next clause introduces the reason, why the Greeks succeeded in killing but few of the enemy.

8. *κατὰ ἀτριβεῖς ὁδοῖς*, in unfrequented paths; as we say, *in by-paths*. — *ἀρίμων . . . δόρασι*, they drew one another up with their pikes *ἀρίμων* (from *ἰμάς*, a thong, or leather strap) signifies to draw up (= *ἀνεῖλκον*. Suid.) with a cord, as water from a well. The word in this place finely expresses the steepness of the ascent, the soldiers above drawing up with their spear-handles those below, in some respects, as a bucket of water is drawn up from a well.

9. *Καὶ οὗτοι*, i. e. those who *κατὰ ἀτριβεῖς ὁδοῖς ἐπορεύοντο*. — *τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις* = *τοὺς ὀπισθοφυλάκας τοὺς ἡμίσεις*. Cf. Mt. § 442. 1. — *ἧπερ*, sc. *ὁδῶ*, the same way. — *οἱ . . . ἔχοντες*, i. e. the detachment spoken of, § 1. — *εὐδοωτάτη γὰρ ἦν*, sc. *ὁδός*.

10. *Καὶ . . . ἄλλοι*, but these (i. e. the part of the army led by Xenophon) might have marched the same way which the others had taken. "The use of *ἄν* in past actions to express ability, is founded on a suppressed condition." Mt. § 599. 2. b. Cf. also S. § 213. N. 3. — *ἄλλη ἢ ταύτη*, any other way than this, viz. the way under the hill possessed by the barbarians. For the construction, cf. S. § 186. N. 5.

11. *ὀρθοῖς τοῖς λόχοις*, "rectis ordinibus." Krüg. "*ita ut loci singuli procederent. non latam frontem facerent.*" Weiske. The expression answers to our military term, *in columns*, i. e. a body of troops drawn up, with the divisions so arranged behind one another, as to present a narrow front to the enemy. Accordingly as the intervals between the divisions are compressed or extended, the column is

said to be in close or open order. — οὐ κύκλω *i. e.* not entirely surrounding the hill, as that would have rendered the enemy desperate.

12. *τέως, as long as.* — ἐδύρατο ἕκαστος. Cf. S. § 157. 4. — ἰγγύς δ' οὐ προσέτετο = but they did not wait for the Greeks to approach very near them. — κατεχόμενον by the Carduchians. — αὐθαίως, *forthwith.*

13. Ἐννοήσας -- μὴ. Cf. N. on III. 5. § 3. — τὸν ἠλωκότα λόφον, *the hill which had been taken.* Cf. S. § 205. N. 2. — ἐπὶ πολὺ . . . πορευόμενα, *for the beasts of burden formed a long line, inasmuch as they were passing along a narrow way.* ἐπὶ πολὺ, “*in longum explicata.*” Sturz. ἄτε (*i. e.* ἄ, τε) — πορευόμενα. Cf. Mt. § 568; S. § 222. 1.

14. πολὺ ὀρθιώτατος, *by far the steepest.* Steph. conjectures ὀρθιώτερος ἤ, on the ground that the eminence, at the foot of which the Carduchians were surprised (Cf. §§ 6, 7), was already taken by the Greeks. But a reference to those sections will show, that the barbarians were only said to be driven from the *open road*, and not from the eminence.

15. ἐγένοντο οἱ Ἕλληνες. The common reading is ἦγον (*sc.* τὴν στρατιάν) οἱ Ἕλληνες, which Mt. (§ 496. 1) approves. — ὑπόπτειν, *sc.* πάντες elicited from the preceding πᾶσι. The order is ἰπόπτειν αὐτοὺς ἀπολιπεῖν δεισαρτες μὴ κυκλωθέντες. — ἄρα, *now.* — τὰ ὄπισθεν γιγνόμενα refers to what is detailed in § 17, *infra.*

16. ἰπάγειν. See N. on III. 4. § 48. — ἐν τῷ ὀμαλῷ, *sc.* χωρίῳ, *‘n a level place,* where they could be drawn up. — θέσθαι τὰ ὄπλα, *consistere in armis et instructos.*” Schneid.

17. τεθναῖσι. Cf. N. on IV. 1. § 19. — κατὰ τῆς πέτρας, *down from the rocks.*

18. ἐπ' ἀντίπορον λόφον. This seems to have been the second hill spoken of, § 12 (end). — τῷ μαστῷ, *i. e.* the elevation, which Xenophon ascended σὺν τοῖς νεωτάτοις (§ 16). μαστῷ limits ἀντίπορον. S. § 196. 1.

19. ἐφ' ᾧ (= ἐπὶ τούτῳ ὡς. Butt. § 150. p. 435), *on condition that.* — κατεῖν. S. § 220. 1. — Ἐν ᾧ. Cf. N. on I. 10. § 10. — ἄλλο σιγάτευμα refers to the division of the heavy-armed, who marched in the rear to protect the baggage. See § 9, *supra.* — οἱ δὲ refers to Xenophon and his company who were parleying with the enemy. — πάντες . . . πολέμοι. The text follows the reading adopted by Dind. and Born. But Pop., Krüg., and Long edit πάντες οἱ, the reading of the MSS., and place a full stop after συνεῳήθησαν, which perhaps gives a better solution of the passage. Born. places a comma after both πάντες and συνεῳήθησαν.

20. ἐπεὶ ἤρξαντο, *i. e.* the Greeks with Xenophon — ἄλλους . . .

ἔκειντο refers to those who were drawn up ἐν τῷ ἑμαλῶ, § 16. The same band is referred to in τοὺς συντεταγμένους, § 21, infra. — κατέαξεν, aor. act. cf. κατάγνυμι. On the augment, see S. § 80. N. 3. — ἀπέλιπεν. Perhaps from apprehension of no attack, he had gone to some other part of the army, but it is, however, more natural to refer his absence to fear, inspired by the sudden assault of the enemy.

21. πρὸ ἀμφοῖν προβεβλημένος, "*objecto clypeo ambos protegens.*" Sturz. Cf. I. 2. § 17.

22. πᾶν . . . Ἑλληνικόν, i. e. Chirisophus, and Xenophon reunited their forces. — ἐν constructed with ἐπιτηδεύεις, is to be taken in the sense of *furnished with*. — λάκκοις κοριαταῖς, *plastered cisterns*. This shows the great abundance of the wine.

23. πάντα ἐποίησαν τοῖς ἀποθανοῦσιν, i. e. they buried them with all the military honors. — ἐκ τῶν δυνατῶν, *according to their ability*. — ὡςπερ νομίζεται (sc. ποιεῖν from the preceding member), *as is customarily done*.

24. For the construction of ὄπη εἶη, cf. Mt. § 527. 2; S. § 216. 2.

25. ὁπότε — ζωλόοιεν. Cf. N. on ἐπεὶ τις διώκοι, I. 5. § 2. — τοῖς πρώτοις, *the van of the army*. — ἔλκε τὴν ἀπόφραξιν τῆς παρόδου, *removed the obstruction of the way*, i. e. drove the barbarians from the passes, where they had posted themselves in order to obstruct the march. — τοῖς πρώτοις. S. § 196. 4. — πειρούμενος ἀνωτέω γυγεσθαι, *endeavoring to be above*, i. e. to ascend some eminence, which commanded the pass occupied by the enemy. In the next verse, we find that Chirisophus in like manner assisted the rear, when they were pressed by the enemy. — τῶν ζωλόοντων. S. § 186. 1.

26. ἰοχινοῦς . . . ἐπυμέλοντο, *were very attentive in rendering assistance to one another*. Cf. S. § 182.

27. Ἦν — ὁπότε, *sometimes*. Cf. N. on II. 6. § 9. — ἐγγύθειν, i. e. ἐξ ὀλίγου, "*cui oppositum est ἐκ πολλοῦ.*" Krüg. Cf. ἐκ πλείονος, I. 10. § 11. The idea is, that the Carduchians were so agile, that they could approach very near to the Greeks for the purpose of annoying them, and yet easily escape, although having very little the start of their pursuers.

28. ἑγγύς τριπύχην, *well nigh three cubits long*. Cf. VII. 8. § 18. Krüg. also cites Agis. VII. 5, ἑγγύς μέγροι. Hell. II. 4. § 32, ἀπέκτειναν ἑγγύς τριάκοντα. — πρὸς τὸ κάτω κ. τ. λ. This passage has puzzled critics not a little. Hutch. reads προβαλοντες and interprets, "*nervos cum sagittas missuri essent, ad imam arcus partem adducebant, sinistrum pedem promoveventes.*" But this position is so usual for archers, when about to discharge their arrows, that we can hardly suppose Xenophon would gravely tell his countrymen, that such was the pos-

ture of the Carduchians. Besides, if *πρὸς . . . τόξου* is connected with any thing in the sentence, it must be with *προσβαίνοντες*, and not, as Hutch. and Belfour suppose, with *εἶλκον τὰς νευράς*, which seems to make no conceivable sense. The various solutions given to the passage, by Leun., Amas., Brod., Weiske, &c., are all unsatisfactory. Schneider's interpretation seems to be the best of any yet given, and is cited approvingly by Born., Pop., and Krüg. "Difficultatem omnem facile explicabit si mecum et cum interprete germanico, Halbkart, statuas arcum affixum fuisse fusti canaliculato, qualem medium ævum *arcubalistam* vocabat, unde Gallicum *arbalete* originem duxit, quod telum *Armbrust* appellare solemus. Retinaculum retinet nervum summa cum vi tensum; impulsum vero manu ejaculatur telum canali impositum. Ita apparet quomodo nervus summa cum vi, pede sinistro arcui imo imposito, adductus retineri potuerit in arcu sublato." A very convenient way of fitting the arrow to the *arbalist* or *cross-bow*, would be to place the left foot upon the bow, where it was joined to the stock, and with both hands to draw the string home to the notch, at the head of the groove in which lay the arrow. — *ἐχρῶντο αὐτοῖς ἀνοκτοῖς*, used them (i. e. the arrows) for darts. *χράσμαι* is here followed by two datives. Cf. Mt. § 396. 1. — *ἐναγκυλῶντες*, fixing the *ἀγκύλη* upon them. Yates (Smith's Dict. Gr. and Rom. Antiq. p. 50) shows conclusively, that the *ἀγκύλη* must have been different from the *amentum* or leather thong fastened to the lance. It was probably, as its name imports, something crooked or curved, which was fixed to the middle of the shaft as a rest for the hand when with the aid of the *amentum*, it was about to launch the spear.

CHAPTER III.

1. *ὑπὲρ τοῦ πεδίου*, over the plain. — *Κεντρολίτην*. This river separates the country of the Carduchians from Armenia. It is now called Bitlis-Soo. — *ὀρέων*. Cf. N. on I. 2. § 21. — *τῶν Καρδούχων* is to be taken with *τῶν ὀρέων*, from which it is separated, either to avoid the termination *ων* in so many successive words, or for the sake of a rhythmical ending of the sentence.

2. *πολλὰ . . . μνημονεύοντες*. Cf. Cic. de Fin. Lib. II. 32. "Jucundi acti labores." — "Sua vis laborum est præteritorum memoria." A similar sentiment is found in Virg. Æn. I. 202-3:

" — revocate animos, moestumque timorem
Mittite; forsân et hæc olim meminisse juvabit."

Ἐπὶ τὰ γὰρ ἡμέρας. If we make the first of these days embrace the events detailed, IV. 1. §§ 4–11; the second, IV. 1. §§ 12–14; the third IV. 1. § 15. — 2. § 7; the fourth, IV. 2. §§ 8–23; the fifth, IV. 2. §§ 24–28, there will be wanting two days, which Rennell supplies from the time given to rest, IV. 2. §§ 22–3. But Krüg. more correctly supposes three days to have been consumed in what is narrated IV. 2. §§ 24–27, the writer having omitted to mention the particular events of each day. — ὅσα . . . Τισσαφέρνης, *more than all the evils put together, which they had suffered from the king and Tissaphernes*, literally, *as many evils, as were not all* (i. e. as all did not equal), which they had suffered *from the king, &c.* — ἡδέως ἐζουμήθησαν. They little knew what dreadful sufferings awaited them in the snows of Armenia.

3. ὄχθαις, literally, *banks of a river*. Here it designates the eminences pertaining to the Centrites, yet some distance from the stream. Cf. § 5.

5. ἀπὸ τοῦ ποταμοῦ ἀπέιχον. Cf. S. § 226. N. 9. — χειροποίητος, *artificial*, literally, *made with the hand*.

6. τραχὺς . . . ὀλισθηροῖς, *the river* (i. e. its bed) *was rough with large and slippery stones*. — εἰ δὲ μὴ, *otherwise*, i. e. if they attempted to hold their shields in the water. Cf. Mt. § 617. b; Butt. § 148. N. 10.

7. Ἐνθα . . . ἦσαν, *but where they had been the preceding night*. Cf. N. on ἦσαν, I. 1. § 6. — Notice the anaphora in ὄρῳσι μὲν — ὄρῳσι δὲ — ὄρῳσι δὲ.

8. ἐν πέδαις δεδέσθαι, *to have been bound in fetters*. — αὐταὶ δὲ. Supply ἔδοξαν from the preceding clause. — αὐτόματοι περιῶσθῆναι, *to fall from him of their own accord*. The 2 aor. pass. of ῥέω is used by the Attics in an active signification. Cf. Butt. § 114. P; Carmichael Gr. Verbs, p 252. The word is here tropically applied to the parting asunder and falling off of fetters, to express the ease and suddenness of the act, as it appeared in the dream. — διαβατρεῖν, "*divaricatis pedibus stare*." Born. The word happily expresses the long and irregular strides, with which a prisoner, in the first moments of his freedom, assures himself that he is really free from the chains, which had so long restrained his movements. — καλῶς ἕσθθαι. Adverbs sometimes follow εἶμι and other such verbs in the predicate. Cf. Mt. § 309. c.

9. ὡς τάχιστα ἕως ἐπέβαιεν, "*quam primum aurora illucere cœpisset*." Porson. ὡς τάχιστα in the sense of *as soon as*, is usually disjoined by one or more words. — ἐπὶ τοῦ πρῶτου, sc. ἱερῆτον, which is added, VI. 3. § 2.

10. ἐξέλη αὐτῷ, *any one might go to him*. — εἰπεῖν . . . πόλεμος

to communicate whatever intelligence he had, respecting matters pertaining to the war.

11. ὅτι . . . πῦρ, that they happened to be gathering brushwood for the fire. — ἐν τῷ πέραν, on the other side. — καθηκούσας . . . ποταμόν, extending down to the very river. Cf. S. § 144. 2.

12. οὐδὲ . . . τοῦτο, for this place could not be approached by the enemy's horse, on account of the rocks καθηκούσας ἐπ' αὐτὸν τὸν ποταμόν. — Ἐκδύντες, putting off, sc. their clothes. — ὡς ρευσόμενοι, supposing that they would have to swim across. Cf. N. on ὡς, I. 1. § 10. ρευσόμενοι is the Dor. fut. mid. of ρέω, a form, which in some verbs is employed by the Attics. Cf. Mt. § 183. Obs. 3; S. § 114. N. 1. — πορευόμενοι to cross over. — βρέξαι. aor. infin. of βρέχω. — πάλιν ἦκειν, had come back. Cf. S. § 209. N. 2.

13. ἔσπευδε, sc. οἶνον. — For the construction of εὔχεσθαι — θεοῖς, cf. Mt. § 401.

14. τοὺς τε ἔμπροσθεν, i. e. the army of Orontas and Artuchus. Cf. § 4. — τῶν ὀπίσθεν refers to the Carduchians.

15. διαβαίνειν. The pres. infin. is here used, because the passage of the army is regarded in the aspect of a continual crossing over of its parts, while the aorist infin. διαβῆναι, (§ 12), is employed, because the mere act of passing the river is conceived, without reference to its continuance or repetition. Cf. Mt. § 501; Butt. § 137. 5; S. § 212. R.

16. Ἐπεὶ . . . εἶχεν, when these things (i. e. the disposition of the troops and the baggage) were well arranged.

17. ἀντιπαρήσαν, marched along on the opposite shore in order to intercept the passage of the Greeks, if they should attempt it higher up. — παρήγγελλε. Supply from the preceding clause ἀποδίντας λαμβάνειν τὰ ὄπλα. — ὀφθίους. Cf. N. on IV. 2. § 11.

18. ἐσφαγιάζοντο εἰς τὸν ποταμόν. Sacrifices were frequently offered to the divinities supposed to inhabit rivers. Sometimes the animals were slain during the passage of the stream. Alexander is said to have sacrificed in the middle of the Hellespont, a bull to Neptune and the Nereids. The Trojans offered bulls and horses to the Scamander. Cf. Hom. II. XXI. 130. See also Herod. VII. 113, with Stocker's note. For the use of εἰς, cf. N. on εἰς ἀσπίδα, II. 2. § 9.

20. ἐπὶ . . . ὄρη, to the ford opposite the way leading to the Armenian mountains. Cf. § 5, supra. — τοῖς . . . ἵπποις. These horsemen had gone up the river to oppose the passage of the Greeks (§ 17), but when they saw Xenophon hastening back to the principal ford of the river, supposing it was done with the intention of crossing over and cutting them off from the main army, which was stationed upon the eminences (§ 3), they returned with all speed, and thus enabled Chirisophus and his men to pass over without molestation.

22. Αἰκίος. Cf. III. 3. § 30. — μὴ ἀπολείπεσθαι, that they (i. e.

Lycius and his party) *must not be left behind* = must not give up the pursuit. These encouraging shouts were not lost upon Lycius and his company, as may be seen, § 25.

23. *προσηκούσας ὄχθας* corresponds to *πέτραις καθηκούσαις*, § 11. — *τοὺς ἄνω*, i. e. the infantry drawn up on the banks above the enemy's horse, § 3.

24. *τὴν ταχίστην*. "Sine ὁδόν est celerrime." Krüg.

25. *τὰ ἄνω* = *τὰ ἄνω*, § 23. — *ἐπιχειρήσας ἐπιδιώξει*, *continuing the pursuit*.

26. *ἀκμήν διεβαίνει*, *were still crossing*. *ἀκμήν* = *ἄγχι*, *ἔτι*, *etiam nunc*. — *κατ' ἐνωμοτίας*. Cf. III. 4 § 22. — *παρ' ἀσπίδας . . . φάλαγγος*, *having extended each company to the left in the form of a phalanx*, i. e. in a line fronting the enemy without any space between the ranks. *παρ' ἀσπίδας*, *to the left*, the shield being on the left arm. So *ἐπὶ δόρυ* (§ 29 infra), *to the right*, the spear being in the right hand. *καταστήσασθαι*, *to stand, to station themselves*. This intransitive use of the aor. mid. of ἵστημι is rare, its sense being almost invariably transitive. Cf. Butt. Irreg. Verbs. p. 135; Carmichael Gr. Verbs, p. 149. — *πρὸς τοῦ ποταμοῦ*. Cf. N. on II. 2. § 4.

28. *διαβαίνοντας*, i. e. on the point of crossing over. — *αὐτοῖ*, i. e. Xenophon and the rear guard. — *ἐναντίους . . . διαβησομένους*, *they should descend into the river on each side opposite to them* (i. e. Xenophon and his men), *as if designing to cross over*. *ἐναντίους* — *σφῶν*. Cf. Mt. § 366. Obs. 2; S. § 186. N. 2. — *διηγκυλισμένους*, perf. mid. Cf. Mt. § 493. d; Butt. § 136. 3. Sturz after Hesych. defines *διηγκυλισθαι*, *amentum hastæ prehendere*. — *ἐπιβεβλημένους* (perf. mid.), *having their arrows on the string*, i. e. being prepared for action.

29. *ἀσπίς ψοφῆ*, *the shield should ring*, with the stones, darts, etc., thrown against it by the enemy = should be within reach of their missiles. Hutch. renders *ἀσπίς ψοφῆ*, "*cum scuta pulsata* (by the Greeks as a signal for the charge) *sonarer*." So Weiske, Zeune, and Sturz. But this interpretation does not so well accord with *σφενδόνη ἐξικνηῖται*, and is rejected by Born., Pop., and Krüg.

30. *τοὺς λοιποὺς*. Schneid. supplies *τοὺς ὀπισθοφύλακας* from § 27. — *ἔχοντο . . . ὑποζυγίων*, *had gone away, some to take care of their beasts of burden*. *ἔχοντο* has here the force of the pluperfect. Cf. N. on I. 4. § 8. — *ἐνταῦθα δὴ* is used, as though *ἐπεὶ ἐώρων*, instead of *ἑρῶντες*, had preceded. So Krüg.

33. *καὶ . . . φεύγοντες*, *even when the Greeks were on the other side of the river, were seen still to flee*.

34. *Οἱ δὲ ἐπαντήσαντες*, i. e. the troops sent by Chirisophus. Cf. § 27, supra. — *πρὸςωτιέρε τοῦ κειροῦ*, *farther than was proper*.

CHAPTER IV.

1. *λετους*, gently rising, i. e. not steep or uneven. Krüg. following Morus interprets, *non asperos virgultis aut lapidibus*.

2. *Εἰς δὲ . . . ἦν*, but the village into which they came was both large. *κώμην* here stands for *κώμη*, and is attracted by *ἦν*, and put after, its relative. Cf. N. on I. 2. § 1. — *τῷ σατράπῃ* (i. e. Orontas) depends on *εἶχε*. S. § 196. N. 4. — *τύρσοις*. Probably the houses were turreted as a defence against the Carduchians.

3. *τοῦ Τίγρητος ποταμοῦ*. Not the Tigris Proper, but the eastern branch called Arzen. — *Τηλεβόαν*. Rennell makes this stream the Arsanias, an arm of the Euphrates.

4. *τόπος*, region. — *Ἀρμενία . . . ἐσπέραν*. This was the western section of Armenia Major, separated from Armenia Minor by the Euphrates. — *ἀνέβαλλεν* = *ἀνεβίβαζεν*. Cf. Cyr. VII. 1. § 38.

6. *ἐφ' ᾧ*. Cf. N. on IV. 2. § 19. — *αὐτός* — *ἀδικεῖν*. See S. § 158. N. 2. — *μήτε* — *τε*. Cf. N. on II. 2. § 8.

9. *ιερεῖα*. The Greeks called any animal they slaughtered for food *ιερεῖον*, because a part was always burnt on the altar. Cf. Hutch. ad Cyr. I. 4. § 17. — *Τῶν δὲ ἀποσκεδαρνημένων τινές*, some of those who had straggled away.

10. In the common editions, a full stop is put after *σατράτευμα*, and thus *πάλιν* is made to commence the subsequent sentence. But after Holz., the best editors place the period after *πάλιν*. Adverbs are often found at the close of a sentence, especially when emphatic. — *διαιθροιάζειν*, to clear up. Some interpret it, to encamp in the open air, *sub dio agere*.

11. *ὄχνος* — *ἀνίστασθαι*. Cf. S. § 221. N. 4. — *ἀλεινὸν* (sc. *χοῆμα*) . . . *παραφύκειν*. The idea is, that the snow served as a warm covering to those, upon whom it lay undisturbed as it fell.

12. *ἐκείνου ἀφελόμενος*, sc. *τὴν ἀξίτην*. Cf. S. § 165. R.

13. *ἐχρλοτο*, "ut artus frigore torpentes redderentur agiles Zeun. — *ἐκ τῶν πικρῶν*, sc. *ἀμυγδάλων*. — *Ἐκ δὲ τῶν αἰτῶν*, sc. *τερεβλίνθων*.

14. *ὅτε τὸ πρότερον ἀπήσαν* refers to what is said, § 10 supra. — *ἰπὸ τῆς αἰθρίας*, in the open air. The Paris and Eton MSS. read *ἰπὸ ἀτασθαλίας*, *ob stultam petulantiam*.

15. *Ἐντεῦθεν* = *ἐκ τούτου*, then, after this. — *ἄνδρας δόντες*, having given him men as attendants or followers. — *τὰ ὄντα κ. τ. λ.* literally, things being as being, and things not being as not being =

the truth exactly as it was. On the use of *μή* and *οὐκ* in this passage see Butt. § 148. p. 418. Cf. Demosth. Olynth. II. 28.

17. *ποδαπὸς εἶη*, of what country he was. Cf. S. § 73. 1. — *ἐπὶ τίνι συνειλεγμένον*, for what purpose it had been collected.

18. *Χάλυβας*. If as Strabo asserts, the Chalybes of his time had changed their name to that of Chaldæi, these mercenaries of Teribazus are probably the same people, who are called *Χαλδαῖοι*, IV. 3. § 4. Cf. IV. 5. § 34, 7. § 15. Rennell says that the name Chalybians here appears to be a mistake, the Chaldæans being certainly intended. However this may be, these people are not to be confounded with those of the same name, mentioned, V. 5. § 1, who are represented as few in number and subject to the Mosynæci. — *Ταόχους*. Cf. IV. 7. § 1; V. 5. § 17. — *ἡπερ μοναχῆ εἶη πορεία*, the only direction in which the road lay. — *ὡς* is to be constructed with *ἐπιθροόμενον*. Cf. N. on *ὡς ἀποκτενῶν*, I. 1. § 3. — *ἐνταῦθα* is added for the sake of perspicuity.

19. Sophænetus was left in charge of the camp, probably, on account of his age. Cf. V. 3. § 1.

21. *ἤλωσαν*, were taken. Cf. N. on III. 4. § 8. For the lengthening of the radical vowel, cf. S. § 117. 12. Xenophon writes *ἤλων* and *ιάλων*. The latter is the Attic form. Cf. Butt. § 114. p. 266. — *ἡ σκηνῆ*. The tents of eastern princes and commanders were often filled with articles of luxury. Cf. Herod. IX. 80.

CHAPTER V.

1. *τὸ στενά*. Cf. § 18 of the preceding chapter. *τὸ ἄκρον* below refers to the same pass.

2. *Εὐφράτην*. This was the eastern branch called Arsianias the modern name of which is Murad Chai. Rennell, however makes the Teleboas (Cf. N. on IV. 4. § 3) answer to the Arsianias — *βρεχόμενοι πρὸς τὸν ὀμφαλόν*, being under water up to their mid *dle*. Butt. (Lexil. p. 208) says that, *βρέχουθαι* is used of objects which are not merely wetted but quite in the water.

3. *παρασάγγας πεντεκαίδεκα*. A distance in the estimation of Rennell, too great for a march through deep snow, and hence he suspects an error in the text. The numeral may have crept in from the preceding section. — *ἐναντίος ἔπνευ*, was blowing against them, i. e. in their face. — *ἀποκαλῶν*. “Quia idem fere vehementis frigoris est effectus qui caloris, tropus hic, præsertim apud poetas, non est rarus, ut frigore perdita dicantur *ambusta*.” Weiske.

4. πᾶσι δὴ . . . πνεύματος, *to all now the fury of the winds seemed evidently to abate.*

5. οὐ . . . ὀψίζοντας, *would not permit those coming late to approach the fire.* Cf. S. § 213. 5. N. 2. — μεταδίδοιεν — πυροῖς. Cf. Mt. § 326. *Obs.* This verb is more commonly followed by the gen. of the thing imparted. Cf. S. § 196. N. 3. See also μετεδίδουσαν ἀλλήλοις ὦν (i. e. ἐκείνων ᾧ), § 6 infra.

6. Ἐνθα δὲ, *wherever.* — ἕσπε, *as far as.* — οὐδὲ παρῆν μετρεῖν, *where indeed they could measure.* οὐδὲ refers to the place, where the snow had been melted by the fire.

7. ἰβουλιμύλασαν, *fainted through excessive hunger.* Fisch. remarks of the βουλιμύλα, that, "it afflicts the patient with an insatiable appetite, so that he is debilitated, loses his color, faints, and experiences a coldness at the extremities."

8. διέπεμπε δίδοντας. Cf. S. § 222. N. 3.

9. ἀμφὶ κνέφας, *about dusk.* — ἐκ τῆς κώμης — γυναῖκας, *women belonging to the village.* — πρὸς τῆς κρήνης, *at the fountain.*

10. Περσιστὶ, *like a Persian = in the Persian tongue.* S. § 119. 4 — ὅσον παρασάγγην, *as much as a parasang.*

12. οἳ τε διεφθαρμένοι — τοὺς ὀφθαλμοὺς = ἐκείνοι οἷς (i. e. S. § 197. N. 4) οἱ ὀφθαλμοὶ διεφθαρμένοι ἦσαν. Cf. Mt. § 424. 3. τοὺς ὀφθαλμοὺς is a synecdochial accusative. S. § 167. — τοῖς . . . ἀποσηπότες, *whose toes were rotted off.* τοῖς δακτύλους. S. § 167. The 2 perf. of ἀποσήπω is used intransitively as a present. Cf. S. § 205. N. 2.

13. ἐπικούρημα τῆς χιόρος, *protection against the snow.* Cf. Mt. § 354. γ. — τῶν δὲ ποδῶν, sc. ἐπικούρημα. Notice the change of construction, in τοῖς ὀφθαλμοῖς — τῶν ποδῶν. — εἰ τὴν νύκτα ὑποδέμενοι (infra), *with their shoes on, literally bound on.*

14. οἱ ἱμάντες, *the thongs by which the shoes were fastened to the feet.*

15. ἀνάγκας, *difficulties, troubles.* — εἶκαζον τετηξέαι, *they conjectured that it had melted away.* The 2 perf. of τέγω has the intransitive sense, *I melt away, I have melted*; 2 pluperf. *I had melted.* S. § 205. N. 2. — τετήκει. So Dind. and Pop. read for the vulgar ἔτετήκει. Cf. Mt. § 165. *Obs.* 2; S. § 77. N. 1. — ἦν ἀτμίζουσα, = ἦτιμιζεν, *was exhaling vapors.*

16. πάσῃ τέχνῃ καὶ μηχανῇ, *by every art and contrivance = in every way.* — τελευτῶν, *at last.* Cf. Mt. § 557. p. 969. — δίνασθαι, sc. ἔφασαν, suggested by the preceding context.

17. τοῖς κάμνονσι, *those who were tired out.* They are called οἱ ἀσθενούντες in § 19, their excessive labor and privations rendering

them as helpless, as though they were sick. — ἀμφὶ ἑν (i. e. ἐκείνω ᾧ) διαφερόμενοι, quarrelling about the booty (Cf. § 12, supra) in their possession.

18. ἄτε ὑγιαίνοντες, inasmuch as they were well, i. e. not exhausted by the sufferings, which they had undergone from cold and fatigue. — ὅσον ἠδύνατο μέγιστον, as loud as possible. — ἤξαν (aor. of ἔημι) ἑαυτοῖς, threw themselves, is finely descriptive of their precipitate flight over the banks of snow into the valley.

19. ἐγκεκαλυμμένοις, wrapped up in their garments. Some incorrectly translate, covered up with snow. — ἀνίστασθαι αὐτούς, they endeavored to make them rise up. Cf. N. on I. 3. § 1.

21. πρὸς ἡμέραν, towards day. Mt. § 491. ε.

22. πέμπει — σεξεφομένους. S. § 222. 5. For the construction of πέμπει τῶν, cf. S. § 178. 1. — κομίζειν. S. § 219. 2.

23. οἱ δὲ ἄλλοι; sc. στρατηγοί. — διαλαχόντες, having divided by lot. "More pervagato." Krüg.

24. Πολυκράτης. This Athenian captain seems to have been a zealous and active friend of Xenophon. — εἰλήχει, 3 pers. sing. plup. of λαγχάνω. — ἑπτακαίδεκα. This number is evidently too small, since we are told, § 35, that Xenophon gave a young horse to each of the generals and captains. — ἐννάτην ἡμέραν γεγαμημένην, having been married nine days. Cf. S. § 168. N. 1. γαμεῖν is said of the man contracting marriage, γαμεῖσθαι, of the woman. — ὄχετο θηράσων. Cf. S. § 222. N. 2.

25. κατάγειοι, subterranean. — στόμα, sc. ἔχουσαι. Cf. Mt. § 427. b. — ἐπὶ κλίμακος, by a ladder. Perkins (Residence in Persia, p. 117) says that, "the villages now in this region are just like those described by Xenophon. They are constructed mostly under ground, i. e. the houses are partially sunk below the surface, and the earth is also raised around them, so as to completely imbed three sides, the fourth remaining open to afford a place for the door." A fine testimony to the fidelity of Xenophon's narrative.

26. ἐνῆσαν . . . ἰσοχειλεῖς, and the barley itself was also in the vases even to the brim. Hence the contrivance for drinking by means of reeds, the wine being sucked up from the bottom part of the jar, from which the barley had risen to the surface. — γόνατα. These joints would have closed up the tube, and rendered the reed useless for the purpose here designated.

27. ἄκρατος ἦν, sc. ὁ οἶνος. — συμμαθόντι, to one accustomed to its use.

28. ἀντεμπλήσαντες, having in return filled. For the construction of τῶν ἐπιτηδείων, cf. S. § 181. 2.

29. φιλοφρονοῦμενος, = as an instance of his good will. — οἶνον

"*haud dubio κριθινον.*" Krüg. Others think with good reason, that *wine of the grape* is meant. — οἶνον . . . κατορωρυγμένος. Cf. N. on I. 8. § 21 (end). — ἐν φυλακῇ, *under guard*. So in the next clause ἐν ὀφθαλμοῖς, *under their eye* = having an eye upon them.

30. τοῖς refers to the Greeks, who were quartered in the villages. — αὐτοῖς, i. e. Xenophon and his companions.

31. οὐκ . . . τράπεζαν, *there was no place, where they did not put upon the same table*. The two negatives in this sentence constitute an emphatic affirmative. Cf. S. § 225. N.

32. φιλοφρονούμενός, *in token of friendship*. — εἶλεν, *he drew him*, i. e. he used a kind of friendly compulsion, such as is employed with those, who, when solicited to drink, manifest a reluctance to do so. — ῥοφοῦντα — ὡσπερ βοῦν, *sucking it in like an ox*. This was done by means of the reed (Cf. § 27), although some think that when they pledged one another, they applied their mouth to the liquor, as the ox does to water, instead of sucking it up through the tubes of cane.

33. τοῦ ξηροῦ χιλοῦ. They were unable to procure flowers and green plants, at this season of the year, and therefore used hay as a substitute. — ἐνεοῖς, *deaf-mutes*.

34. περσοῖζοντος, *speaking the Persian language*.

35. ὃν εἰλήφει refers to what is detailed, III. 3. § 19. — παλαιτερον. For this form of the comparative, cf. Butt. § 65. N. 4. Krüg. and Pop. follow the common reading παλαιότερον. — ἀναθρέψαντι καταθύσαι, *to sacrifice* (S. § 219. 2) *after having recruited him*. — ἱερὸν εἶναι τοῦ Ἑλλου. Zeune remarks on Cyr. VIII. 3. § 12, that horses were most frequently offered in sacrifice to the Sun.

CHAPTER VI.

1. τὸν μὲν ηγεμόνα, *the guide*. — ἄρτι ἡβασκοντος, *now approaching the age of puberty*. — ἡγήσοιτο, sc. ὁ κωμαύχης.

2. αὐτῷ ἔχαλεπάνθη (aor. pass. S. § 206. N. 2), *became angry with him*.

3. Ἐκ δὲ τούτου, *on account of this*. The common reading is ἀπὸ δὲ τούτου. — ἀποδρᾶς ὄχετο, *he ran away*. Cf. S. § 222. N. 2. — Τοῦτό refers to ἡ τοῦ . . . ἀμέλεια. See Mt. § 472. 2. c. — ἠγάσθη τε τοῦ παιδός, *fell in love with the boy*. The verb ἠγάω takes its tenses solely from the passive form. Cf. Butt. § 114. p. 280. For the construction of τοῦ παιδός, cf. S. § 182.

4. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *at the rate of five parasangs a day*. S. § 172. — τὸν Φᾶσιν. Cf. N. on I. 4. § 19. This

river is now called Arras, and from the rapidity of its current, well deserves the epithet "pontem indignatus," applied to it, Virg. *Æn.* VIII. 728.

6. ἐπαύσατο πορευόμενος. Cf. § 222. 3. — κατὰ κέρας, = ἐπὶ κέρας, *in a line, longo agmine.* — ἐπὶ φάλαγγος. Cf. N. on IV 3. § 26.

10. σώματα ἀνδρῶν, a circumlocution for ἀνδρας, or στρατιώτας.

11. Τὸ μὲν . . . στάδια, *this mountain, which is in sight, is more than sixty stadia in length.* Hutch. supplies ἐκτεινόμενον. — ἀλλ' ἢ follows a negative in the sense of *unless, except.* Cf. Vig. p. 177. — πολὺν οὖν κρεῖττον — μᾶλλον. This apparently pleonastic use of μᾶλλον is not uncommon, as may be seen in the numerous citations of passages where it occurs, made by Mt. (458). Krüg. explains it, *e duplici dicendi forma, κρεῖττον κλέψαι τι ἢ μάχεσθαι, and ἀγαθὸν κλέψαι τι μᾶλλον ἢ μάχεσθαι.* — τοῦ ἐρημίου ὄρους—τι, *some unguarded part of the mountain.* ἐρημίον, *deserted,* belongs *ad sensum* to τι. For the construction of ὄρους, cf. S. § 177. — κλέψαι, *to secretly get possession of.* — ἀγπάσαι φθάσαντες, *to anticipate the enemy in seizing it.*

12. ὁρθιον, sc. χωριον. S. § 167. — ἔνθεν καὶ ἐνθεν, *on this side and that, on both sides.* — τὰ πρὸ ποδῶν, *what is before him, literally, the things before the feet.* — τραχεῖα, sc. ὁδός, *a rough way.* — εὐμενεστέρα is used tropically in the sense of *smoother, more even.*

13. ἀπέλθειν τοσοῦτον, *to go away so far from this place.* So Krüg. But Weiske, cited approvingly by Schneid., Born., and Pop., understands μέρος στρατεύματος with τοσοῦτον, preferring, however, the reading τοσοῦτους. — ἄν in δ' ἄν μοι, belongs to χρῆσθαι, and is repeated after ἐρημοτέρῳ, in consequence of the interjected clause, ταύτη . . . προςβάλλειν. — ἐρημοτέρῳ . . . χρῆσθαι, *that we should find the other part of the mountain more deserted.* — μένουν. Repeat ἄν from the preceding clause.

14. Ἀτὰρ . . . οὐμβάλλομαι, *but why do I discourse about theft?* — ὅμοιον, *equals, peers.* The ὅμοιοι constituted the first class of citizens in Sparta, and were opposed to the ἵπομελονες, *inferiors,* who from birth, degeneracy of manners, or other causes, had undergone some kind of civil degradation. Cf. Smith's Gr. and Rom. Antiq. p. 237.

15. καὶ πειραῶσθε λαθάνειν, *and practise concealment.* — τοῦ ὄρους. Cf. S. § 178. 1. — πολλάς πληγὰς. As the Spartan youth were whipped if caught in the act of stealing, so Xenophon pleasantly warns Chirisophus of the consequences, of being detected by the enemy in seizing upon the mountain.

16. δεινούς — κλέπτειν τὰ δημόσια, *skilful in peculating the public money.* — καὶ . . . κλέπτοντι, *although the peculator incurs great danger.* — τοὺς κρατίστους. Chirisophus humorously repays Xeno

phon for the ὅσοι ἐσὶ τῶν ἐμολῶν of § 14 — For the construction of ἑμῶν, cf. S. § 200. 1.

17. κλωπῶν. This epithet was given to them by Xenophon, because they followed the Greeks for the sake of plunder (IV. 5. § 12).

18. ἐν τῷ ὄρει, i. e. in a place as elevated as the one they occupy. — εἰς τὸ ἕσον, i. e. into the plain, where they will contend with us on equal footing.

19. Ἄλλὰ, rather. — ἐθελούσιοι, voluntarily. Butt. § 123. N. 3.

22. ἐχόμενον τὸ ὄρος, that the mountain (i. e. the part of the mountain to which the detachment was sent) was taken possession of. — ἐγρηγόρησαν, were watching (S. § 209. N. 4). On the authority of Porson, this reading has been substituted by all the more recent editors, for ἐγρηγόρησαν, found in the MSS. Cf. Butt. Irreg. Verbs, p. 75.

23. οἱ δὲ, i. e. Aristonymus and his party. — Construct καταλαβόντες with τὸ ὄρος, and ἐπήεσαν with κατὰ τὰ ἄκρα, referring to the heights occupied by the enemy.

24. ὁμοῦ = ἑγγύς. — κατὰ τὰ ἄκρα here refers to the eminence occupied by Aristonymus and his associates, and which they were leaving (§ 23) to attack the barbarians upon the eminence, which overlooked the main road. Probably these parties met in conflict about midway between the two eminences. — τοὺς πολλοὺς, i. e. the main bodies of the Greeks and Barbarians.

25. οἱ ἐκ τοῦ πεδίου, those in the plain. Cf. N. on I. 2. § 18. — θάδην ταχὺ, with quick step, gradu pleno.

26. οἱ ἐπὶ τῇ ὁδῷ, i. e. the main body. — τὸ ἄνω (sc. μέγος) refers to μέγος δ' αὐτῶν, § 24. — οὐ πολλοὶ. The MSS. read, with two or three exceptions, οἱ πολλοὶ. But aside from the nature of the contest, which renders it improbable that many were slain, the emendation οὐ πολλοὶ is justified by the adversative clause, γέφυρα δὲ πάμπολλα ἐλήφθη, which follows.

CHAPTER VII.

1. εἶχον ἀνακεκομισμένοι = ἀνακεκομισμένοι ἦσαν with the middle signification. Mt. § 493.

2. πρὸς . . . ἤκων, as soon as he came, attacked it. — ἡ πρώτη that were led to the attack. — ἀλλὰ ποταμὸς. The common reading is ἀπόταμς, which on the authority of Leun, has been changed by Zeune and some others to ἀπόταμον, referring to χωρίον. But why should it be said of such a place, οὐ γὰρ ἦν ἀθρόοις περιεστῆναι?

3. Εἰς καλὸν, opportunely. — χωρίον αἰρετέον. S. § 162. N. 1.

4. οὕτω διατίθεται, *is thus served*. — Ἄμα δ' ἔδειξε, *and at the same time he showed*.

5. ἄλλο . . . παρῆναι; *is there any thing which can hinder our approach?* ἄλλο τι ἢ, *literally, what else is there than = is it not true*. Cf. N. on II. 5. § 10.

6. βαλλομένους, *expressed to danger from the stones*. — ὀπίθ' αὖ, *behind which*.

7. Αὐτὸ αὖν — τὸ δεῖον εἶη, *this would be the very thing we want*. — Ἄλλὰ, *now then*. — ἔνθεν. See N. on II. 3. § 6 (end). — μισρόν τι, *i. e. τὸ λοιπὸν ἡμίπλευθρον*, § 6.

8. καθ' ἓνα, *one by one*. — ἕκαστος γυλαττόμενος. Cf. N. on I. 8. § 27.

10. μηχανᾶται τι, *made use of a kind of stratagem*. — ἰφ' ᾧ, *under which = behind which*. — εὐπετῶς, *easily*.

11. τὸν Καλλιμαχὸν ἃ ἰποίει = ταῦτα ἃ ὁ Καλλιμαχος ἰποίει. — παραδράμοι refers to Agasias. — χωρεῖ has ὁ Ἀγασίας for its subject to which αὐτὸς refers. Cf. S. § 144. N. 1.

12. πάντες γὰρ οὗτοι κ. τ. λ. Callimachus, Agasias, and Aristonymus are spoken of as rivals, IV. 1. § 27; and are probably those to whom allusion is made, V. 2. § 11. — ἐγξορτες with one another. — Ὡς γὰρ ἅπαξ, *for when once = as soon as*.

13. ὡς ἔψφορτα ἑαυτὸν, *in order to cast himself down*, sc. the precipice.

14. Ὁ δ', *i. e. the barbarian*. — πάνν ὀλίγοι, *very few*.

15. Οὗτοι ἦσαν κ. τ. λ. The order and construction is οὗτοι ἦσαν ἀλκιμώτατοι ὧν (*i. e. τούτων οἷς*) διήλθον. — εἰς χεῖρας, *to close quarters*. — θώρακας λινοῖς. The linen cuirass was commonly used by the Asiatics (Cf. Cyr. VI. 4. § 2; Plut. Alex.), a defence, much inferior to the cuirass of metal worn by the Greeks and Romans. — πτερύγων. "*Sunt loricae partes extremae.*" Krüg. — ἰστραμμένα, *wisted*.

16. αὖν — ἐπορείοντο, *would march about*. Cf. N. on αὖν, I. 3. § 19. — ὅποτε . . . ἐμελλον, *whenever they thought the enemy would see them*. — μίαν λόγχην. The Grecian spear often had at the lower end a pointed cap of bronze, which being forced into the ground, the weapon was made to stand erect. Cf. Virg. XII. 130.

18. Ἀρπασον. The northern branch of the Arras, now called *Arpa Chai*.

19. Γυμνας is considered by Rennell to be the same with the Comasour or Coumbas, a large village situated on the northern bank of the Arras, about 35 miles below its source.

22. ᾤθησαν, 1 aor. pass. of οἶομαι. — γέθρα — δασείων βοῶν.

Cf. γέφθα λευκῶν βοῶν δασεία, V. 4. § 12; and more fully καυβάτιναι πεποιημένοι ἐκ τῶν νεοδάφτων βοῶν, IV. 5. § 14.

23. οἱ ἀεὶ ἐπιόντες, *those for the time being coming up = as fast as they came up.* — ἐπὶ τοῖς ἀεὶ βοῶντας, *to those who continued shouting.* — καὶ πολλῶ . . . ἐγίνοντο, *and the shouting was greater as the numbers increased.* — μείζόν τι, *something greater than an ordinary occurrence.*

24. Καὶ, *and so.* — Θάλαττα. This was the Pontus Euxinus, now called the Black Sea. Perkins (Resid. in Persia, p. 100) says that he was unable to obtain a view of the Euxine, on any summit he crossed within ten or twelve miles from the village of Tekeh, near which it is supposed the Greeks crossed the Teches. — παρεγγυῶντων to those in the rear, that they should hasten on.

25. περιέβαλλον ἀλλήλους, *they embraced one another.* — ὅτου δὴ παρεγγυήσαντος, *some one or other suggesting it.* Cf. Butt. § 149. p. 432.

26. κατέτεμνε τὰ γέφθα, *in order to prevent their being afterwards of service to the enemy.*

27. ἀπὸ κοινοῦ, *from the common stock.*

CHAPTER VIII.

2. ὁ ὄρξων, *sc. ποταμός.* See the preceding section. — δι ου refers to ἄλλον ποταμόν. — μὲν οὖν — δέ. Mt. (§ 608. p. 1078) says, that μὲν οὖν is often found at the end of a proposition followed by another with δέ. — ἔκοπτον. They cut down these trees in order to make temporary bridges. See § 8, infra.

3. τριχίους, *made of hair.* — λίθους . . . ἐφόρπτον. By standing on these stones thrown into the stream, they hoped to be able to reach the Greeks with their missiles.

5. ἀντιτετάχεται. An Ionic ending for the 3 pers. plur. perf., sometimes adopted by Attic writers. Cf. Butt. § 103. IV. 3; Mt. § 204. Obs. 1; S. § 91. N. 2.

6. Ὅτι καὶ ἡμεῖς κ. τ. λ. The καὶ after ὅτι gives this turn to the sentence: because you also wish to be our enemies by coming thus against our country.

9. κατὰ φάλαγγα. Cf. N. on IV. 6. § 6.

10. λόχους ὁρθίους. See N. on IV. 2. § 11. — τῇ μὲν — τῇ δέ, *in one place — in another.*

11. ἐπὶ πολλοῖς, *with many in file, i. e. with depth of column.* So ἐπὶ ὀλιγοῖς signifies, *with few in file, i. e. with an extended line having*

little depth. Cf. N. on I. 2. § 15. Notice the interchange of cases in ἐπὶ πολλοὺς and ἐπὶ ὀλίγων. Cf. Mt. § 584. θ (second paragraph) — περιπεύσουσιν ἡμῶν, *will surpass us in extent of line.* — τοῖα περιτιοῖς, i. e. the parts of the line outreaching the Greeks. — εἰ δε πη, *but if in some part.*

12. ὀρθίους . . . κεράτων, *that having drawn up our columns in separate companies, we should occupy with these columns so much space, that the extreme companies may be beyond the wings of the enemy.* διαλιπόντας belongs to ὀρθίους τοὺς λόχους. Construe τοῖς λόχοις with κατασχεῖν. S. § 198. ὅσον — γενέσθαι. See N. on IV 1. § 5 — οἱ ἔσχατοι λόχοι is in apposition with ἡμεῖς, the omitted subject of ἐσόμεθα. Cf. N. on III. 1. § 46.

13. τὸ διαλείπων, *the interval between the companies.*

14. οὗτοι, *here.* S. § 149. N. 1. — τὸ μὴ ἤδη εἶναι. The common reading is τοῦ μὴ ἤδη εἶναι. Both readings are admissible. Cf. Mt. § 543. Obs. 3. — ἔρθα, i. e. Greece. — ὡμοῦς δεῖ καταφραγεῖν = *we ought wholly to destroy.* Cf. Hom. II. IV. 35, ὦμόν βεβρωῖσθαι Πρῆταμον Πριάμοιο τε παῖδες.

18. κατὰ τὸ Ἀρκαδικόν, *in the Arcadian division.* It appears by this, that the Arcadians occupied the centre, while Chirisophus and Xenophon with their respective divisions, were upon the right and left wing.

19. ἤφξαντο θεῖν, sc. οἱ πελτασταί. — ἄλλος ἄλλῃ. See N. on ἄλλοι ἄλλοθεν, I. 9. § 13.

20. οὐδὲν . . . ἐθαύμασαν = *there was nothing new or strange.* — τῶν κηρῶν . . . στυατιωτῶν, *as many of the soldiers as ate of the honey-combs* (S. § 178). Perkins (Residence in Persia, p. 97) says, that "one of the most common bushes of the undergrowth, is that from whose flowers this honey is extracted. It is a bush resembling what is called in America, *honey-suckle.*" — οἱ μὲν ὀλίγον ἐδηδοκότες, *those who had eaten little.* ἐσθίω has from ἔδω, the 2 perf. with reduplication ἐδήδοκα. "From ἔδω came regularly ἤκα; the reduplication ἐδηκα would not have been a true one; the second δ therefore, which otherwise must have been lost before the termination, was separated from the κ by the ο; and as κα is a pure termination, this was following the true analogy." Butt. Lexil. No. 21. p. 140. — σφόδρα μεθύουσιν ἐώκεσαν (S. § 209. N. 4), *were like men very drunk.* — οἱ δὲ πολὶ. Supply ἐδηδοκότες ἐώκεσαν from the preceding proposition.

21. ὥσπερ τροπῆς γεγενημένης, *as if there had been a defeat.* Cf. S. § 192. N. 2. — ἀμφὶ . . . ἀνεφρόνου, *almost the same hour, in which they had been seized the previous day, they recovered their senses.* ἀμφὶ — πον, *somewhere about* = nearly.

22. Τραπεζοῦντα, *Trapezus, now called Trebizond, situated about*

600 miles from Constantinople, on the great highway between Europe and Central Asia. — ταῖς τῶν Κόλχων κώμαις is epexegetical of Ἐνταῦθα.

24. Συνδιεπράττοντο . . . Κόλχων, they negotiated with the Greeks in behalf also of the neighboring Colchians.

25. ἱκανοὶ, sufficient in number. — παῖς ἔτι ὄν, while a boy. — ἄκων, unintentionally. — ἐπιμεληθῆναι depends upon εἴλοντο.

26. ὅπου . . . εἶη, to the place where he had prepared the course. — ἐν σκληρῷ καὶ δασεῖ οὕτω. The wrestlers usually contended on ground, that was soft or covered with sand.

27. στάδιον. The foot-race course at Olympia was just a stadium. Hence the word is used to designate not only a measure of length, but a race-ground, foot-race, &c. — δόλιχον. The δόλιχος is differently stated at 6, 7, 8, 12, 20, and 24 stadia. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 894. — ἕτεροι, sc. ἡγωνίζοντο. — κατέβησαν = entered the sts.

BOOK V.

CHAPTER I.

1. σωτήρια, *thanksgiving sacrifices.*

2. ἀπέληκα ἤδη, *I have already become tired.* The causes of his fatigue are denoted in the participles which follow. The καὶ, which accompanies each of these participles, gives emphasis to the enumeration. — πανσάμενος — πόνων. Cf. S. §§ 180. 2: 207. 1. — ἐκταθείς (1 aor. pass. part. of ἐκτείνω), *stretched out* = lying at ease. — ὡςπερ Ὀδυσσεύς. Cf. *Odyss.* XIII. 116.

4. πέμψητέ με to Anaxibius. He was then at Byzantium. See VII. 1. § 3.

5. ἐπὶ πλοῖα, *for ships.* Mt. § 586. c. — καιρὸς — ποιεῖν. S. § 221. N. 4. — ἐν τῇ μονῇ, *during our stay* = while we remain here. — ὅτον ἀνησόμεθα. Cf. N. on III. 1. § 20.

7. προνομαῖς, “*regular foraging parties.*” Belf. — ἄλλως, *heedlessly.* So Hesych. defines ἄλλως· ματαίως, ὡς ἔτυχεν. — ἡμᾶς, i. e. the generals.

8. Ἐτι τοίνυν, *now still further.* Having gained their assent to his first proposition, he goes on to offer an additional item of advice. — γὰρ, *doubtless.* — ἡμῖν . . . ἐξίέναι = ἐκεῖνον ὃς μέλλει ἐξίέναι εἰπεῖν ἡμῖν. — δὲ καὶ ὅποι, *and also whither* he is about to go. — ἐφ’ οὓς = τούτων ἐφ’ οὓς. — The plural form of ἴωσιν is referable to the collective idea of τίς.

9. Ἐνοεῖτε δὲ καὶ τούδε, *consider this also.* — τὰ ἐκείνων, *their effects.* ἐκείνων refers to the Colchians whose forces had been routed on the mountains, and whose well-stocked villages the Greeks had plundered. Cf. IV. 8. § 19, et. seq. — κατὰ μέρος, *by turns.* — θηρᾶν, literally, *to hunt, to capture,* as a hunter his game. But as game is often taken by snares, toils, &c., this verb often signifies *to take, or overcome by stratagem.*

10. ὧν, i. e. ἐκείνων ἅ. — αὐτόθεν = from the people in this region. — ἐν ἀφθονωτέροις, sc. πλοίοις, *in a greater number of ships.*

11. μακρὰ πλοῖα, *ships of war, literally, long ships,* in distinction

from the round merchant ships (*στρογγύλα πλοῖα*), which were better adapted to carrying freight than to quick sailing. — *κατάγοιμεν*, we should bring into port. — *τὰ πηδάλια παραλυόμενοι*, taking away the rudders. The *πηδάλιον* was like an oar with a broad blade, and instead of being attached directly to the stern, was placed on one side of it. Each ship had commonly two rudders, which, if the vessel was small, were held by the same steersman.

12. *ναῦλον συνθίσθαι*, to agree with them for the freight. In this proposal, we see the same regard for the demands of justice, which characterized the whole conduct of Xenophon.

3. *τὰς ὁδοῖς* — *ὀδοποιεῖν*, to repair the roads. — *ἐντελλασθαι* is the subject of *δοκεῖ*. — *διὰ . . . ἀπαλλαγῆναι*, through a desire to be rid of us. S. §§ 180. 2: 206. 3.

14. *ἀνέκραγον*, they cried out. — *ἐκοίσας*, voluntarily. — *ἀπαλλάσσονται* = future passive. S. § 207. N. 6.

15. *περλοικον*. For a full and satisfactory account of the position in the Spartan state, occupied by the *περλοικοι*, *Periæci*, see Smith's Dict. Gr. and Rom. Antiq. p. 739. — *Οὗτος . . . ᾗχετο*, so far from collecting (literally, neglecting to collect) ships, he went away. — *πολυπραγμονῶν τι* = intermeddling with a certain affair in which he had no concern.

16. *τοῖς δὲ . . . παραγωγῆν*, they used (i. e. had in readiness for using) the ships for transporting the army homeward.

CHAPTER II.

1. *ὥστε ἀπανθημερῶζειν*, so as to return the same day. — *Ἀρλίνας*. Danville says that this region is now called Keldir. — *ἔτε ἐκπεπωκότες*, inasmuch as they had been driven out of.

2. *αὐτοῖς* refers to the people occupying the region suggested to the mind of the reader by *ὀπόθεν*.

3. *ὅποια . . . ἐμπιπράντες*, the *Drilians* setting fire to such places as they thought pregnable. *ἐμπιπράντες*, pres. act. part. of *ἐμπιπρημι*. For the omission of *μ* in *πιμπρημι*, when in composition another *μ* stands before the first syllable of the verb, see S. § 118, *sub voce* *πιμπλημι*.

5. *ἀναβεβλημένη*. The verb *ἀναβάλλω* signifies to throw up, as earth from a ditch. Hence the phrase to throw up a ditch = to dig a ditch or trench. Cf. Thucyd. IV. 90. § 2. — *ἀναβολῆς*, mound, literally, a throwing up, as earth, stones, &c. Upon this bank or mound, formed from the earth thrown out of the ditch, sharp stakes were driven and other defences erected. — *οἱ δὲ*, i. e. the enemy

6. ἐφ' ἑνος. The place of descent to the ravine was so narrow that the soldiers were obliged to pass along *one by one*. — ὅς = εἶνα, *in order that, that*. S. § 154.

8. ὡς χωρίον, *with the hope of taking the place*. On ὡς, cf. N. I. 1. § 10.

9. ἀπάγειν. Repeat τοὺς διαβεβηκότας. — ἀποδεδειγμένοι ἦσαν = perf. mid. Mt. § 493. — καλὸν, *fortunate, successful*.

11. ὡς . . . ἀγωνιεῖσθαι. Opportunity was thus given for the daring deeds, which the rivalry of these captains (Cf. IV. 1. § 27: 7 § 9) would prompt them to perform, on such an occasion as this.

12. διεγκυλωμένους. Cf. N. on IV. 3. § 28. — ὡς — ἀκοντιζεῖν δεῖσον, *since it will be necessary to throw the javelins*. — τούτων ἐπιμεληθῆναι, = to see that these orders were obeyed. — οἱ ἀξιοῦντες . . . εἶναι, *those who thought themselves not inferior to these* (i. e. their leaders). — μηροειδῆς, *curved like the moon, crescent-shaped*. εἰς that the wings faced each other.

14. ἦσαν δὲ οἱ, *there were some who*. S. § 150. 5.

15. ἄλλος ἄλλον εἴλκε, *one drew up another*. — ἀναβεβήκει without assistance. — ἠλώκει. S. § 205. N. 2. — ὡς ἐδόκει, *as they thought*.

17. Οὐ . . . γενομένοι, *not a long time intervening* = in a short time. — οἱ μὲν . . . τετραωμένοι, *some having the booty which they took, and some* (not many) *being even wounded perhaps* (τάχα). τις here = τινες.

18. νικῶσι . . . ὀθούμενοι, those within (i. e. οἱ πελτασταὶ καὶ οἱ ψιλοὶ, § 16), *being pushed* by those rushing in from without, *drove back* (νικῶσι) *the enemy who were sallying forth*. Dind. reads οἱ εἰσθούμενοι. This would make τοὺς ἐκπίπτοντας refer to the Greeks who were retreating from the fort.

19. ἐξεκομισαντο, sc. αὐτά. Mt. § 428. 2; Butt. § 131. 5. — ἐπὶ τὴν ἄκραν φέρουσαν, *leading* (a tropical use of φέρω) *to the citadel*.

20. οἶόν τ' εἶη. Cf. N. on I. 3. § 17. — οὕτω, (i. e. if they took the citadel) is opposed to ἄλλως. — παντάπασιν ἀνάλωτον, *in all respects impregnable*.

21. ἄροδον, *retreat*. — τοὺς μὲν σταυροὺς, κ. τ. λ. They took away the stakes, each in front of himself (καθ' αὐτούς), in order to facilitate the egress of the army. — τοὺς ἀχρεῖλους, *the disabled for fighting*. These with the greater part of the ὀπλιταὶ were sent forward, while a few of the bravest remained behind to cover the retreat.

22. ἐπὶ τὰς οἰκίας. The flat roofs of eastern houses furnished great facilities for doing injury to an enemy in the streets below.

23. φοβερά. An epithet, which might well be applied to a night spent by the Greeks in such a place.

24. ὄτου δῆ. Cf. N. on IV. 7. § 25. — ἐν δεξιᾷ = ἐπὶ δεξιᾷ. Cf. VI. 4. § 1. See also Butt. Lexil. No. 49.

25. τῆς τύχης, *casu quodam*, is here opposed to πρόνοια, *forethought*, *previous calculation*.

26. στόμα, *the front*. — ἔξω — τῶν βελῶν, *out of reach of the enemy's weapons*. — ἀμφὶ ταῦτα ἔχουεν, *might be employed about these things*, i. e. the fires which were consuming their dwellings.

28. πρανῆς γὰρ ἦν καὶ στενῆ. A hill overhangs Trebizond called Bas Tepéh, i. e. *Azure Hill*. — ψευδενέδραν, *a false ambushade*.

29. προξεποιεῖτο . . . λανθάνειν, *pretended to be trying to escape the notice of the enemy*. τοῖς πολεμίοις depends on λανθάνειν. S. § 163. 2.

30. ὡς ἐνέδραν οἶσαν, *as though it were a real ambushade*. Cf. N. on I. 1. § 2. — ὑπεληλυθέναι, sc. τοὺς Ἕλληνας.

31. ἀλλοκεῖσθαι γὰρ ἔφασαν τῷ δρόμῳ. Portus with the approbation of Schneid. and Poppo, gives to ἔφασαν the sense of ἀν ᾤοντο. But the context shows, that the idea of *speaking, relating*, is to be retained in the verb. Krüg. explains it: ἔφασαν (on their return to the camp): ἠλισκόμεθα (ἀν) τῷ δρόμῳ, the protasis εἰ μὴ ἐξεπέσομεν ἐκ τῆς ὁδοῦ being omitted. Cf. S. § 213. N. 3.

32. ἐπὶ πόδα, *backwards*. A military expression.

CHAPTER III.

1. εἰς μὲν τὰ πλοῖα is opposed to οἱ δὲ ἄλλοι ἐπορεύοντο, sc. πεζῶν. The arrangement is slightly confused.

2. Κερασοῦντα. Kerason, as the ancient Cerasus is now called, lies S. W. of Trebizond. — Σινωπέων ἀποικίον, *a Sinopian colony*.

3. ἐν τοῖς ὅπλοις, sc. πάντων (fully written, Cyr. II. 4. § 1), *of all in arms*. — εἴ τις “is used,” says Mt. (§ 617. 1. f), “elliptically without a verb for the simple τις &c., only with an expression of doubt.”

4. διαλαμβάνουσι . . . γερόμενον, *they divided the money raised from the sale of captives*. — διέλαβον . . . θεοῖς, *and the generals took each a part, to keep for the gods* (i. e. Apollo and Diana). φνλάττειν depends upon διέλαβον. S. § 219. 2.

5. ἀνάθημα, *a votive offering*. Persons frequently testified their gratitude to the gods for some deliverance, by *anathemata*, consisting of shields, chaplets, golden chains, candlesticks, &c. — θησαυρόν,

depository. The *θησαυροί* at the temple Delphi contained the *resents* or *dedications* of the nation or tribe, expressed by the adnominal genitive. See Herod. *passim*.

6. εἰ δέ τι πάθοι = *if he should die*. By a similar euphemism we say, 'if any thing should befall me;' 'if I should never return.'

7. ἔφυγεν. Laërtius says that Xenophon was banished ἐπὶ Λακωνισμῶ, i. e. on account of his alleged adherence to the Lacedæmonian interests. — Σκιλλοῖντι, *Scillus* in Elis, where Xenophon composed most of his literary productions. — θεωρήσωρ, *in order to see the games*. — ἀρεῖλεν, sc. ὠρεῖσθαι from the preceding clause. — ὁ θεός, i. e. Apollo.

8. πάντων ὅποσα ἴσθιν ἀγρειόμενα θηρία = πάντων τῶν θηρίων ὅποσα ἀγρεῖονται (*are usually hunted*).

9. δεκατείων, *consecrating a tenth part*. — ὠραῖα = ἐκεῖνα ἃ αἱ ὄραι φρουροῦσιν.

11. ἧ . . . πορεύονται, *where they go from Lacedæmon to Olympia — on the road that leads from, &c.* — Ἔρι = ἔρεσι. S. § 226. N. 2. — ἄλση . . . μεσά. The Greeks cultivated their sacred groves with much care, although ornamental horticulture seems not to have received much attention from them, probably owing to the small number of flowers, with which they were acquainted. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 489.

12. ἡμέφων, *cultivated, bearing fruit*. — δένδρων depends upon ἐφυτεύθη. S. § 181. 2. — ὅσα ἴσθι τρωκτὰ ὠραῖα, *such as when ripe may be eaten raw, viz. apples, nuts, &c.*

13. ΤΟΝ ΛΕ ΕΧΟΝΤΑ — ΚΑΤΑΘΥΕΙΝ. S. § 219. N. 7.

CHAPTER IV.

α. Μοσσυνολίων, *of the Mossynæcians, literally, dwellers in wooden towers* (μόσσυρ, *a wooden tower, οἰκέω, to dwell*). — εἰς αἰ τοῖς. See N. on I. 3. § 5. — πρόξενον. The *proxenus* was a person, who officially watched over the interests of all persons coming from the state connected by hospitality. The office was very similar to that of a modern consul or minister-resident. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 491. — ὅτι οὐ διήσοιεν (3 pers. plur. fut. opt. of διελθῆμι), *that they would not permit the Greeks to pass through*.

3. αἰ τοῖς refers to the Mossynæcians who were hostile to the Greeks. — οἱ ἐκ τοῦ ἐπέκεινα (i. e. ἐπ' ἐκεῖνα, S. § 124. N.), *they who dwell beyond these*. — ἐκείνους, i. e. the more remote Mossynæcians. — εἰ βούλοιντο. Cf. N. on IV. 1. § 8.

5. διασωθῆναι πρὸς τὸν Ἑλλάδα, *to reach Greece in safety*. — οὔτοι refers to the hostile Mossynæcians.

7. Εἰ δὲ ἡμᾶς ἀφήσετε, *but if you send us away, i. e. reject our proposal*.

9. χρήσασθαι, sc. ἡμῖν elicited from the preceding ἡμῶν. — τί οἶοί τε ἔσοθε, *in what will you be able*.

10. ὅτι here introduces a direct quotation. S. § 228. — ἐκ τοῦ ἐπὶ θάτερα (i. e. τὰ ἕτερα), *on the other side*.

11. Ἐπὶ τοίτοις, *upon these conditions*. — μονόξυλα, *canoes*.

12. ὡσπερ οἱ χοροὶ, *as bands of dancers*. — ἀντιστοιχοῦντες ἀλλήλοις, *drawn up in rows facing one another*. — γέῤῥα — λευκῶν βοῶν δασεία, *shields made of the hides of white oxen with the hair on*. Cf. N. on I. 8. § 9; IV. 7. § 22.

13. πάχος . . . στρωματοδέσμον, *about the thickness of a linen sack, in which bed-clothes are packed*. These sacks were often made of leather. — κρόβυλον, *a tuft of hair drawn up from all sides of the head, and fastened in a bow at the top*. — σαγάρεις, *double-edged battle-axes*.

14. ἐν ὄνθμῳ, *in time*. ἐπιμαχώτατον, *very easy to be taken*.

15. τὸ ἀκρότατον, "*castellum in celsissimo loco situm*." Krüg. — ὁ πόλεμος ἦν among the Mossynæcians. — οἱ γὰρ αἰεὶ τοῦτ' ἔχοντες, *for those who, for the time being, were in possession of this*. Cf. N. on III. 2. § 31. — κοινὸν . . . πλεονεκτηῖν, *by seizing on what belonged to them in common, they (i. e. the Mossynæcians hostile to the Greeks) had obtained the ascendancy*.

18. τέως, *as yet*, i. e. up to the time designated by ἐπὶ in the next clause. — ἐκθαμόντες τρέπονται αὐτοὺς, *sallying forth put them to flight*. The issue of this engagement was what might have been expected from so ill-concerted an attack.

17. νόμῳ τινί, *a certain measure*.

18. μάλ' ὄντες οὐχροί. The flight of so many Greeks rendered the defeat still more disgraceful.

19. τοῦ κακοῦ. S. § 186. 1. — γεγένηται. S. § 209. N. 4.

20. τῷ ὄντι, *in reality*. — καὶ ἡμᾶς ἀνάγκη, sc. πολεμικούς εἶναι from the preceding clause. — ταῦτά, *the same things*. S. § 144. 3 — ἕπερ after ταῦτά may be rendered *as*. — ἥττον . . . ἀπολείπονται, *they will be less disposed to leave our lines*. τάξιος here refers to the army drawn up in a regular order of battle.

21. καὶ ὅτε, *as when*. S. § 228. N. 3.

22. ἐπεὶ ἐκαλλιεθήσαντο, *when they had offered a sacrifice attended with favorable omens*. — κατὰ ταῦτά, *in the same order*, i. e. in columns. — ὑπολειπομένους κ. τ. λ., *but a little behind the front*.

23. ἀνέστελλον, *attempted to drive back*. Cf. N. on I. 3. § 1.

24. *Τους μὲν οὖν κ. τ. λ.* Buttmann (§ 137. 4) cites this passage to exemplify the use of the imperfect alternately with the aorist, whenever the fact narrated is to be represented as having had some duration.

26. *φυλάττουσι* is Brunck's emendation, of which Krüger says, "justo audacior est." It is however approved by Porson, Dindorf, and Bornemann. The common reading is *φυλάττοια*, with which it is usual to supply *τὸ χωρίον*. The reading suggested by Brunck refers to what Pomp. Mela I. 19. says, that the Mossynæcians elect their king, and having closely confined him in a wooden tower, punish him for any misconduct by withholding his daily food. — *οὐδὲ οἱ*. Krüg. reads *οὐδὲ ὁ* referring to some inferior ruler, who was in the place first taken.

27. *θησαυροὺς*, store-rooms, cells. — *νενημέων*, perf. pass. part. of *νέω*, to heap up. Cf. Butt. Irreg. Verbs, p. 180. — *σὶν τῇ καλάμῃ*. So we say, 'grain in the sheaf.'

29. *Κάρινα* — *τὰ πλατεῖα οὐκ ἔχοντα διαφυὴν οὐδέμελαν*, i. e. *chestnuts*. — *Τούτῳ* refers to *κάρινα*, and is put in the singular by a kind of attraction with *σίτῳ*. — *καὶ πλεοσιῶ σίτῳ* = *as the most usual article of food*. — *κερασθεῖς*, being mixed, i. e. diluted with water.

30. *εἰς τὸ πρόσω*. See N. on I. 3. § 1.

31. *ἀναβοώντων . . . πόλεως*. *Credat Judæus Apella*.

32. *τῶν εὐδαιμόνων* = *τῶν πλουσιωτάτων*. — *οὐ πολλοῦ . . . εἶναι*, almost equal in thickness and length = nearly as broad as they were long. — *ἑστιγμένους ἀνθέμιον*, marked (i. e. tattooed) with flowers. Such is the usual method of interpreting this passage. "Mihi vera videtur vulgaris interpretatio." Krüg. For the construction of *ἀνθέμιον*, see S. §§ 165. 1 : 206. 3.

33. *ἔταλαις αἷς* by attraction for *ἔταλαις ἄς*. What a revolting picture is here furnished of a savage state of society.

34. *ἄπερ ἄν*. Supply from the context *ποιήσειαν ἄνθρωποι*.

CHAPTER V.

2. *πολὺ ἦν πεδινωτέρα* than the country through which the Greeks had previously passed. — *ὄνηθῆναί τι*, might derive some advantage = might obtain some booty. *ῥνασθαι* is the more usual form. Cf. Butt. Irreg. Verbs, p. 189.

3. *ὅτι . . . πόλεμον*, that the gods by no means permitted the war. — *ἀποίκους* refers to *πολίτας* implied in *πόλιν*. Cf. N. on II. 1. § 6.

4. *Μέχρις ἐνταῦθα*, thus far. — *ἐπέξενσεν*, travelled on foot. — *ἐν Βαβυλῶνι*, i. e. in Babylonia. — *μάχης*. Cf. N. on II. 2. § 6. —

ἄχρι εἰς. So we have ἔστε ἐπὶ, IV. 5. § 6; μέχρις εἰς, VI 4. § 26. — χρόνου πλήθος, *space of time*.

5. ἀγῶνας γυμνικοῖς. The persons who engaged in these *gymnic games*, were either entirely naked, or covered only with the short χιτῶν.

7. τε before πόλεως corresponds with καὶ in καὶ περὶ τῆς χάρας. — ἔφερον. Notice the change of subject from ἡ πόλις to οἱ πολῖται. — δεινός — λέγειν. See N. on II. 5. § 15.

8. τε after ἐπαιέσοντας is in correspondence with. ἔπειτα δὲ in the next member. — συνησθασομένους, *to congratulate you*. — διὰ πολλῶν — σεσωσμένοι, *having been preserved through (=from) many, &c.* For the use of διὰ, cf. Tittmann on the Greek Prep., Bib. Repos. Vol. III. p. 50.

10. διὸ, for δι' ὃ, *wherefore*. Butt. § 115. N. 5.

11. ὑμᾶς — ἐνλους = ὑμῶν ἐνλους. Mt. § 319.

12. Ταῦτ' οὖν οὐκ ἀξιούμεν, *now we think that these things are unbecoming*. οὐκ ἀξιώω = ἀνάξιόν τι εἶναι φημι. Mt. § 608. 1. — φίλον ποιῆσθαι est sibi alicujus amicitiam conciliare, at φίλον ποιεῖν est alteri alicujus amicitiam conciliare." Zeune.

13. ὑπὲρ, *for, in behalf of*. — ἀγαπῶντες, *contented*.

14. ἀνθ' ὧν. Cf. N. on I. 3. § 4. — τις — τούτων. See N. on I. 4. § 8.

15. ὁποῶν τινῶν ἡμῶν ἔτυχον, *what kind of men they found us to be*. Cf. Mt. § 328. 5.

16. Construct ἄν before ἐλθόντες with ἔχωμεν. — ἄν τε — ἄν τε, *whether — or*. — οὐχ ὕβρει, *not from wantonness*.

17. φοβεροῦς, *fearful to be encountered*.

18. τῶν ἐκεῖνων, *of those things which were theirs*. ἐκεῖνων depends upon τῶν. Cf. Mt. § 380. Obs. 2.

19. Κοτυωρίτας. It is usual to explain this accusative by *quod at tinet ad*, as it respects the Cotyrians. But Matthiæ (§ 427. Obs. 3) regards such accusatives, as resulting from the interruption of the proposition by a parenthesis, after which it is resumed with a different construction. With this explanation, Born. in his note on this passage substantially concurs. Cf. Mt. § 631. 1. The best and most simple solution, however, is to regard Κοτυωρίτας as put in the accusative by attraction with its relative οὗς.

20. Ὅ δὲ λέγεις, *as to what you say*. Cf. Mt. 478. — ἀνέωγον. S. § 80. N. 3. — τὰ ἑαυτῶν δαπανῶντες, *being at their own charges*.

21. Οἱ δὲ ἄλλοι is in apposition with ἡμεῖς, the omitted subject of σκηνοῦμεν. — ὑπαέθριοι, *in the open air*.

22. Ἡ δὲ ἠπελλήσας refers to what is detailed in § 12, supra. — φίλον ποιήσομεν. The difficulty suggested by the criticism of Zeuna

(See N. on § 12, supra), may be avoided by constructing ἡμῶν with this clause. So Born. and Poppo. — τὸν Παφλαγόνα, i. e. Corylas, who at that time governed Paphlagonia. Cf. VI. 1. § 2.

24. τοῖς εἰρημένοις, sc. ἐπ' αὐτοῦ. — τοῖς ἐνθάδε, i. e. the Casyrians.

25. ἐπιτήδεια, things of mutual interest, of advantage to both parties. — τὰ τε ἄλλα καὶ, especially, literally, among other things. Butt. § 150. p. 436.

CHAPTER VI

1. περὶ, by land, opposed to κατὰ θάλατταν. — ἔμπειροι, acquainted with. — ἱκανοὶ — παροχεῖν, able to furnish.

2. "Ἑλληνας ὄντας" Ἕλλησι. Cf. S. § 232. "Ἕλλησι depends upon εὔρους. — τοῖτω refers to τῷ . . . συμβουλείην, by being friendly to the Greeks and giving them the best advice.

3. ὅτι οὐχ . . . εἴποι, that he did not say, that they would make war (S. § 192. N. 2) upon the Greeks. — ἐξὸν, while it was in their power. S. § 168. N. 2.

4. πολλὰ μοι κάγαθὰ γένοιτο, may many good things be to me = may I be prospered. — αὐτή γὰρ . . . παρεῖναι, "i. e. tanti momenti res agitur ut nunc potissimum illud ἐξὸν ἢ συμβολή cogitandum esse videatur." Krüg.

5. ἡμᾶς . . . πορτίσειν, for we shall be under the necessity of furnishing you with ships. — ἦν — στέλλησθε, if you set out. For citations in proof of this sense of the passive στέλλομαι, see Carmichael Gr. Verbs, p. 264.

6. λεκτεῖα ἃ γινώσκω = δεῖ με λέγειν ἐκεῖνα ἃ γινώσκω.

7. ἢ ἧ, than where. — τὰ κέρατα, the horns, i. e. the points or projections of the mountain. — κρατεῖν, to defend. — οἱ πάντες ἄνθρωποι, all the men everywhere, or as we say, all the men in the world. On the force of the article before πάντες, cf. Mt. § 266.

8. ἰππεῖαν. The Paphlagonians were distinguished for their skill in horsemanship, and for their excellent cavalry. On these plains, to which Hecatonymus refers, cavalry could act to great advantage. — μεῖζον φρονεῖ, is too haughty to obey the summons of the king.

9. Θερμόδοντα. On the banks of this river now called *Thermeh*, the Amazons were located by the poets. — ἄλλως τε καὶ, especially. — ³Ἰριν. This river is now called *Yeshil Irmak*. — Ἄλυν. The *Halys*, now called *Kizzil Irmak*, like the *Thermcdon* and *Iris*, rises in the mountains of Armenia, and after flowing westerly a considerable distance. takes a north-easterly direction and empties into the Euxine

— ὡς δ' αὐτως = ὡσαύτως δέ. — ὁ Παρθένιος. The Greeks derive the name of this river, from the fondness of Diana to hunt along its banks.

10. οὐ χαλεπὴν, *not difficult merely*. So Cicero Arch. Poet. 4. 8, "qui se non opinari, sed scire," &c.

11. Οἱ δὲ οὖν. Cf. N. on I. 3. § 5.

12. οὕτω δ' ἔχει, *but it is thus*, i. e. on this condition. — εἰ δὲ . . . καταλείψεσθαι (= καταλειφθήσεσθαι. S. § 207. N 6), *but if some of us are to be left behind*.

13. ἐν ἀνδραπόδων χόρῳ, *in the situation of slaves* = we shall be reduced to servitude.

15. ἱκανούς, *skilful, well-disciplined*. — οὐκ ἂν ἀπ' ὀλίγων χρημάτων, *not at small expense* = *not without great expense*. — τσσαύτη δύναμις, *so great a force* as the one now there, viz., the Greek army. — αὐτῷ refers to Ξενοφῶντι, which is separated by intervening clauses from ἰδόκει upon which it depends. — πόλιν κατοικήσαντας, *having founded a city*. From the expression λαβόντας πόλιν, § 30, infra, it would seem that Xenophon had in mind the occupation and enlargement of some city then existing, perhaps Cotyora.

16. αὐτῶν refers to the Greek army, τοὺς περιρικοῦντας, to the Greeks living in Pontus.

17. ἑαυτῷ is annexed to περιρικήσασθαι for the sake of emphasis. S. § 207. N. 3. The perfidy of Silanus arose, not from love of country or friends, but from a mean desire to display his wealth in Greece, in which he would have been disappointed, had the army remained on the shores of the Euxine.

18. θυόμενος Κύρῳ, i. e. offering sacrifice in the name of Cyrus.

19. τοῖς δὲ πολλοῖς, *to the greater part*. — ὅτι — ὅτι. This repetition results from the intervening clause. — καρδυνεύσει μείναι, *would be in danger of remaining* = it was to be feared that τσσαύτη δύναμις would remain. — βουλεύεται γὰρ κ. τ. λ. Notice the change to the *oratio recta*.

20. ἀπόρους ὄντας — ἔχειν, *being at loss how to obtain*. — χώρας to which οἰκουμενῆς belongs, depends on ἐκλεξάμενοι. S. § 178. 2. — πλοῖα δὲ commences the apodosis.

21. αὐτὰ λαῖτα, i. e. the things reported by οἱ ἔμποροι. — ὅπως ἰκπλεύσει. The future more commonly follows ὅπως. See Mt. § 519. p. 885.

22. προσέχειν (sc. τὸν νοῦν) μονῆ, *to think of staying*. — τινὰς θύεσθαι. The plural is used in order to give indirectness to the charge against Xenophon.

23. νουμητίας, *the new moon*, literally, *new month* (νέος, μῆν). The

Greeks began the month with the day or the evening of which the new moon first appeared. Hence *ρομηρτα* was the name given to the first day of the month. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 175. — *Κυζικηρόν*. The Cyzicene stater was a gold coin = 28 Attic drachmæ (= \$4. 926. See N. on I. 4. § 13) or 180 grains, although none of the existing coins of that name come up to this weight. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 896. — *ἰπάροξει ὑμῖν*. Cf. N on I. 1. § 4.

24. *διὰ τὸ ἐκεῖθεν εἶναι*, because I am from those parts.

25. *τῷ βουλομένῳ* is in apposition with *αὐτοῖς*.

26. *ὥστε ἐκπλεῖν*, on condition that the army sailed away. *ὥστε = ἰφ' ᾧτε*.

27. *ἰδίᾳ*, privately. — *μὴ κοινοῖμερον τῇ στρατιᾷ*. This assertion by the negative of what is affirmed in *ἰδίᾳ*, makes Krüg. doubt the genuineness of these words. But the repetition of a sentiment in an affirmative and negative form, is often done for the sake of emphasis or perspicuity. Cf. Mt. § 636 (end).

28. *ἢ . . . πράγματος*, or in no respect whatever to touch the affair, as we say, to have nothing to do with the thing.

29. *τὸ μὲν μέγιστον*. Cf. N. on I. 3. § 10. — *ἄπειρον ὄντα*, sc. *τῶν ἰερῶν*.

30. *ἀπ' οὗ ἂν γένοιτο*, whence it might be = how it might be brought to pass. — *ὑμᾶς — τὸν μὲν βουλόμενον = ὑμῶν τὸν μὲν βουλόμενον*. Cf. N. on V. 5. § 11.

31. *ἄρδρας*, i. e. Timasion and Thorax. — *ἐνθα*, i. e. Greece.

32. *κατὰ μικρὰ*, in small bands. — *χαίροντες*. "Where *χαίρειν* signifies to escape with impunity, its participle is generally used." Vig. p. 110.

33. *τινα* is bracketed by Dind. in his lesser edition. "Ineptum *τινα* non dubitare ejicere." Krüg.

35. *τὰ δὲ χρήματα* limits *ἐψευσομένοι ἦσαν*. S. § 167. — *τῆς μισθοφορεᾶς* is put by Hutch. and Weiske, in dependence upon *τὰ χρήματα* but Krüg. suspects, that it has crept into the text by way of explanation

CHAPTER VII.

1. *ἀνεπίθοιτο*, received intelligence, as we familiarly say, got wind of what was going on (*πρατιτόμενα*).

2. *σύλλογοι ἐγλυνοντο*, were collected in groups. *σίλλογοι* is used of seditious gatherings in which plans of action are discussed and

matured. Cf. Thucyd. III. 27. § 3. — *κύκλοι συνίσταντο*, were standing in circles, the usual way in which persons group together to talk of real or supposed wrongs. — *καὶ . . . ἤσαν*, and they excited in Xenophon great apprehension. — *ἀγορανόμους*. The duties of these functionaries corresponded in some degree to those of the Roman *ædiles*. They had the inspection of the market, including the things sold there, (with the exception of corn, which was under the jurisdiction of the *σιτοφύλακες*,) with the care of all the temples, fountains, &c., in the immediate vicinity of the market place. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 24.

3. ἀγορὰν = ἐκκλησίαν.

4. ὅτι ἤλθον πρὸς αὐτὸν = that they were the authors of the project complained of by the soldiers.

5. μέλλω, have it in mind. Cf. Cyr. I. 4. § 16. — οὕτως . . . ἄξιον = punish them as they deserve.

6. τοῦτο limits ἐξαπατηῆσαι (S. § 167), and refers to ὡς ἥλιος κ. τ. λ.

7. ὡς . . . Ἑλλάδα, how favorable is the navigation (i. e. the wind for sailing) into Greece.

8. Ἀλλὰ γὰρ . . . ἰμβιβῶ. The ellipsis may thus be supplied: But it may be objected, that I can still deceive you, for, waiting a while, I shall cause you to embark when there is a calm — Οὐκοῦν, therefore. Herm. ad Vig. p. 794 remarks: οὐκοῦν est ergo sine interrogatione; οὔκουν, 1. non ergo, 2. non sane, 3. nonne ergo? 4. nonne?

9. Ποιῶ δ' ὑμᾶς — ἤκειν, but I will suppose you to have come (S. § 209. N. 2). — καὶ δὴ καὶ, grant that even. “καὶ δὴ is employed in stating something for the sake of argument.” Vig. p. 198. XI. But Matthiæ (§ 510. 7) has cited examples, which show that this hypothetical power resides in the indicative. — ἢ οὕτω—βουλευόμενος, than by thus forming plans.

10. Παρρημι, I resign. — ἀρχέτω. He seems to have Thorax in view.

11. Ἀλλὰ γὰρ. Cf. N. on III. 2. § 26. — ταῦτα refers to the charge against Xenophon spoken of, § 5, supra.

12. Ὄταν . . . ἔχητε, i. e. when you are satisfied in respect to these things. — οἷον ὑποδεικνύσιν, such as it foreshows itself. S. § 205. N. 1.

13. ἀπελθεῖν. Dindorf reads ἀπῆλθον. But the construction, δοκοῦσι δέ μοι — ἀπῆλθον is so harsh, that it seems best, with Poppo and Krüger, to adopt ἀπελθεῖν as the true reading.

14. νομίζειν, sc. τοὺς ἐνοικοῦντας.

16. ἡμέρα γενομένη, the day coming on. — ἰσχυρῶν τοπῶν, i. e. the mountains. See § 13, supra.

17. ἦ. Supply *ἐν* from *ἐν τῇ ἡμέρᾳ*. The relative is found without the preposition, when it refers to a noun or pronoun, with which the proposition is joined. Cf. Mt. § 595. 4. — οἶπῳ ἀνηγμένοι, *not yet having got under weigh*.

18. σφεῖς λέγειν, ἔφασαν — ἦδεσθαί τε αὐτοῖς. "I know no other example of this, (i. e. the personal pronoun in the nominative before the infinitive,) than the case where two infinitives with different subjects are dependent on the εἰπε verb, of which one only has the same subject with the first verb." Butt. § 142. 4. N. 3. — αὐτοῖς refers to τρεῖς ἄνδρας (§ 17), and is the subject of κελεύειν, which verb is connected by καὶ to ἦδεσθαί τε καὶ μέλλειν, and depends upon ἔφασαν. Poppo however, suspects that αὐτοῖς stands for ἡμᾶς αὐτοῖς, i. e. the Greeks. — τοῖς τούτου δεομένους, *those who wish this*, i. e. to bury their slain.

19. ἔτιχον . . . Κερασσοῦντι, *happened to be still in Kerasus*.

21. Συγκαθήμενοι, *while we were sitting together* in consultation. Cf. Thucyd. V. 55. § 1.

22. ὡς ἂν . . . πρῶγμα, *inasmuch as they had seen what took place among them*, i. e. the death of their countrymen spoken of § 19, supra. The idea is that they were frightened, because they had just witnessed a similar scene.

25. ἐπνίγετο, "*was near drowning*." Belfour.

26. τοιαῦτα is in the predicate.

27. Xenophon now shows the sad effects, which would result from such insubordination. — τῶν πρὸς ἡμᾶς ἰόντων as ambassadors.

28. ἐν οὐδεμιᾷ χάρᾳ = *without authority*. — ἦν . . . ἐγένετο, *if there be those, who will render him the obedience, which just now (i. e. when the mob collected) was given*.

29. ἑμῖν. S. § 197. Notes 1, 4. — διαπεπράχασιν. S. § 205. N. 3 — αὐθαίρετοι (αἰτός, αἰρέομαι), *self-chosen*.

30. ἀφικνεῖσθαι is the subject of εἶναι. — τούτους refers to νεκρούς. Cf. N. on τοῦτο, III. 2. § 20. — κηρυκῶ, *the caduceus*, a staff or mace borne by heralds and ambassadors in the time of war. σὺν κηρυκῶ = *a caduceator being sent*. Similar to this is our modern expression, 'to send under a flag of truce.'

31. Ἀλλὰ ἡμεῖς κ. τ. λ., *but we (thinking that no one would willingly undertake the embassy) have requested, &c.* — τὰ . . . σκηνοῦν, and *endeavor to pitch his tent on strongly fortified and advantageous places*, i. e. take every precaution to defend himself against the violence of a mob.

32. ἠδέως, *with gladness* such as results from a hope of acceptance.

33. τὰ μέγιστα *things of the greatest moment*, i. e. good faith to

wards heralds, a just regard for the rights of others, &c. — Οἱ δὲ δῆ. Dind., Born., and Pop., translate οἷ, *ubi*, referring to Greece. Cf. VI. 6. § 16. But Krüg. makes οἷ a pronoun referring to ἑπαίνον, and after Lion adopts the order: *τις ἂν ἡμᾶς — ἐπαινέσειε τὸν ἑπαίνον οὗ πάντων οἰόμεθα τεύξεσθαι*. This is forced and unnatural. Render the passage: *being such* (i. e. so lawless), *who would bestow praise upon us, where* (i. e. in Greece) *we hope to be praised by all?*

CHAPTER VIII.

1. *δίκην ὑποσχεῖν, should be tried*. — χρόνον. S. § 187. 1. — ὄφλε (2 aor. of ὀφλισκάνω) μνάς, *was fined for negligently guarding the cargoes of the transport-ships* (V. 1. § 16) *the deficit, 20 minæ* For the construction of τῆς φυλακῆς, which Krüg. rightly translates *secors custodia*, see S. § 187. 1. χρημάτων depends on φυλακῆς. τὸ μείωμα, with which μνάς is in apposition, follows ὄφλε, and refers to the deficiency in the cargoes, resulting from the negligence of those, who kept guard over them. — ἄρχων of the ships (V. 3. § 1). — κατημέλει. Sturz supplies τῆς αρχῆς, in the sense of *munus, duty*. — φάσκοντες, *asserting*. On the use of φάσκω, cf. Butt. § 109. I. 2; Mt. § 215. 2.

2. λέξαντα has ποῦ καὶ ἐπλήγη for its object. — τῷ ὀτλει. Cf. IV. 4. § 11.

3. ὀφθαλνεσθαι. This expression shows the extreme scarcity of the article. — οἷς ἐγγίγνεσθαι, *who are said to be insensible to fatigue, on account of their viciousness*. Xenophon means to say, that if unmoved by the dreadful sufferings of the soldiers, he was abusive and insolent, he must have evinced a viciousness unsurpassed by that of the ass, which no amount of labor could subdue. — μεθύων παρώνησα; *did I abuse you when I was intoxicated?* This does not imply that Xenophon was ever guilty of drunkenness, any more than the previous interrogatory proves him to have been addicted to pæderasty.

5. εἰ ὀπλιτεῖνοι = εἰ εἶη ὀπλίτης.

6. Ἦ ἀπάγων; *are you the man, who was carrying a sick person?*

7. καὶ γὰρ ἄξιον, *for now it is worth while*.

8. κατελείπετο, *was on the point of being left behind*. S. § 210. N. 1. — τοσοῦτον = τοσοῦτον μόνον.

9. Συνέφη, *assented to*. — προὔπεμψα by crasis for προέπεμψα.

10. Ὅποσα γε βούλεται is a phrase of indifference = *just as he*

pleases. — Ἐνταῦθα . . . λέγεις = it is true, as you say, that then I struck you. — εἰδοῦτι λοικένοι, to appear like one who knew.

11. ἥττον τι ἀπέθανεν, literally, did he any the less die, i. e. nothing was gained by this trouble, since after all the man died.

12. ὀλίγας, sc. πληγάς, few blows, i. e. less than he deserved.

13. ὅσοις . . . ἤρκει, as many as were content to be saved. — ἰόντων καὶ μαχομένων. Matthiæ (§ 556. Obs. 3) refers these participles to ἡμᾶς, the change of case resulting from a kind of *anacoluthon*. Perhaps it is better to regard them as *gen. absolutes*, thrown in for the sake of giving emphasis to the thought. Cf. Mt. § 561. — ἐποιοῦμεν. S. § 210. N. 2. — ἀπωλόμεθα. The aorist here confines the result to a single case = (each time that we did thus) *we should have all been destroyed*. See Mt. § 508. b (end).

14. καθεζόμενος συχνὸν χρόνον, having sat a considerable time. On this aoristic use of καθεζόμενος, cf. Butt. § 144. p. 277; also Butt. Irreg. Verbs, p. 130. — κατέμαθον ἀνατάς μόλις I perceived that I could scarcely rise. When the participle, after verbs of knowing, hearing, seeing, &c., has the same subject as that of the verb, it is put in the nominative (Butt. § 144. 4; Mt. § 548); and if it denotes an action, coinciding in time with the finite verb and completed along with it, the participle is in the same tense. Mt. § 559. p. 975.

15. ἕγγότητα, suppleness, flexibility of the limbs. — τὸ δὲ καθῆσθαι . . . δακτύλους, but I saw, that sitting down and remaining still, produced congelment of the blood and rotting off of the toes.

17. Καὶ γὰρ οἶν. Cf. N. on I. 9. § 8. — παρὰ τὸ δίκαιον, contrary to what is just, unjustly. — τί μέγα . . . λαμβάνειν, what injury so great could they have suffered, as that they could hope to obtain satisfaction for it? — ἀπλοῦς, simple, ingenuous, when used of an oration is opposed διπλοῦς, double, artificial, ambiguous.

19. ἐν εὐδλίᾳ (εὐ, Διός), in fine weather = free from perils and hardships.

20. θάλαττα μεγάλη (= magnum mare, Lucret. II. 554), a high sea, swelling waves. — νεύματος μόνου = the last departure from duty. — προωρεῖς. This officer who was next in rank to the helmsman, commanded in the prow, and had the oversight of the rowers. — κυβερνήτης. He had the chief management of the ship, and sat as helmsman, on an elevated seat in the stern. — ἐν τῷ τοιοῦτῳ, at such a time. For the use of the article, see Mt. § 265. 7.

21. ἔχοντες ἐξίτη οὐ ψήφους, i. e. not being restricted to the mere declaration of opinion, but having ample means to punish Xenophon ὄr ill-timed or excessive severity.

22. ἐξουσίαν license. ἔβουλλεν ἑῶντες αὐτοῦς, by permitting them

to be insolent. — τοὶς αὐτοῖς . . . ἰβριστοτάτους, you will find that the same persons, who were then most remiss, are now the most insolent.

23. διεμάχετο . . . φέρειν, refused to carry his shield under pretence of sickness. For the construction of διεμάχετο — μὴ φέρειν, cf. N. on I. 3. § 2 (beginning). — ἀποδέδυκεν, he has stripped, i. e. plundered.

24. τοῦτον . . . ποιοῦσι, you will treat him contrary (τὰναντία. S. § 186. N. 2) to the manner, in which they treat dogs. — διδέασι, pres. 3 pers. plur. of δίδημι (a poetic form of δέω), as τιθέασι is formed from τίθημι (S. § 117. N. 2). Carmichael *sub hac voce* quotes Porson's remark: "the Attic bee (i. e. Xenophon) does not dislike words and phrases both poetic and Doric, of which no trace is found in other Attic writers, when they give elegance and vigor to his style."

25. ἀπηχθόμεν. The aorist is here used for the perfect tense. Cf. S. § 212. N. 1. — μέμνησθε. S. § 209. N. 4. — εἰ δέ . . . ἐπεκούρησα, but if I protected any one from the storm. Mt. § 411. 5.

26. περιεγένετο, he was superior to his accusers, i. e. he was honorably acquitted.

BOOK VI.

CHAPTER I.

4. κατὰ κεῖμαινοι after the Oriental manner. — στιβάσιν, couches made of grass, straw, or leaves. — ἐκ κεραιτρῶν ποτηρῶν, out of cups of horn.

5. σπονδαί, libations. The Greeks, at feasts, before drinking made a libation to the good spirit (ἀγαθοῦ δαίμονος) of unmixed wine, of which each guest drank a little. This ceremony was accompanied with the singing of the pæan and the music of flutes. Afterwards mixed (i. e. diluted) wine was brought in, and with the first cup the guests drank to Διὸς Σωτῆρος. After the σπονδαί were made, the δεῖπνον, dinner, closed, and at the introduction of the dessert (δεύτεραι τράπεζαι) the συμπόσιον commenced. At the symposia, music and dancing with various other amusements were introduced, and sprightly conversation, sallies of wit, and the discussion of the subjects of the day enlivened and gave interest to the entertainment. Cf. Smith's Dict. pp. 321, 832, 926. — πρὸς αὐλόν = to the music of the flute. πεπληγέναι, to have been killed. — τεχνικῶς πως, by some kind of trick.

6. ἀνέκραγον. They thought the man was really slain. — Σιτάλκαν, i. e. a song in which were sung the praises of Sitalcas, one of their kings, celebrated for his goodness. — ἐξέμερον ὡς τεθνηκότα, bore him forth for burial, as if he were dead.

7. καρπαίαν, karpaia, a mimetic dance. S. § 164.

8. σπείρει καὶ ζευγηλατεῖ. This was done in pantomime. — ληστής, i. e. a pretended robber. — ἐν ῥυθμῶ πρὸς τὸν αὐλόν, rhythmically to the flute, i. e. in time with the music of the flute. — τῷ χεῖρι. S. § 137. N. 1.

9. καὶ τοτὲ — τοτὲ δὲ, at one time — at another. — ὡς δύο ἀντιταττομένων, as if two were opposed to him. — ἐξενυβίστα, threw himself head foremost, i. e. he performed a kind of somerset.

10. Περσικόν, ἢ ὄρχημα, a Persian dance, which, from the genu-

flexions with which it was performed, was called *ὄκλασμα*. Cf. *Cyr VIII. 4. § 12.*

11. *προσόδοις*, *solemn thanksgivings*, when pæans were sung to Apollo and the other gods.

12. *Πυρρόχην*. The movements of this war-dance were very light and rapid. Hence the name of the Pyrrhic foot (υ υ). In the Doric states, where its origin is to be traced, it served as a preparation for war, but at Athens and other of the non-Doric cities, it was merely mimetic to entertain company. It was introduced to the public games at Rome by Julius Cæsar.

13. *αἰ τρεψόμεναι*. A sportive exaggeration of what is narrated, I. 10. § 3.

15. *Ἀρμήνην*, now called Ak-Liman, i. e. the White Harbor. — *μεδίμνους*. The *medimnus* was the principal dry-measure of the Greeks, and contained 11 galls. 7.1456 pints. — *κεράμια*. This was a liquid-measure containing 5 galls. 7.577 pints. Cf. *Smith's Dict. Gr. and Rom. Antiq. p. 616.*

18. *νικώσης*, sc. *γνώμης*, *the prevailing opinion*, i. e. the will of the majority.

20. *πῆ μὲν* corresponds with *ὅποτε δ' αὖ*, § 21, *infra*. Cf. *N. on III. 1. § 12.* — *νομίζων*, *when he reflected*. — *τυχόν*, *perchance possibly*. *S. § 168. N. 2.*

21. *αὐτοκράτορα γενεσθαι ἄρχοντα*, *to be commander-in-chief*. — *τὴν προεργασμένην δόξαν*, *the glory which he had previously obtained*, in conducting the retreat of the army.

22. *δύο τερεῖα*. Zeune remarks, that two or more victims were brought to the altar, so that if auspicious omens did not attend the sacrifice of the first, another might be slain.

23. *δεξιόν*. "When the Greeks were seeking omens from the flight of birds, they stood with the face to the north. Hence the favorable quarter of the heavens was on their right. The Romans on the contrary, when taking auguries of this sort, looked towards the south, and therefore the propitious region of the heavens was on their left. This will account for the apparent disagreement in the writings of the two people, the Roman omen on the left being fortunate, which to the Greek would have been unlucky, and *vice versa*. As it respects the kind of omens, sometimes the mere appearance of a bird was deemed sufficient (especially if it appeared to a traveller on his road); thus the Athenians always considered the appearance of an owl as a lucky sign; hence the proverb, *γλαυξ ἔπταται*, *the owl is out* = we shall have good luck." *Smith's Dict. Gr. and Rom. Antiq. p. 348.* — *ὅτι μέγας μὲν οἰωνός* is conformed to *ἔλεγεν*, i. e. construction

suited to ὡςπερ being μέγαν μὲν οἰωνόν. — μέγας, i. e. portending great things. — οὐκ ἰδιωτικός. The omen was to a person of official dignity, inasmuch as the eagle was the bird of Zeus. — ἐπίπονος, portentous of great toil. — χρηματιστικόν, relating to an increase of wealth. — μάλλον, sc. ἢ καθήμενον, rather than while in a sitting posture.

25. προεβάλλοντο αὐτόν, they proposed him (i. e. Xenophon).

26. εἴπερ ἀνθρώπος εἰμι = since I have all the feelings of a man, in respect to an appointment so honorable. — ἐμοὶ . . . τοῦτο, nor furthermore do I think it at all safe for me.

28. πέρα, beyond is here taken absolutely (Butt. Lexil. No. 1), somewhat in the sense of ἰπὲρ τὸ μέτρον. — ἄκυρον, without authority = null and void.

29. εἴ τινα. He seems to refer to Chirisophus, and therefore, in order to give no offence, employs ἀθήμενον instead of στασιάζοντα.

31. πλείονος ἐνδέον, there was need of a more cogent reason, viz., that drawn from the will of the gods — ὀμνίω . . . πάσας. The same formula of swearing is found, VII. 6. § 18; Cyr. VI. 4. § 6. So Demosth. de Cor., τοῖς θεοῖς εἶχομαι πᾶσι καὶ πάσαις. — ἢ μὴν confirms the oath. — ἐμοὶ before ἰποστῆναι limits βέλτιον. — ὥστε . . . γυνῶναι = διαφανῶς, § 24. — ἰδιώτην signifies in this place, one who is unskilled in the science of divination.

32. οἶδ' ἂν ἔγωγε στασιάζον. A similar protestation to the one made by Xenophon, § 29. — Ξενοφῶντα . . . ἐλόμενοι, yet, said he, you have done a favor to Xenophon by not choosing him. What is here said shows, that the worst fears of Xenophon would have been realized, had he accepted the command offered to him. — καὶ μάλα . . . σιγάζοντος, and that too in spite of my efforts to silence him. — Ὁ δέ, i. e. Dexippus. — αὐτόν refers to Xenophon.

CHAPTER II.

2. ἐπὶ τὸν Κέρβερον — καταβῆναι. “Male vertit Hutchinsonus ad Cerberum descendisse, quod esset, πρὸς Κέρβερον. Verte ad Cerberum petendum descendisse.” Porson.

4. Θανμάζω — τῶν στρατηγῶν. The genitive in this case, shows in whom a certain quality is found, which quality is contained in the proposition beginning with ὅτι οὐ. I wonder at the generals = I wonder at this (i. e. ὅτι . . . σιτηρέσιον) in the generals. Cf. Mt. § 317. Obs.; S. § 182

5. Ἄλλος . . . μυζτους, another said, ‘not less than ten thousand.

The ellipsis of of *ἐκέλευσε αἰτεῖν* gives life to the passage. — *ἡμῶν καθήμενων*, while we are sitting here in consultation.

6. *προὐβάλλοντο*, they began to nominate. — *Οἱ δ' ἰσχυρῶς ἀπεμάχοντο*, but they wholly declined the service.

8. *τὴν ἀγορὰν*, the market, i. e. provisions sold in the market.

9. *διαφθελεῖν τὴν πράξιν* follows *ἤτιῶντο*, as the genitive denoting the crime. S. § 183. 1.

10. *ἔνα Ἀθηναῖον*. They considered Xenophon as the real leader, although Chirisophus had been chosen to the office. — *τὸ δ' . . . εἶναι*, but that the rest of the army was nothing comparatively. — *καὶ ἦν δὲ κ. τ. λ.* An explanatory clause thrown in by the historian.

14. *αὐτοὶ* refers to Chirisophus and Neon. — *διὰ ταῦτα*, i. e. for the reasons just mentioned. — *τοῖς γεγενημένοις*, i. e. his loss of the chief command, and the desertion of his soldiers.

15. *ἔτι μὲν*, for some time. — *παγαμειναντας* refers to the third division of the army, spoken of in the following section.

17. *κατὰ μέσον πῶς τῆς Θυράκης*, about the middle of Thrace.

CHAPTER III.

1. *Ὅτ' μὲν οὖν κ. τ. λ.* Schneid., Krüg., and some others, make this exordium to commence the sixth book. It is omitted in the Etou MSS., and bracketed by Dind., Born., and Poppo.

2. *Οἱ μὲν Ἀρκάδες*, i. e. the division which followed Lycon and Callimachus, and were now led by ten generals. — *τὸ αὐτοῦ λάχος*, his own division (literally, lot, portion), consisting of 450 men.

3. *Συνεβάλλοντο δὲ καὶ λόφον*, they agreed upon a hill.

4. *τὸ συγκείμενον*, sc. *χωρὸν*, the place of rendezvous.

5. *τέως*, i. e. until they came to the ravine. — *τρέπονται*, sc. *οἱ Θυράκες*. — *ἀποκτινύασι*, 3 pers. plur. pres. of *ἀποκτινύμι*. S. § 117 N. 2. — *λόχον* limits *στρατιώτας* understood, with which *ὀκτώ μόνους* agrees.

6. *ἀεὶ πλεονες συνέβησαν*, the numbers were continually increasing.

7. *οἱ δὲ* refers to the Thracians. — *ἔπαιον*, sc. *οἱ Ἕλληνες*.

8. *τῶν μὲν* refers to the Greeks, *τῶν δὲ*, to the Thracians. — *τελευτῶντες*, at last.

9. *τὰ μὲν ἄλλα*, i. e. the other conditions of the treaty. — *οὐκ ἐδίδοσαν*, were unwilling to give, "usu in hoc verbo frequentissimo." Krüg. — *ἐν τούτῳ ἵσχετο*, in this thing the treaty hung, i. e. the disagreement respecting the giving of hostages put a stop to the treaty

10. Ξενοφῶντι — πορευομένῳ, *while Xenophon was marching*. Cf Butt. § 145. 5; Mt. § 562. 2.

12. εἰ ἐκεῖνοι. The common reading is εἰ καὶ ἐκεῖνοι ἀπολοῦνται, *also if they perish*, a sense not unsuited to the context.

14. στρατοπεδωνόμεθα. S. § 215. 1. — καιρὸς refers to time, i. e. *time for supper*. Some refer it to a place suitable for pitching a camp, and at a convenient distance from the enemy. Weiske thinks that reference is had to a due amount of exercise, so that the army might partake of their repast before becoming greatly fatigued.

15. This section is parenthetical. — εἰς τὰ πλάγια, i. e. the parts lateral to their march. — καίειν in order that these numerous fires might strike the Thracians with terror. Cf. § 19, infra.

16. Χρυσόπολιν, *Chrysopolis*, now Scútari, the Asiatic suburb of Constantinople, on the eastern shore of the mouth of the Bosphorus.

17. κάκιόν ἐστι διακινδυνεύειν, *it is more hazardous to encounter danger*. — εἰς ταὐτὸν ἐλθόντας, *having come into the same place* = having united our forces. — κοινῇ . . . ἔχειν, *to make common cause in effecting our safety*. ἔχειν with the genitive signifies, *to cleave to, to keep hold of*. Cf. Mt. § 330. 6; S. § 179. 1. — παρασκευασαμένους τὴν γνώμην, *having come to the determination*. — ὡς νῦν — ἔστιν, *that now is the time*.

18. τοὺς μεγαληγορήσαντας ὡς πλεον φηροῦντας, *those who boasted of having wisdom superior to us*. — ταπεινώσαι, *to humble*. This beautiful sentiment reminds us of a letter of the Sultan Barsebai, quoted by Stocker (N. on Herod. VII. 10. § 5) from De Sacy's Chrestom. Arab. "These are the words of the Most High: 'How many times has it not happened by divine permission, that a small troop has vanquished a numerous army!'" — ἀπὸ τῶν θεῶν ἀγομένους = beginning every enterprise by asking counsel of the gods

19. ἐφ' ὅσον καλῶς εἶχεν, *as far as it was proper*. — ἐπιπαριόντες, *going up*. Cf. Thucyd. V. 10. § 8, with Bloomfield's note. — ἡ στρατιὰ = οἱ ὀπλιται, by its opposition to the preceding οἱ πελτασταί.

22. ἐλάνθανον . . . γενόμενοι, *found themselves unawares upon the hill*. — ἐπολιορχοῦντο has the force of the pluperfect.

23. τῶν καταλελειμένων, i. e. the old men and women, spoken of in the preceding section.

24. κατὰ . . . ὁδόν, *in the way leading to Calpe*. — ἀφίκοντο εἰς τὸ αἰτὸ, i. e. *synέμιξαν ἀλλήλοις*. Krüg.

25. τοῦτο, i. e. an attack upon them by night.

26. τί παρ' ἡμῖν, *our situation*.

CHAPTER IV.

1. τῇ ἐν τῇ Ἀσίᾳ. The Thracians had long before this crossed over on the Asiatic side of the Bosphorus, and spread themselves in the fertile plains of Mysia and Phrygia.

2. Καὶ τριῆρει . . . πλοῦς. The idea is, that the distance from Byzantium to Heraclea, could only be rowed by a galley in one of the longest days. ἡμέρας πλοῦς is like our expression, 'a day's sail.' — ἐκπίπτοντας, *being shipwrecked*.

3. ἐν τῇ θαλάττῃ προκειμενον, *extended into the sea* = a promontory. — τὸ μὲν — καθῆκον, ὁ δὲ ἀγκῆν, and τὸ δ' ἐντὸς — χωρὶς are in apposition with προκειμενον χωρὶς, as parts subjoined to a whole. Mt. § 432. 3. ἐστὶ, however, may be supplied after these nominatives. — ἀγκῆν, *neck of land*. The foundation of this metaphor is obvious. — ἐντὸς τοῦ ἀγκέρος = *comprised within the limits of the promontory*.

7. εἰς δὲ . . . γενόμενον. The usual interpretation, and one which is adopted by Weiske, Zeune, Born., Pop., and Krüg., is "*in loco qui facile futurus fuisset oppidum.*"

8. ἐπὶ ταύτην τὴν μισθοφορὰν = *for the sake of hire merely*. The demonstrative pronoun here expresses emphasis. Cf. Mt. § 472. b. — οἱ μὲν καὶ ἀνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα. The text is so obscure, and the efforts of distinguished critics have proved so fruitless, in restoring what may be deemed the true reading, that I shall only adduce Bornemann's solution, which on the whole seems preferable, viz., to reject ἀνδρας from the text and read, οἱ μὲν καὶ ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, *some bringing their fortunes with them, and others having already spent theirs*. — τοίτων ἕτεροι, *others of these*. Krüger regards ἕτεροι as here implying comparison, *others than these*. Cf. Mt. § 366. d; S. § 186. 2. — πολλὰ καὶ ἀγαθὰ πρᾶττειν = *had amassed great fortunes*.

9. συνόδου depends upon ἰστέρα. S. § 186. 1. — τοὺς νεκροὺς, i. e. those who had been slain by the Thracians. — καὶ οὐχ οἶον κ. τ. λ. Decomposition had so far progressed, that the bodies could not be removed from the place. — ἔθαψαν . . . κάλλιστα, *they buried with all the honors their circumstances would permit*. ἐκ τῶν ὑπαρχόντων, *according to their means*. Cf. ἐκ τῶν δυνατῶν, IV. 2. § 23.

11. κατὰ χώραν . . . στρατεύμα, *that the army should resume the same order, which it had before the defection of the Arcadians*.

12. Ἦδη, *immediately*. — Ἡμεῖς, i. e. the generals. — εἴ ποτε ἄλλοτε, *if ever at any other time you were prepared to fight*.

13. *μισθωσάμενος, having hired.* “*μισθώω, I let out, μισθοῦμαι, I cause to let out to myself, i. e. I hire.*” Butt. § 135. 8.

16. *εἰς τρεῖς, as many as three times.* Cf. Vig. p. 226. XIV. — *ἃ ἔχοντες ἤλθον, which they had when they came.*

18. *ὡς . . . ὅτι.* Matthiæ (§ 539. 2) cites this passage as illustrative of his remark, that “sometimes the construction of a proposition, which properly is independent, is connected with a parenthesis,” ὅτι here depending upon ἤκουσα. Poppo and Krüger, however, find here two modes of construction combined in one proposition, the writer proceeding with ὅτι, as though he had not commenced with ὡς. Cf. Mt. § 632.

19. *μὴ . . . ἱερῶν, since the sacrifices were not propitious.*

20. *σχεδόν . . . στρατιὰ, almost all the army.* — *διὰ . . . πᾶσιν, because it concerned all.*

21. *ἄως . . . ἡμῶν, perhaps the victims may be favorable to us.* Cf. Thucyd. V. 54. § 2.

22. *προθυμείσθαι εἴ τι ἐν τούτῳ εἴη.* Of the various solutions given to this troublesome passage, that seems most satisfactory, which supplies σκοπεῖν before εἴ (Mt. § 526), and refers τούτῳ to τῷ θύματι understood from ἐθίοντο: *to pay close attention to the circumstances attending this sacrifice.*

24. *ὄν μείον πεντακοσίων.* Bornemann, following the common reading, inserts ἢ after μείον. For its omission, cf. Mt. § 455. Obs. 4.

25. *τριακόνα.* Krüger edits πενήκοντα, on the ground that τριακόνα would make the number too small. But it should be remembered that prompt assistance was needed, and hence the young and active were selected for the relief-party.

CHAPTER V.

2. *ἱπεξόδια, sc. ἱερά.* This sacrifice was offered by generals before setting out on an expedition, in order to ascertain from the accompanying signs, whether the enterprise would be successful or not.

4. *Ἐπεὶ δ' . . . αὐτοὺς, when the captains and soldiers of Neon had left* (Weiske, *vellent relinquere*, but Born. more correctly, *reliquissent*) *them, i. e. Neon and τὸν δὲ ὄχλον καὶ τὰ ἀιδράποδα.*

7. *ἔξω τῶν κοιμῶν, outside of the villages so as not to be molested by the enemy.* — *ἐντὸς τῆς φάλαγγος, within the phalanx.* No parties were permitted to leave the lines for the sake of plunder.

9. *λόχους φίλακας, companies of reserve.* — *οἱ πολέμιοι . . . ἀκερατοὺς, the enemy, when thrown into disorder by the main body of the Greeks, may meet these bodies of reserve being in good order and vigorous*

ἀκερατους, literally, *not having mixed* with the combatants; hence *fresh, vigorous* for action.

10. ὡς μὴ ἐστήκωμεν, *so that we may not be standing still*, which would appear to the enemy the result of fear.

13. ὅ τι . . . πορεύων, *what it was which stopped the march*. S. § 140. 3.

14. οὐδένα . . . ἐθελούσιον, *have never led you into unnecessary* (literally, *voluntary*) *danger*. προσενέω, *to be the πρόξενος of one, to introduce one to another*, as a πρόξενος would, the citizen of a state connected by hospitality; hence tropically, *to lead one into a place or situation*. As parallel to κίνδυνον ἐθελούσιον, cf. ἐκουσιων κινδύνων, Thucyd. VII. 8. § 3; ἀνθαιρέτους κινδύνους, VIII. 27. § 3. There are some, however, who prefer to join ἐθελούσιον to the preceding με.— οὐ γὰρ . . . ἀνδρειότητα, *for I see you in no want of glory as it relates to bravery*, i. e. glory resulting from bravery.

16. μεταβαλλομένους, sc. τὰ ὄπλα, *with weapons turned away* (literally *changed*) = with the back to the enemy.

18. Τὸ δὲ . . . ἄξιον; *since we must fight, is it not an advantage worth seizing upon, to cross over and place a valley in our rear?* The subject of this sentence is τὸ — ποιήσασθαι. — εὐπορα. Some of the greatest masters in the science of war, have laid it down as a rule, to leave open to the enemy a way of retreat, in order that they may not fight with the bravery of despair.

19. τῶν ἄλλων ὧν διαπεπορεύεθα χωρῶν by attraction for τῶν ἄλλων χωρῶν ἃ διαπεπορεύεθα.

20. θρηψόμεθα, fut. mid. *shall support ourselves*.

21. οἰωνοὶ αἴσιοι refers to the eagle spoken of, § 2, supra. — Ἴωμεν ἐπὶ τοῖς ἄνδρας. The asyndeton gives life and force to the exhortation.

22. ἧ . . . ὧν, *in whatever part of the valley each one happened to be*. — τὴν γέφυραν. This shows that the *ράπος* was a marshy valley, or that in certain seasons of the year, water flowed through it, as in a *χαράδρα*. Some think that *γέφυραν* in this passage means nothing more than a *narrow way*. — ἐξεμηγύοντο, *they defiled*.

25. δρόμῳ διώκειν, *to go running*. The transitive sense of διώκω is the more usual one. Cf. Butt. Lexil. No. 40. p. 232.

29. ἀπέθανον δ' ὀλίγοι refers to the enemy.

CHAPTER VI.

2. ἐλάμβανον οἱ ἐξιόντες, i. e. the plunder belonged to those who took it. Schneider added the article, which is retained in the best editions.

3. κατήγον, sc. τὰς ναῦς, brought their ships into port.

5. τινὲς οἰχόμενοι ἄλλοι ἄλλῃ. The readings of the MSS. are various. The text is Dindorf's, which Poppo approves, and which differs only from Schneider's reading in the substitution of ἄλλοι for ἄλλος. Born. proposes τινὲς οἰχόμενοι ἄλλοσε, which gives no suitable sense to the passage. The conjecture of Krüg. is worthy of consideration, that καὶ should be placed after οἰχόμενοι, making ἄλλοι εἰς τὸ ὄρος refer to a party, who had gone to the mountain (VI. 4. § 5) for wood, there being no villages whence plunder could be taken. — εἰλήφισαν refers to ἐπὶ λείαν τινὲς οἰχόμενοι, who it seems had straggled away from the main body, and fallen in with large flocks of sheep pastured upon the mountains.

7. περιτυζών, falling in with. — ἀνακαλοῦντες τὸν προδότην, crying, the traitor! The article implies that Dexippus was the one, to whom of all others the epithet προδότης belonged. Cf. Mt. § 268, p. 470; S. § 139. N. 2.

8. ταῦτα γενέσθαι is an adnominal genitive after αἴτιον. For the omission of the article, cf. Mt. § 542. b.

9. ἀχθεσθεὶς being chagrined.

10. τὸν ἄρξαντα βάλλειν, i. e. the ringleader of those, who attempted to strike Dexippus.

11. διὰ τέλους = διὰ παντός, continually, during the whole time of the expedition. — ἐξ οὗ, i. e. on account of his friendship for Xenophon. — παρ' ὀλίγον, of little account. — γαῦλον, small, trifling.

13. οἷτος, Cleander, who was then harmostes of Byzantium. Cf. VI. 4. § 18. — ἀνόμους, lawless, i. e. not subject to law, as bandits, robbers, &c. — οὗτος ὁ λόγος, this report concerning our lawlessness.

15. ἐγὼ μὲν οὖν is repeated in this sentence, in consequence of the parenthesis commencing with καὶ γὰρ ἀκούω. — ἡμᾶς τῆς αἰτίας. S. § 180. 2. — καταδικάζω ἱμαντοῦ. S. § 183. R. 2. — τῆς ἐσχάτης θάλασσης, i. e. death.

18. μὴ ἐκδῶτέ — πολεμεῖτε. In prohibitions or entreaties, the aorist subjunctive or present imperative follows μὴ, according as the action is to be expressed as momentary or continued. Cf. Butt. § 148 3; Mt. § 511. 3; S. §§ 215. 5: 218. 2.

22. ἐφ' ᾧ τε, *for the purpose of*. — Δείξιππον. The repetition of his name gives emphasis to the treachery charged upon him in ἀποδράντα and προδόντα.

23. τὸ ἐπὶ τούτῳ, *as far as it depended upon him*. — ἀπολωλαμεν "aliquanto vividius est quam si dixisse ἀπωλόμεθα ἄν." Krüg. — "Ἦκουε γὰρ, ὡς περὶ ἡμεῖς κ. τ. λ. It appears that the first definite information respecting these impassable rivers, was received by the Greeks at Cotyora (V. 6. § 9), after Dexippus had deserted. Reference in this place is therefore doubtless had, to some general report of the difficulties attending a journey by land, made to the Greeks while they lay at Trebizond.

24. Τοῦτον . . . ἀφειλόμην, *from a fellow of such a character I rescued the man*. Cf. N. on III. 1. § 30.

27. εἰ καὶ may be rendered *although*, when as here the apodosis is negative.

28. ἵνα . . . μηδεὶς, *that no one might noise it abroad*. — τοῖς λησταῖς refers to the party who had taken the πρόβατα (§ 5, supra), and wished through the aid of Dexippus to keep them as private booty.

30. Ἀραγόρτιον. The same who presided over the games, IV. 8. § 25. The reader cannot but sympathize with the army in the interest which they felt for Agasias, than whom, to no captain were they more indebted for the retreat, which they had so successfully and gloriously made.

34. τὸ Σιών, i. e. Castor and Pollux. — ἄρτοι — ἧ, *other than, different from*.

36. ἀλλὰ, *well then*. — ἐκεῖσε, i. e. at Byzantium.

BOOK VII.

CHAPTER I.

8. εἰ δὲ μὴ, *otherwise*. Cf. N. on IV. 3. § 6. — οὐ ταχὺ ἐξέρπει, *is slowly creeping out*. This shows the reluctance with which the army left the town.

11. ὅτι . . . αἰτιάζεται, *that he should blame himself* for the consequences. The threat is designedly ambiguous.

13. Κυρίσκος. “Haud dubie Laco qui in Chersoneso bellum cum Thracibus gessit.” Zeune.

17. τὴν χηλὴν (literally, *the claw*) here signifies the projecting stone work, which protected the walls next to the sea from the force of the waves. By clambering up this mole, the soldiers were enabled to scale the walls and enter the city.

19. ἐνδον, i. e. within their houses. So Weiske.

20. Χαλκηδόνος, now Cadiqua (Καδικιοῖον) opposite Constantinople, on the northern shore of the Marmora.

22. Ἀλλ' εὖ τε λέγετε. By apparently acceding to the wishes of the army, Xenophon succeeded in restoring order, and prevented the soldiers from committing those excesses, which in the end would have proved fatal to their best interests.

25. ἢν . . . χαριζόμεθα, *but if we should indulge our wrath*, i. e. give scope to our desires for vengeance. — τῇ οἰδὲν αἰτιαν, *in no respect to blame*. — ἃ ἔσται ἐντεῖθεν = *what will be the consequences*.

27. ἐν τῇ πόλει, i. e. ἐν τῇ ἀκροπόλει. Cf. Thucyd. II. 24. — ἔχοντες, *having charge of*, i. e. the cities here spoken of, committed themselves to the patronage and guardianship of the Athenians.

30. τοῖς τῶν Ἑλλήνων . . . τυγχάνειν, *by persuading the masters of the Greeks* (i. e. the Lacedæmonians), *to endeavor to obtain your rights*. — ἡμᾶς δεῖ κ. τ. λ., i. e. by an impotent attempt to avenge your own wrongs, you ought not to preclude yourselves from your own country.

33. καθημένων, “*remaining in quiet expectation*.” Belf. — στρατηγιῶν, *desiring the office of a general*. — εἰς ἀφθονίαν = ἀφθόνως.

39. *Μάλα μόλις*, "*non sine magna difficultate.*" *sturz.*

41. *Ἐπεὶ . . . αὐτῷ*, literally, *but when there was wanting much to him*, i. e. when he fell far short of having enough provisions, so that each soldier might have one day's allowance. — *ἀπειπὼν*, *resigning*.

CHAPTER II.

3. *τὰ ὄπλα ἀποδιδόμενοι*, *selling their weapons*.

5. *ὅσον οὐ παριῆν*, literally, *he was only not present = he was almost present*. The phrase is elliptical: he was only so much wanting as was necessary to make him not present. Cf. Butt. § 150. p. 434.

7. *κατὰ τὰ συγκελιμενα*, *according to agreement*. Cf. VII. 1. § 2. — *Ἀναξιβλον μὲν ἡμέλησε*. A merited recompense for the treachery and cupidity of the Spartan admiral.

8. *Περίνθοι*, *Perinthus*, a city of Thrace, W. of Byzantium, now called Erekli.

9. *ὡς διαβησόμενοι*, *hoping to cross over*. Cf. N. on I. 1. § 7.

10. *αὐτῷ . . . περσειν*, *saying what he thought* (i. e. making such promises as he thought) *would induce him*. — *οὐδὲν . . . γενέσθαι*, *none of these things, or nothing of this sort was possible*. Cf. N. on I. 3. § 17.

12. *ἔπρατε περὶ πλοίων*, *negotiated for vessels*.

18. *πυροῖς ἐρήμοις*, i. e. fires having no guards around them.

20. *ἀναπηδήσαντες ἐδίωκον*, *leaping upon their horses. they galloped away to inform Seuthes*.

23. *κέρατα οἴνου προὔπινον*, *they drank to one another in a horn of wine*.

26. *Ἴθι νῦν*, *come now*. — *ἀφήγησαι*. Xenophon here calls upon Medosades, to report to Seuthes the reply made to his proposals, which Medosades does in the next section.

29. *Νῦν τότε*, *now then*.

30. *σὺ ἔλθὼν εἰπέ*, *do you go and say to them*.

33. *εἰς . . . ἀποβλέπων*, *looking for sustenance to the table of another*. — *ἐνδύριος*, as Krüg. remarks, is equivalent to *ὁμοτράπεζος*. Cf. § 38, *infra*.

CHAPTER III.

2. ὀδὲν ἐάσαι, *not to go*, literally, *to let alone the way*.
3. οὗτος δὲ ὁ αὐτός. Some MSS. and editions omit the article, which would give the signification, *hic ipse*, instead of *hic idem*, a sense which the passage evidently demands.
4. τοῦτο βουλευέσθε, i. e. "utrum Aristarcho parendum an eundem sit ad Seuthen." Weiske.
5. οἱ ἥττους, *those who are weaker than you*. — τις = ἕκαστος (i. e. Seuthes and Aristarchus), S. § 148. N. 1.
7. πλείστον ἀκουόντων, *in the hearing of as many as possible*. — ἀντῶ, i. e. Xenophon.
8. ὑπὸ . . . ἐξενίσθαι, *we shall think ourselves hospitably entertained by you*.
10. τὰ νομιζόμενα, *that which is customary*. Cf. VII. 2. § 36. — ἔξω, *in addition to*. — ἀξιώσω αὐτός. S. § 144. N. 2. — ἵνα ταῦτα διατιθέμενος, *in order that by the sale of it*.
11. διώκειν καὶ μαστεῖειν, *to pursue and search out*.
13. χειμῶν γὰρ εἴη. For the omission of ὅτι before this optative, cf. Mt. § 529. 3; S. § 216. N. 4. — εἴρημα. Cf. N. on II. 3. § 18.
16. ἔσοιτο, sc. ὅτι from the preceding context. Cf. S. § 216. N. 4 (second paragraph).
17. καὶ εἰ καὶ κακῶς ποιεῖν is regarded by Bloomfield (N. on Thucyd. VIII. 82. § 3), as almost an *adagial* expression. — ἄμεινον ὑμῖν διακίσειται, *it will be disposed of more to your advantage*.
18. τὰπιδας, *carpets*. — Τοιαῦτα προῦμνᾶτο, "*talibus verbis hortatus dona captabat*." Weiske.
19. ἄλλοι τῶν ὑμετέρων. Zeune thinks that Alcibiades is here alluded to. Cf. Corn. Nep. Alcib. VII. 4. See also Hell. II. 1. § 25.
21. καθήμενοις. The Thracians sat at their meals, instead of reclining as did the Greeks.
22. ὅσον μόνον γεύσασθαι, *sufficient only for a taste*.
23. φαγεῖν δεινός, *a very great eater*. — εἶα χαίρειν, *paid no regard to*. — τριχολύκον. A χολύξ was one day's allowance.
29. ἤδη . . . ἐτύχανε, *for he had by chance now drunk rather too freely*
30. τοῦτους = *here*. S. § 149. N. 1.
32. μαγάδι. The *magadis* was a stunged instrument of great compass, introduced originally into Greece from Asia Minor. The one used by Anacreon is said to have had twenty strings.

45 ὅτι . . . δέη, *that you will not need me alone*, i. e. that I alone without the troops can render you no essential aid. — δραμοῦνται, fut. middle derived from the supposed theme ΔΡΕΜΩ. Cf. Butt. Irreg. Verbs, p. 247.

46. ἐτροχάζε. Carmichael (Gr. Verbs, p. 287) derives τροχάζω from τροχάω, an Epic form of τρέχω.

47. τάδε δὴ, sc. ἐστίν, *those things have happened*. — ἔρημοι, i. e. without leaders, and apart from the main army. — συστάντες ἀθρόοι πον, *collecting somewhere*.

CHAPTER IV.

4. ἀλωπεκίδας, *caps made of foxes' skins*. — ζειράς. These seem to have been a kind of cassock enveloping the inner garment, as an additional protection against the cold.

5. τῶν αἰχμαλώτων, sc. τινάς. — καὶ (before τούτων), also "sicut illorum vicos de quibus dictum est § 1, supra." Weiske. — τῷ λιμῷ, which would follow the burning of their villages and provisions.

7. Ἐπισθίνης. This person must not be confounded with the Amphipolitan Episthenes, who commanded the targeteers at Cunaxa (I. 10. § 6), and to whose care the Armenian youth was committed (IV 6. § 1.)

10. μηδέτερον, *neither*. — περιλαβὼν, *embracing*.

11. ἐν . . . Θραξί, *among those called the mountain Thracians*.

12. ἐν τοῖς στεινοῖς, *in the covered places = in the houses*.

13. ἠγγυᾶτο, *pledged himself to them, became security*.

15. ἔφασαν refers to the Thynians who were captured. — ὡς ἀποκόψοντες, *in order to break off*.

16. ἐτῶν ἤδη ὡς ὀκτωκαίδεκα. Schneider thinks that Xenophon remarked on the age of this youth, because the strength of a full grown man was requisite for blowing the trumpet.

19. τοῖς πρώτοις, in relation to others of Seuthes's men, who came up afterwards.

21. τριπλασταν δύναμιν, i. e. three times the number of troops he had, when the Greeks first became his allies.

CHAPTER V.

5. ὡς δεῖ κήδεσθαι Σεύθου, *to care for the interests of Seuthes as you ought*. — εἰ μὴ ἄλλως ἐδύνω, *if you could have effected it in no other way*. — καὶ ἀποδόμιμος κ. τ. λ. A proverbial phrase, as

Bloomfield (N. on Luke 22: 36) says, by which a thing is counselled to be done at any rate. Cf. Thucyd. VIII. 81.

8. αὐτῷ, i. e. Xenophon. — ἐμέμνητο refers to Seuthes.

9. ἔτι ἄνω, further up from the sea-coast into the interior.

13. στήλας . . . ληΐζονται, the sense is, *having defined their respective limits with pillars, each plunders the wrecks which fall within his section.* The following extract from Perkins's Residence in Persia, will illustrate the dangerous navigation of this part of the Euxine. "We left the Bosphorus and entered the Black Sea about noon. A thick, damp fog still filled the atmosphere, and vividly impressed us with the appropriateness of the appellation — *Black, or dark, Sea.* From the head of the Bosphorus, the shores, on both sides, recede at right angles, and, as a bend occurs in the Straits a few miles below, it is almost impossible for vessels coming down to find the entrance, especially when the fog prevails. Terrible wrecks occur there, in almost every storm. Beclouded in mist and fog, the doubtful mariner creeps along, and uncertain, yet hoping, that he has gained the entrance is decoyed into some treacherous nook and dashed in a moment upon the foaming rocks. There are few points in any sea navigated by Europeans, which are so perilous." p. 83.

CHAPTER VI.

3. παράγειν, sc. the Lacedæmonian ambassadors. — ἐπὶ ξυβίᾳ, sc. τραπέζῃ.

5. Ἄψ' οὖν . . . ἀπαγωγῆς, *will he not then be opposed to our leading away the army?* In his note on ἄρα μή, Soph. Electr. 446, Prof. Woolsey cites Buttman's acute observation (Index to Plato's Four Dialogues, 4th ed. Berlin, 1822) under ἄρα, "ἄρα μή; sicut μή solum, interrogat in re incredibili, ita tamen ut ἄρα addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur." Cf. Mt. § 608. Obs. 3.

15. περὶ ὧν = ἐκεῖνων περὶ ὧν, of which equivalent, ἐκεῖνων limits αἰτίαν. Sturz makes περὶ ὧν = περὶ ἐκεῖνων περὶ ὧν.

16. τὰ . . . τεχνάζειν, *that I having received your pay from Seuthes, am managing to deceive you.* — ὧν = ἐκεῖνων ᾧ, of which ἐκεῖνων depends on στεροῖτο. S. § 181. 2.

17. ἐὰν . . . χορήματα, *if you exact from him the money.*

19. μή . . . ἔνιοι, *no, not even as much as some of the captains.*

20. τὴν γνώμην. Xenophon uses a mild expression because Seuthes was present.

21. ἀσχύνη. Cf. N. on II. 3. § 22.

22. εἴ γε . . . φυλακῆ, " *si qua est ab amicis cautio.*" Krüg.

23. τούτου ἐναντίον, *in the presence of this man.*

24. προσλοῖτε. The common reading is προσλήτε, which Mt. (§ 525. d) disapproves, because a repeated action is spoken of. — ὅτων. The Attics seldom use this form of the compound relative. Cf. Butt. § 77. N. 4.

36. κατακεκλιμένοι. The common reading is κατακλιμένοι. Cf. Butt. Irreg. Gr. Verbs, p. 157; Carmichael Gr. Verbs, *Obs. sub voce κτείνω*; Mt. § 498. p. 836. — ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, "*cum officio suo functus tum præter officii necessitatem.*" Zeune. These words correspond to our phrase, 'in turn and out of turn.'

41. ἐξήμεθα αὐτοῦ, *we shall lay hold of him.*

43. ἐν ἀποφύγῳ ποιησάμενος, *having enjoined secrecy.*

CHAPTER VII.

3. Προλέγομεν, *we forewarn.* — εἰ δὲ μὴ, *otherwise.*

6. ἠύλιζον, *remained, literally, encamped in the open air.* Cf. II. 2. § 17.

7. κατὰ κράτος. Krüg. concurs in Weiske's conjecture, that these words should be placed before χάρας. But if ἐχόντων be substituted for ἐκόντων, the difficulty, resulting from the present collocation, disappears.

8. οὐχ ὅπως, *not only not.* On this phrase, cf. Butt. § 150. p. 433; Mt. § 623.

14. τὰ δίκαια, *their wages, literally, what is just, or due.*

15. λέγειν, Supply λέγε δὲ. The first of two contrary conditional propositions, is sometimes found without the apodosis. Cf. Butt. § 151. IV. 4; Mt. § 617. a.

22. Πρῶτον . . . καταστήσαντας, *for in the first place, I know that next to the gods, these have made you distinguished, literally, have set you in a conspicuous place.*

24. πλανώμενους, *wandering about.* "Significanter pro ὄντας." Weiske. — τοῦτων . . . βία, *the words of these are not less effectual to accomplish what they desire, than the force of others.*

29. ἀνάγκῃ, *by necessity,* is opposed to φιλίᾳ.

33. ἐγκαλοῦσιν, *they demand in payment.* This verb is used of a creditor summoning the debtor into court, in order to obtain judgment in his favor.

40. Αἰσχρὸν γὰρ ἦν, *for it would have been disgraceful.* For the omission of αἰ, cf. Mt. § 508. *Obs.* 2; S. § 213. N 2.

47. σοὶ προεμίους εὐεργετοῖαν, *having been first to show you kindness*. Schneider says, that προέσθαι τιρὶ εὐεργετοῖαν is significantly said, "cum quis prior beneficium confert in aliquem, incertus an gratiam apud illum sit initurus." Cf. Plato's Gorgias. 520. C., with Woolsey's note.

51. Ταῦτα . . . οἶόν τε, *it is impossible that these things should be so*.

53. ἀλλ' ἢ μικρόν τι, *except a very little*.

54. τίνος . . . ἔχειν, *whose talent shall I say I have?* i. e. I shall be obliged to distribute this talent (thy present) also, and then say I have *nobody's* talent in my possession; I shall lose it. — τοὺς πέτρους. Cf. VII. 6. § 10.

57. οὐ προσήει, *did not come near* the Lacedæmonian leaders who were distributing the money among the soldiers. His object was to avoid censure, by abstaining from all participation in the affair. — οἴκαδε, i. e. ὡς οἴκαδε ἀπιών. Krüg.

CHAPTER VIII.

3. παρῳστήρατο, *placed by his side, caused to stand near*.

4. Ἐμπόδιος, *obstacle, hinderance*. — ὀλοκαυτεῖν, *to offer a holocaust*, i. e. to burn the whole victim upon the altar.

6. πεπραχέναι, perf. infin. of πιπράσκω. — λυσάμενοι, *ransoming, redeeming*, which is the leading sense of λύω in the middle.

9. αὐτόν, i. e. Xenophon.

20. ἀφυλακτεῖν, sc. τοὺς πολεμίους.

21. ἐχούσας, *reaching to*.

26 Zeune estimates the whole distance travelled 1039½ Saxon miles each = 2½ British miles

TABLE OF MARCHES, DISTANCES, AND HALT DAYS IN THE ANABASIS.

NAMES OF PLACES.	NO. OF MARCHES.	PARASANGS.	HALT-DAYS.
From Sardis to the river Mæander, I. 2. § 5.	3	22	—
Colossæ, § 6	1	8	—
Celænaæ, §§ 7-9	3	20	30
Peltæ, § 10	2	10	3
Κεραμῶν ἀγορὰν, § 10	2	12	—
Plain of Caystrus, § 11	3	30	5
Thymbrium, § 13	2	10	—
Tyriæum, § 14	2	10	3
Iconium, § 19	3	20	3
Through Lycaonia, § 19	5	30	—
Dana or Tyana, § 20	4	25	3
Tarsus, § 23	4	25	20
River Sarus, 4. § 1	2	10	—
River Pyramus, 4. § 1	1	5	—
Issus, 4. §§ 1-3	2	15	3
Pylæ Syriæ, 4. § 4	1	5	—
Myriandrus, 4. § 6	1	5	7
Chalus, 4. § 9	4	20	—
River Daradax, 4. § 10	5	30	—
Thapsacus, 4. § 11	3	15	5
River Araxes, 4. § 19	9	50	3
Corsote, 5. §§ 1-4	5	35	3
Pylæ Babyloniae, 5. § 5	13	90	—
Through Baby onia, 7. §§ 1-14	4	15	—
* Battle Ground, 8. § 1. 10. § 1	1	4	—
Night March to Ariaeus	1	4	—

* This march is not included in the enumeration made in the note on II. 2. § 6.

MARCHES, DISTANCES, AND HALT-DAYS IN THE RETREAT.

NAMES OF PLACES.	NO. OF MARCHES.	PARSANGS.	HALT-DAYS.
With Ariæus, II. 2. § 13; 3. §§ 10, 17; 4. § 1	2		24
Wall of Media, II. 4. § 12	3		—
Sitace on the river Tigris, II. 4. § 13	2	8	—
Opis on the river Phycus, II. 4. § 25	4	20	—
Through Media, II. 4. § 27	6	30	—
River Zabatus, II. 4. § 28; 5. § 1	5	20	3
Villages where they enrolled slingers, &c., III. 3. § 11; 4. § 1	1	2	1
Larissa on the Tigris, III. 4. §§ 6, 7	1		—
Mespila, III. 4. § 10	1	6	—
Villages, III. 4. §§ 13-18	1	4	1
Through the Plain, III. 4. § 18	1		—
Villages where the wounded were taken care of, III. 4. §§ 23-31	5		3
Through the Plain, III. 4. § 31	1		—
Night March, III. 4. § 37	1	2	—
Villages in the Plain, III. 4. § 37—5. § 1	4		—
Return March, III. 5. § 13	1		—
Through the Carduchian Mts. IV. 1. §§ 5—3. § 8	7		1
Through the Plain of Armenia, IV. 4. § 1	1	5	—
Sources of the Tigris, IV. 4. § 3	2	10	—
River Teleboas, IV. 4. § 3	3	15	—
Through the Plain to Villages, IV. 4. § 7	3	15	—
To the Pass, IV. 5. § 7	1		—
Eastern Branch of the Euphrates, IV. 5. § 2	3	15	—
Through the snow, IV. 5. § 3	3	15	—
Refreshment Villages, IV. 5. § 7—6. § 1	1		7
With the <i>χωμάοχος</i> , IV. 6. § 2	3		—
River Phasis (the Arras), IV. 6. § 4	7	35	—
Mountains occupied by the Taochians, &c., IV. 6. § 5-27	5	30	—
Through the country of the Taochi, IV. 7. § 1	2	10	—
Through the Chalybian country, IV. 7. § 15	7	50	—
Through the Scythian country, IV. 7. § 18	4	20	3
Gymnias, IV. 7. § 19	4	20	—
Mount Theches, IV. 7. §§ 19, 20	5		—
Through the Macronian country, IV. 8. §§ 1-8	3	10	—
Sickness caused by the honey, IV. 8. §§ 20-22			3
Trapezus, IV. 8. § 22	2	7	30
Cerasus, V. 3. § 2	3		10
To the country of the Mossynæcians, V. 4. § 2	1		—
Through the Mossynæcian country, V. 5. § 1	8		—
Chalybians, V. 5. § 1	1		—
Through the Tibarenian country to Cotyora, V. 5. § 3	2		45
By sea to Sinope, VI. 1. §§ 14-17	2		5
By sea to Heraclea, VI. 2.	2		—
Port of Calpe, VI. 3. § 24	5		—
Chrysopolis, VI. 6. 38	6		7

REFERENCES

TO

KÜHNER'S ELEMENTARY GREEK GRAMMAR.

The following references to Kühner's Elementary Greek Grammar, translated from the German, by S. H. Taylor, Principal of Phillips Academy, Andover, Mass., have been prepared in compliance with the request of many teachers, who have adopted that excellent grammar in their respective institutions. It is proper to remark, that Kühner's Elementary Grammar has been given to the American public since the publication of this edition of the Anabasis, which will account for the omission of references to it in the body of the Notes. The references extend only through the first book, as it was thought that it would be better for the scholar to have full references in that portion of the work, and then dispense with them afterwards, when he would be comparatively familiar with his grammar. The numerals refer to the sections of the Grammar.

Page 1. *Δαρείον*, 158, 1.—*Παρυσάτιδος, παῖδες*, root of? 38. Why *δ* omitted in Nom. 8, 3.—*γίγνομαι*, what is the syl. *γι*? 123; root of? 123; what letter syncopated in Pres.?—*δύο*, 68 and R. 2.—*νεώτερος*, why *ω*? 50, I. (a).—*πρεσβ.* 50, III.—*παρών*, 6, 3: 90, 1.—*ἐτύγγανε* (form), 121, 16, (cons.), 175, 3.—*αὐτόν* (govern. of), 160, 3.—*ἀπέδειξε*, 128, II. B.—*ἀναβαίνει*, 119, 1: 142.—*λαβών*, 121, 12.—*Τισσαφ.* 42. R. 3.—*ἔχων*, 125, 11.—*ἀνέβη*, 119, 1: 142.—*τὸν ἀδελφόν* (article), 148, 3.—*ἐπιβουλεύοι* (mode), 152, 4, and 181, 5.—*συλλαμβάνει*, 8, 5.—*ὡς* with part. 176. R. 2.—*ἀποκτενοῶν*, Perf. of, 111, 5.—*ὄπως*, mode with, 181, 4.—*Κύρω*, 161, 2 (c), (*γ*).—*ἀφ' κνήϊτο* (τεί *σε*), 152. R. 4 (c).

Page 2. *ὡςθ'*, 6, 3: 8, 9.—*ἐαυτῶ*, 161, 5 (a).—*βαρβ.*, 158, 6, I. (b)—*ἔχοιεν*, 181, 2.—*την Ἑλλ.* (art.), 148, R. 1.—*ὡς*, 52, p. 59.—*λάβοι* (mode), 181, 2.—*παρήγγειλε* (long penult), 111, 4.—*ἄνδρας*, 36.—*Τισσαφ.*, 158, 2.—*Μιλήτου*, 24: 157.—*προαισθ.* 121, 1.—*αὐτῶν*, 158, R. 1.—*ἐξ'βαλεν*, 7, 3: 111, 2: 117, 2.—*συλλέξας*, 8, 3 and 5.—*τοῦ ἀθροίζειν*, 173, 1.—*πέμπων*, 102, 5.—*ῶν*, 176 (b).—*αὐτῶν*, 158, 7 (a).—*ἐπιβουλῆς*, 158, 5 (b).—*Τισσαφ.*, 161, 2 (a) (*γ*).—*πολεμοῦντα*, 176, 1 (d).—*ῶν*, 182, 6.—*Ἀβύδου*, 158, R. 1 (d).—*τούτω*, 161, 2 (a) (a).—*τὸ χρυσίον* (art.), 148, 4.

Page 3. *Ἑλληνας*, 159, 2 (1).—*τρεφόμενον*, 175, 3.—*ὡς* with part

176, R. 2.—*ἀντιστασ-*, 158, 7 (a).—*εἰς* with numeral, 165, 2.—*αὐτοῦ*, 158, 5 (a).—*αὐτῷ*, 161, 2 (a) (a).—*ἐποίουν* (impf.), 152, R. 4 (a) and (b).—*πορεύεσθαι*, 150, R. 1.—*ὁ εἶχε στρατεύμα*, position of noun, 182, 6.—*προεστίκει*, 90, 1.

Page 4. *ξενικοῦ*, 158, 7 (a).—*λαβόντα*, 172, R. 2.—*ἐκάλεσε*, 98 (b).—*φυγάδας*, 31 and 38.—*ὑποσχόμενος*, 120, 3.—*ἐφ'*, 6, 3: 8, 9.—*παύσασθαι*, 150, 3 (a).—*οἶκαδε*, 53, R. 2.—*στρατευομένων*, 158, 3 (a).—*ὡς*, 165, 3.—*εἶρηκα*, 126, 7.—*ἐξελαύνει*, 119, 2.—*σταθμούς*, 159 (6).—*ἐξευγμένη*, 140, 3.—*ἔμεινεν*, 111, 4 and 5.

Page 5. *Κύρω*, 161, 2 (d).—*ἦν* with Sing. Nom. 147 (d).—*θηρῶν*, 158, 5 (a).—*ἐθήρηνεν*, 152, R. 4 (c).—*βούλοιο*, 183, 3 (c).—*τοὺς ἴππ.*, 148, 3.—*μέσου τοῦ*, 148, R. 9.—*ῥεῖ*, 97, 1.—*ἔστι*, 16, 1.—*Μαρσίου*, 148, R. 7.—*ποδῶν*, 154, R. 1 (d).—*ἐκδεῖραι*, 111, 4: 84, R. 1: 11, 3.—*κρεμάσαι*, 139, (a), 2.—*ὄθεν*, 53, R. 2.—*μάχη*, 161, 3.—*ἀμφί*, with numerals, 167, 1.—*Λύκαια*, 159, 2.—*ἔθηκε*, 131, 2.

Page 6. *διήγε* with part. 175, 3.—*δῆλος ἦν*, 175, R. 5.—*ἔχοντα*, 176, 1 (c).—*μή*, 177, 5.—*ἀποδιδόναι*, 84, 4 (a).—*γινή*, 47, 2.—*δοῦναι*, 130 (f).—*ἀπέδωκε*, 131, 2.—*εἶχε*, 87, 3.—*αὐτὴν*, 57.—*συγγενέσθαι*, 8, 4.—*Κιλίσση*, 161, 2, (a) (a).—*οἶνω*, 161, 2 (a) (a).—*κρεμάσας*, 128, II. A: 139 (a) 1.—*δεηθῆναι*, 125, 5.—*Κύρου*, 158, 5 (a).—*ἐπιδεῖξαι*, 128, II. B.—*αὐτοῖς*, 161, 2 (d).—*ταχθῆναι*, 104, 2 (b).—*σιτῆναι*, 130 (f).—*χαλκᾶ*, 29, R. (c).

Page 7. *ἐκκεκαθαρ.*, 152, R. 2.—*προβαλέσθαι*, 111, 2 and 3: 117, 2. *προεἶπον*, 126, 7: 90, 1.—*ἐσάλπιγξε*, 105, 4: 146, R. 2 (b).—*θάπτον*, 8, 11.—*βαρβάρων*, 158, R. 1 (c).—*ἔφηνεν*, 116, 3: 101, 3.—*οἱ ἐκ*, 167, R.—*ἰδοῦσα*, 126, 4.—*ἐθαύμασε*, 104, 3 (b): 8, 3 (γ).—*ταχίστην*, 8, 11: 51, 1.—*ὀδόν*, 159, 3, (6).—*αὐτῆ*, 161, 2 (a) (δ).—*αὐτόν*, 169, R. 1.—*ἀπέκτεινεν*, 111, 2, 4 and 5.—*ἀμαξιτός, ἀμήκανος*, 28, R. 3.—*στρατεύματι*, 161, 5 (a).

Page 8. *ὑστεραία*, 154, R. 2: 161, 1 (b).—*εἶη*, 106, R. 5: 180, 5: 188, 3.—*ἦσθετο*, 121, 1: 144, a.—*ὀρέων*, 158, R. 1. (d).—*Ταμών*, 30.—*ἔχοντα*, 175, 1 (a).—*οὐ*, 158, 4.—*ἐφύλαττον*, 152, R. 4 (b).—*κατέβαινεν*, 152, R. 4 (a).—*ἐπιόρῦτον*, 8, 12 (b).—*δένδρων*, 158, 5 (a).—*ἔμπλεων*, 30.—*περιέχει*, 90, 1.—*εὐδαίμονα*, 50, IV. (b).—*μέσης τῆς*, 148, R. 9.—*ὄνομα*, 159, (7), and R.—*Κύρου*, 158, 7 (β).—*ἀπώλοντο*, 128, II. B: 138, R.—*οἱ μὲν*, 178, 5.—*ἔφασαν*, 135, 8.—*κατακοπῆναι*, 104, 1 (b): 84, 4 (a).—*οὐ δυναμένους*, 177, 4 and 5.—*ἄλλο*, 60.—*ἀπολέσθαι*, 84, 4 (a).—*συστρατιωτῶν*, 8, R. 4.

Page 9. *οὔτε οὔτε*, 178, 7.—*οὐδενί*, 177, 6: 161, 2 (a) (β).—*κρείττονι*, 52, 1.—*ἑαυτοῦ*, 158, 7 (β).—*ἔπεισε*, 104, 3: 8, 3 (γ).—*ἀλλήλοις*, 161, 2 (a) (a).—*ἔδωκε*, 131, 2.—*νομίζεται*, 147 (d).—*χρυσοῦν*, 29 (accentu.).—*ἦρπασμένα*, 106.—*ἦν*, 185, (3).—*ἡμέρας*, 159 (6).—*στρατιωταί*, 10, 3: 26, 4 (a).—*οὐκ*, 7, 3.—*ἵεναι*, 137: 172, 2.—*ἐβιάζετο*, 152, R. 4 (d).

—ἔβαλλον, 152. R. 4 (a).—ἔξφυγε μή, 177, 7.—ἔγνω, 122, 5: 142.—
 δυνήσεται, 180, 4.—συνήγαγεν, 89, R.—χρόνον, 159 (6).—ἑστώς, 134, 3
 —μή, 177, 5.—ἐμοί, 161, 5 (a).

Page 10. Ἑλληνας γῆν, 160, 4 (δ) and R. 3.—ἐπειδή, 184, 1.—ἐκά-
 λει, 98, (b).—ἴνα, 181, 2.—ἠφελόην, 97, 4.—ἀνθ' ὧν, 163, 1.—ἔπαθον,
 122, 12.—βούλεσθε, 125, 4.—συμπορ., 8, 4.—φιλία, 161, 3.—χρησθαι,
 97, 3.—εἰ, 187, 3 (9) b.—οἶδα, 143.—δέη, 182, 8 (b).—πείσομαι, 122, 12.—
 ἐρεῖ, 126, 7.—ὡς εἰλόμην, 186, 1 (a).—σὺν ὑμῖν, 185, R. 4.—ἂν εἶναι,
 153, 2, d.—ᾧ, 183, 3 (b).—ὑμῶν, 158, 5 (a).—φίλον, 159, 3 (1).—ὡς ἐμοῦ
 ἰόντος, 176, R. 3.—φαίη, 188, 2: 180, 5.—ἐπήνεσαν, 98, (b).—πλείους,
 52, 9: 35, p. 36.—τούτοις, 161, 3.—στρατιωτῶν, 158, 5 (b).—ὡς—τού-
 των, 176, R. 2.—ἄλλων, 158, R. 1 (c).

Page 11. αὐτῷ, 161, 2 (a) (δ).—ἐκείνος, 60: 169, R. 1.—ἀδικεῖσθαι,
 172, 2.—ὥστε 186, 1 (a).—μεταπεμπομένου, 176, 1 (c).—πάντα, 159 (7).
 —ἐφενσμένος, 88, 3: 175, 1 (a).—δεδιώς, vocab. δεῖδω.—μή, 177, R.—
 καθεύδειν, 125, 10.—ἡμῶν, 158, 6 I. (b).—αὐτοῦ, 158, 4.—σκεπτεόν, 168,
 1 and 2.—ἀσφαλέστατα, 50, III: 54, 1.—ὅπως, 181, 4.—μενοῦμεν, 111,
 5 and 112.—ἄπιμεν, 152. R. 1.—ἔξομεν, 125, 11: p. 8, Note.—πολλοῦ,
 158, 7 (γ).—ᾧ ἂν—ῆ, 182, 8 (b).—ἐπιστῆμεθα, 135, p. 165.—καθῆσθαι,
 141, 2.—λέξοντες, 176, 1 (e).—ἐπιδεικνύντες, 130 (g).—οἷα εἶη, 182, 8 (d).
 ἐλέσθαι, 126, 1.—εἰ μή, 177, 5: 185, 2 (1).—συσκενάζεσθαι, 8. R. 4.—
 Κῦρον, 160, 4 (a).—ἀποπλέοιεν, 97, 1: 116, 3: 181, 2.—ἐάν—διδῶ, 185,
 (3).—ταχίστην, 154. R. 2.—προκαταληψι., 176, 1 (e).—μή, 177, 5.—
 φθάσωσι, 181, 2.—μήτε—μήτε, 178, 7.

Page 12. οὔτος, 169, R. 1.—στρατηγήσοντα, 176, 1 (e).—μηδεῖς,
 177, 5.—ἐμοὶ τοῦτο, 168, 2.—ἀνδρὶ, 161, 2 (a) (δ).—εἰδῆτε, 143: 181, 2.
 —ἐπίσταμαι, with inf., 175, R. 4 (b).—τοῦ αἰτεῖν, 173, 1.—ἡγεμόνι, 161,
 2 (a) (δ).—ᾧ ἂν, 182, 8 (b): 182, 6.—ἡμῖν, 161, 5.—ὀκνοίην, 97, 4: 185,
 R. 4.—ἄ—δοίη, 182, 8 (d).—μή, 177, R.—τριήρεσι, 161, 1 (c) (β).—
 φοβοίμην, 185, R. 4.—ἀγάγη, 89, R.—ἄκοντος, 176, 1 (a).—ὑπιών, 176,
 1 (b).—λαθεῖν, 175, 3.—ἔγωγε, 64, 1.—ἐχρητο, 97, 3.—ξένοις, 161, 3.—
 τούτῳ, 161, 2 (a) (a).—τῆς πρόσθεν, 148, 8.—πέσαντα, 176, 1 (d).—
 ἐπόμενοι, 176, 1 (c): 185, R. 4.—ἀπιόντες, 176, 1 (c).—λέγη, 182, 8 (b).
 —ἔδοξε, 124, 3.

Page 13. Κῦρον τὰ δόξ. 160, 4 (a).—στρατιᾷ, 161, 2 (c) (δ).—ἀκού-
 οἰ, 188, 3.—ἀκούοι with inf. 175, R. 4 (a).—σταθμούς, 159, (6).—κἄν,
 6, 2.—χρηζέιν, 172, 2.—ἐπιθεῖναι, 130 (t).—τοῖς, 161, 2 (d).—τοῦ μηνός,
 148, R. 6: 158, 4.—ἄγοι, 180, 5: 181, R.—αὐτῶν, 158, 7 (a).—αἷς, 161,
 3.—Τισσαφ., 161, 5 (a).—Κύρω, 161, 2 (a) (a).—ᾧν, 158, 7 (a).

Page 14. τούτων, 158, R. 1 (b).—ὄνομα, 159 (7) and R.—ὑπερθεν,
 53, R. 2.—ἐφειστήκεσαν, 134, 3.—ἀποβιβάσειεν, 181, 2.—πυλῶν, 157,
 158, R. 1 (d).—ᾧετο, 125, 20.—ἔχοντα, 176, 1 (b).—ὄντα, 175, 1 (a).—
 κυριάδας, 65 (e).—αὐτόθι, 53, R. 2.—πλείστου, 158, 7 (γ).—ἀπέπλεν

σαν, 116, 3.—ἀπιόντας, 176 (e).—εἶα, 96, 3: 87, 3.—διώκοι, 180, 5 184 R.—τριήρῃσι, 161, 3.

Page 15. ὄντας, 176 (b).—ληφθῆναι, 121, 12.—ἀλάσοιντε, 122, 1: 185, 2 (1) and R. 1.—συγκαλέσας, 8, 4.—ἀπολελοιπασιν, 102, 4.—ἀποδεδράκασιν, 122, 6.—οἴχονται, 152, R. 1.—ἐλεῖν, 126, 1: 186, 1 (a).—θεούς, 159, 3 (4).—ἐρεῖ, 126, 7.—παρῆ, 183, 3 (b).—βούληται, 183, 3 (b)—συλλαβῶν, 8, 5.—αὐτούς, 159, 3 (2).—ιόντων, 82, 3.—τούτων, 157.—τῆς πρόσθεν, 148, 8.—εἰ-ἦν, 185, 2 (1).—ἰχθύων, 158, 5 (a).—οὐς-θεούς 160, 3.—ἐνόμιζον, 152, R. 4 (c).—εἴων, 96, 3: 87, 3.—ἐσκήνον, 152, R 4 (b).—Παρουσάτιδος, 158, 2.—Συρίας, 158, 7 (a).—φύουσι, 142, 10.—κατέκασεν, 116, 3.

Page 16. αὐτόθι, 53, R. 2.—ὀνόματι, 161, 4.—ἔσοιτο, 180, 5.—εἰδότα, 126, 4: 176, 1 (c).—κρύπτειν, 104, 1 (b).—ἵεναι, 172, 2.—ἐὰν-διδῶ, 185, 2 (3).—καλοῦντος, 176, 1 (b).—ὑπέσχετο, 120, 3.—δώσειν, 131, 1.—ἤκωσι, 183, 3 (b): 153, 2 b.—καταστίγη, 183, 3 (b).—Ἑλληνικοῦ, 158, R. 1 (b).—ποιήσουσιν, 152, 6.—ἄλλων, 157: 163, R.—δέεται, 125, 5.—χρῆναι, 135, 2.—εἶναι, 183, R.—ψηφίσονται, 185, 2 (3).—τοῦ διαβαίνειν, 173, 1: 158, 7 (a).—εἴσεται, 143.—ἄπιμεν, 152, R. 1.—τοῖμπαλιν, 6, 2.—ἄλλου, 158, 5 (a).—τεύξεσθε, 121, 16: 180, 4.—Κύρον, 158, 3 (b).

Page 17. διαβεβηκότας, 175, 1 (a).—ἐπαινέσετε, 98 (b): 181, 4.—μελήσει, 125, 17.—μὲ Κύρον, 160, 3.—διέβуйνε, 152. R. 4 (a).—ἄνωτέρω, 51, 2.—μασθαῶν, 158, 7 (β).—πώποθ', 6, 3: 8, 9.—οὔτος, 169, R. 1: 148, 10 (g).—γένοιτο, 150, 5.—πεξῆ, 161, 3.—προϊών, 90, 1.—κατέκασεν, 116, 3.—ὑλῆς, 158. R. 1 (b).—ὀλίγαι, 52, 7.—ἐδίωκον, 152. R. 4 (c).—διώκοι, 183, 3 (c) (β).—προδραμόντες, 126, 5.—ἄν, 153, 2 (a) (β).—ἔστασαν, 134, 3.—πλησιάζοι, 183, 3 (c) (β).—ταυτόν, 60, R.—ἐποίουν, 151, R. 4 (c).

Page 18. ἵπποις, 161, 3.—κρέα, 39, R.—άλισκομένων, 122, 1.—ἐλαφείους, 161, 2 (b).—ἰπέων, 157. R. 1 (c).—πέγονται, 125, 23. 14.4, a.—εὔρος, 159, (7) and R.—αὐτῆ, 161, 2 (d).—περιερόετο, 90, 1: 8, 12.—Μασκαῖ, 27, R. 1.—ἀπώλετο, 128, II. B: 138, R.—ἐπάλουν, 152. R. 4 (c).—ἀνταγοράς, 175, 1 (d).—πρίασθαι, 135, p. 165.—σίγλων, 158, 7 (γ).—δύναται, 135, p. 165.—ὀβολούς, 159 (6).—ἐσθίοντες, 126, 3.—ἦν τούτων, 182, R. 2.—σταθμῶν, 158, R. 1 (c).—ὔδωρ, 47, 10.—βούλοιο, 183, 3 (c).

Page 19. στρατοῦ, 158, R. 2.—ἐστηκώς, 134, 3: 175, 3.—δράμοι, 126, 5: 185, R. 4.—θᾶπτον, 51, I: 8, 11.—ἄν ᾤετο, 153, 2 (a) (β).—δῆλος ἦν, 175, R. 5.—ὀδόν, 159, 2.—ὄσφ-τοσοῦτω. 186, 3.—πλήθει, 161, 4.—τῷ διεσπάσθαι, 152, Rem. 2.—ποιῶτο, 185, 2 (4).—ποταμοῦ, 157 or 158, R. 1 (d).—ἐπίπλασαν, 135, 5.—χόρτον, 158, 5 (a).—ἄπτεσθαι, 186, 1 (a).—κάρφη, 158, 3 (b).—διέβуйνον, 152. R. 4 (c).—πεποιημέγον, 96, 3.

Page 20. ἐνέβχλεν, 111, 2.—Κλεύρχω, 161, 2 (c) (β).—ἡμέρα, 161

1 (b).—ἀφιππέυει, 152, 4.—αὐτοῦ, 57.—ἦκεν, 152. R. 1.—ἄξινη, 161, 3.—αὐτοῦ, 157.—ἡμαρτεν, 121, 2.—γόνατα, 39.—θίντες, 130 (g).—ἐκπεπλήχθαι, 186, 1 (a).—ἔστασαν, 134, 3.—πράγματι, 161, 3.—προσιών, 175, 3.—αὐτῶ, 161, 2 (a) (δ).—Κλεάρχου, 158, 5 (a).—ὀλίγου, 158, 5 (a).—ἐπύθειτο, 121, 15.—τὰ παλτά, τὰς χεῖρας, 148, 3.—πιστῶν, 158, R. 1 (c).—ἴστε, 143.—ἀλλήλοισι, 161, 2 (a) (α).—κατακεκόψ., 152, 7.

Page 21. ἐμοῦ, 158, R. 1 (d) (β).—παυσάμενοι, 150, 3 (a).—εἰκάζετο, 86. R.—ἔκαιον, 116, 3: 153, R. 4 (a).—γένει, 161, 4.—πολεμιά, 159 (7).—Περσῶν, 158, R. 1 (c).—εἰ δοίη, 185, 2 (4).—κωλύσειε, parad. p. 81.—τοῦ καίειν, 173, 1: 157.—ιδόντας, 126, 4.—ἦξι, 183, 3.—πρόσθεν, 148, 9.—ἀναγνούς, 122, 5: 142.—συλλαμβ., 8, 5: 121. 12.—συγκαλεῖ, 8, 4. ἀγαγεῖν, 89, R.

Page 22. παρεκάλεσε, 98 (b).—Ἑλλήνων, 158, R. 1 (c).—ἀπόρρητον, 8, 12 (b).—λόγου, 158, 7 (a).—πρὸς θεῶν, 167, 6.—πράξω, 181, 4.—τουτουί, 64, 5.—ἔδωκεν, 131, 2.—οὔτος, 169, R. 1.—ἐμοί, 161, 2 (a) (γ).—δόξαι, 186, 1 (a).—πολέμου, 157.—παύσασθαι, 150, 3 (a).—οὔ, 13 (d) —οὔκοῦν, 187, 3 (6).—χώραν, 159, 3 (2).—ἐδῶνω, 135, p. 165.—ἔγνωε, 142: 183, 3 (a).—ἔφησθα, 135, p. 164.—ἐπιβουλεύων, 175, 1 (b).—γέγονας, 123.—ἄδικος, 172, 3.—εἰ γενοίμην, 185, 2 (4).—ὑμῶν, 158, R. 1 (c).

Page 23. ἀπόφηναι, 84, R. 4.—τοῦτον, 148, 10 (g).—δέη, 181, 2.—φυλάτισσθαι, 150, R. 1.—ζώνης, 158, R. 2.—προσεκύνουν, 152, R. 4 (r).—προσεκύνησαν, 152, 10.—οὔτε οὔτε, 178, 7.—τεθνηκότα, 122, 9: 152, R. 2.—οὔδεις, 177, 6.—εἰκάζον, 86, R.—ἔω, 30, R. 1.—μαχομένον, 176, 1 (e).—κέρως, 39, R.: 158, 7 (a).—ἡμέρα, 164, R. 2.—συγκαλέσας, 98 (b).—ἀνθρώπων, 158, 5 (a).—ἀπορῶν, 176 (b).

Page 24. ἐλευθερίας, 158, 7 (γ).—ἦς, 182, 6.—κέκτησθε, 152, R. 2.—εἰλοίμην ἄν, 185, R. 4.—εἰδῆτε, 181, 2.—ἐπίασιν, 152, R. 1.—ἄλλα, 156 (7).—όντων, 176 (c).—ὑμῶν τόν, 158, R. 1 (c): 148, 6.—τοῖς οἴκοι, 161, 2 (d).—κινδύνου, 158, R. 1 (b).—μεμνήσθαι, 122, 11: 152. R. 2.—μεμνήσο, 122, 11.—δύνασθαι ἄν, 153, 2 d.—οὔ, 163, R.—τούτων, 158. R. 1 (b).—ἦν νικήσωμεν, 185, 2 (3).—τούτων, 158, 7 (a).—δέδοικα, 186, 1 (a).—μή οὐκ, 177, R.

Page 25. ἐμπιπλάς, 135, 5.—αὐτῶ, 161, 2 (a) (ε).—ἐαυτῶν, 158. R. 1 (d).—ἦρετο, 125, 8.—οἶε, 82, 2.—νή, 159, 3 (4).—μάχης, 158, 7 (a).—ἡμέρας, 159, 3 (6).—πολεμίων, 158, R. 1 (c).—στρατείματι, 161, 1 (r) (a).—μέσον τόν, 148. R. 9.—τείχους, 163. R.—ῥέουσαι, 116, 3: 97, 1.

Page 26. πλεῖ, 116, 3: 97, 1.—διαλείπουσι, 147 (a).—ποταμοῦ, 164, R.—προσελαύνοντα, 175, 1 (a).—τάφρου, 158. R. 1 (d).—ἡμέρα, 161, 1 (b).—ἡμέρων, 158, 4.—ἐάν ἀληθεύσης, 152. R. 3.—τοῦ μίχεσθαι, 157.—ἐπορεύετο, 186, 1 (a).—ὀπλων, 158. R. 1 (b).—ἔμελλε, 125, 16.—οἷς, 164, 2 (a) (β).

Page 27. παρεσκευασμένος, 106.—σφίσι 56: 161, 2 (a) (β).—ἐπεσεῖσθαι, 123.—τε, 178, 3 —ταῦ ἄρματος 148, 3.—κέρατος, 39. R :

158. R. 1 (b).—*ἔσχε*, 125, 11.—*τε καί*, 178, 3.—*Κύρου*, 158. R. —*κεφαλαιῶς*, 161, 3 —*ἡμέρας*, 158. R. 1 (b).—*ἐγίγνετο*, 152. R. 4 (a).—*χρόνον*, 161, 1 (b).—*ἤστραπτε*, 152. R. 4 (a).—*ἰππεῖς*, 41.—*ἐχόμενοι τούτων*, 158, 3 (b).

Page 28. *ἀποτεταμένα*, 102, 3.—*διακόπτειν*, 186, 1 (a).—*ἐντυγχάνοιεν*, 182, 8 (c).—*ἐλόντων*, 83: 119, 2: 176, 1 (e).—*Ἕλλησι*, 161, 2 (a) (ε).—*τοῦτο*, 159, 7.—*Πίγρητι*, 148, 5 and R. 7.—*εἴη*, 180, 5: 188, 3.—*κἄν*, 6, 2.—*ἡμῖν*, 161, 2 (d) (end).—*τὸ μέσον*, 148, R. 9.—*Κύρου*, 158, 5 (b).—*ἄντα*, 175, 1 (a).—*ἐναντίμου*, 157.—*τοσοῦτον*, 159. R.—*πλήθει*, 161, 4.—*ἀποσπῆσαι*, 98, (a).—*φοβούμενος*, 150. R. 1.—*μή*, 177. R.—*μέλοι*, 180, 5: 188, 3.—*ἔχοι*, 181, 4.—*προῆι*, 137.—*τῷ αὐτῷ*, 60. R.—*εἴ*, 187, (9) b.—*παραγγέλλοι*, 187. R. 3: 188, 3.

Page 29. *εἴη*, 188, 3.—*στάδια*, 159, 3 (6).—*πολεμίους*, 161, 2 (a) (β).—*πορευομένων*, 176 (a).—*φάλαγγος*, 158. R. 1 (b).—*δρομῶν*, 161, 3.—*ἔθειον*, 97, 1: 152, R. 4 (a).—*ἄσπισι*, 161. 3.—*ἐξικνεῖσθαι*, 183, R.—*τὰ μὲν*, 178, 5.—*ἡνίοχον*, 158, 5 (a).—*προΐδοιεν*, 183, 3 (c) (β).—*δίσι*, 152. R. 4 (c).—*ἔστι κατελήφθη*, 182. R. 2.—*ἐκπλαγεῖς*, 100, 1 (b).—*παθεῖν*, 122, 12.—*οὐδεὶς οὐδέν*, 177, 6.—*συνεσπειραμένην*, 8, R. 4: 101, 3: 102, 3.—*ποιήσει*, 182, 8 (a).—*αὐτῶν*, 158. R. 1 (b).—*νομίζοντες*, 176, 1 (b).—*ἀσφαλεστάτῳ*, 50, III.—*αὐτῶν*, 158, R. 1 (d).—*εἰ-χρήζοιεν*, 185, 2 (4).—*ἄν*, 152, 2 d.

Page 30. *στρατιῶς*, 158, R. 1 (b).—*κέρατος*, 157.—*αὐτῷ*, 161, 2 (a) (γ).—*μή*, 177, R.—*οἱ-καλούμενοι*, 148, 6.—*ἠνέσχετο*, 91, 1.—*παλεῖ*, 152, 4.—*πεπτωκότα*, 123: 175, 1 (a).—*τοῦ ἵππου*, 148, 3.—*περιπεσεῖν*, 90, 1: 123.—*ἐπισφάξαι*, 105, 2.—*σπασίμενον*, 98, 1 (a): 150, 3 (b).

Page 31. *Περσῶν*, 158, R. 1 (c).—*τε καί*, 178, 3.—*πάντων*, 158, R. 1 (c).—*πάντα*, 159, 3 (7).—*καταμάθοι ἄν*, 185, 2 (4) and R. 4.—*οὐδέν*, 177, 6.—*ὄντες*, 176, 1 (a).—*αἰδημονέστατος*, 50, IV. (b).—*πρεσβυτέροις*, 50, III: 161, 2 (a) (δ).—*ὑποδεεστέρων*, 158, 7 (β).—*ἔργων*, 158, 6 I. (a).—*ἡλικία*, 161, 2 (c) (δ).—*ἐπιφερομένην*, 150, 3 (a).—*ἔτρεσεν*, 98, 1 (b).—*κατεσπάσθη*, 98, 1 (a).—*κατέκανε*, 111, 2 and 3.—*τε καί*, 178, 3.—*στρατηγός*, 146, 2.—*ποιοῖτο*, 180, 5.—*τω*, 62 (paradig.).—*σπείσαιο*, 8, 7: 150, R. 3.—*συνθοῖτο*, 134, 2.

Page 32. *αὐτῷ*, 161, 2 (a) (δ).—*ἐπίστευον*, 152, R. 4 (c).—*σπέισαμένου*, 176, 1 (c).—*Τισσαφ.*, 161, 2 (a) (γ).—*Μιλησίον*, 157: 163, R.—*έφοβοῦντο*, 150, R. 1: 152, R. 4 (c).—*ἄν-προοῖτο*, 185, 2 (4).—*μείους* 52: 35, p. 36.—*πράξιαν*, p. 81.—*ἀγαθὸν-αὐτόν*, 160, 2.—*φανερὸς ἦν-πειρώμενος*, 175, R. 5.—*ζῆν*, 97, 3.—*ρικῆν*, 97, 4.—*ἄν-εἶποι*, 185, R. 4.—*εἶα*, 96, 3: 87, 3.—*πάντων*, 158, R. 1 (c).—*ποδῶν*, 158, 5 (a).—*Ἕλληνι*, 161, 2 (d).—*ἀδικοῦντι*, 176, 1 (c).—*προχωροῖ* 97, 4.—*εἴωρα*, 126, 4.—*ἦς-χόρας*, 182, 6 and R. 4.—*φαίνεσθαι*, 186, 1 (a).—*αὐτῷ*, 161, 2 (d) οἴοιτο, 183, 3 (c) (β).—*φανερὸς γένοιτο-βουλόμενος*, 175, R. 5.

Page 33. *αὐτῷ*, 161, 5.—*στρατεύματι*, 161, 3.—*ἔνεκα*, 163, 5.—*ἔτλειν*

σαν, 116, 3.—*κέρδος*, 50, p. 56, rule of syntax.—*αὐτῶ*, 161, 2 (α) (δ).—*ὑπηρετήσκειν*, p. 81.—*εἶπασε*, 96, 3: 87, 3.—*Κύρω*, 161, 2 (d).—*ὄροϋη*, 97 4.—*χάρας*, 182, R. 4.—*οὐδένα*, 160, 4 (δ).—*ἄν-ἀφείλετο*, 153, 2 (α) (β).—*προσεδίδου*, 134, 4.—*ἐπόνουν*, 152, R. 4 (c): 186, 1 (α).—*Κῦρον*, 160, 4 (ε).—*πλουτοῦσιν*, 148, 6: 161, 2 (c) (β).—*πειρώμενος*, 175, 1 (b).—*ποιήσαιτο*, 182, 8 (c).—*ὄντας*, 175, 1 (α).—*φίλων*, 158, 5 (α).—*δεῖσθαι*, 172, 2.—*ἔχοι*, 181, 2.—*οὔτου*, 62 (paradig.): 158, 6, I. (α).—*ἐπιθυμοῦντα*, 175, 1 (α).—*πάντων*, 158, R. 1 (c).—*πέμποι*, 182, 8 (c).—*ἔφασαν*, 145, R. 2 (c).—*ἄν δύναιτο*, 185, R. 4.

Page 34. *νομίζοι*, 180, 5: 188, 2.—*τὸ νικᾶν*, 173, 1: 145, 3.—*φίλους*, 159, 3 (2).—*ποιοῦντα*, 172, R. 3.—*ἐπιμελεία*, 161, 4.—*φίλων*, 158, 7 (α).—*προθυμεῖσθαι*, 161, 4.—*μᾶλλον*, p. 64 (vocab.).—*ἔπεμπε*, 152, R. 4 (c).—*λάβοι*, 183, 3 (c) (β).—*χρόνου*, 158, 4.—*οἶνον*, 161, 2 (α) (β).—*ἐπιτίχοι*, 188, 3.—*τούτοις*, 161, 3.—*τούτων*, 158, 5 (α).—*εἶη*, 183, 3 (c) (β).—*μή*, 177, 5.—*ἄγωσι*, 181, 2.—*ὄψεσθαι*, 126, 4.—*δηλοῖη*, 181, 2: 97, 4.—*ἐπὶ πλείονων*, 150, R. 4.—*οὔτε-οὔτε*, 178, 7.—*φιλαίτερον*, 50, R. 1.—*ἀγαπώμενοι*, 176, 1 (c).—*νομίζοντες*, 176, 1 (b).—*ὄντες*, 176, 1 (c).—*ἄν-τυγχάνειν*, 153, 2 d.—*τιμῆς*, 158, 3 (b).—*τὸ-γένεομενον*, 148, R. 2.

Page 35. *ἐτύγχανεν*, 175, 3.—*πεπτωκότα*, 175, 1 (α).—*οὔ*, 158, 7 (α).—*εἰσπίπτει*, 147, b. R. 1.—*ληφθεῖσα*, 121, 12.—*ἀλλήλων*, 157.—*στάδια*, 159, 3 (6).—*εἶη, νικῶεν*, 180, 5: 181, R.—*διώκοντες*, 175, 3.—*καλέσας*, 98, 1 (b).—*εἶ*, 187, 9 (b).—*πέμποιεν*, 181, R.: 187, 3.—*ἀρῆξοντες*, 176, 1 (e).—*δῆλος ἦν*, 175, R. 5.—*συστραφέντες*, 8, R. 4: 102, 2.—*δεξόμενοι*, 176, 1 (e).

Page 36. *κέρατος*, 157.—*ἀπήγαγεν*, 89, R.—*ἔφυγεν*, 101, 3.—*ἀπὴλ-λάγη*, 104, 2 (b).—*μή*, 177, R.—*προσάγοιεν*, 181, 2.—*τᾶντα*, 159, 2.—*μαχοῦμενος*, 176, 1 (e).—*ὄντας*, 175, 1 (α).—*κώμης*, 163, R.—*ἔστησαν*, 131, R. 2.—*τῆς κώμης*, 148, 4.—*ἀνεστράφησαν*, 102, 2.—*ὁ λόφος*, 148, 4.—*ὡςτε-μή*, 177, 5: 186, 1 (α)—*ὄραν*, 172, 2.—*ἀνατεταμένον*, 102, 3.—*ἱππέων*, 158, 5 (α).—*ἀνεβίβαζεν*, 152, R. 4 (d).—*στήσις*, 131, R. 2.

Page 37. *φαίνοιτο*, 181, R.—*τεθνηκότα*, 175, 1 (α).—*διώκοντα*, 175, 3.—*καταληφόμενον*, 176, 1 (e).—*προεληλακέναι*, 90, 1: 89 (α).—*εἶ*, 187, 9 (b).—*αὐτοῦ*, 158, 4.—*ἄγοντο*, 187, R. 3.—*διηρτασμένα*, 106.—*λάβοι*, 185, 2 (4).—*διαδιδόη*, 181, 2.—*καταλῦσαι*, 186, 1 (α).

GRAMMATICAL INDEX.

Accusative—of equivalent notion, I. 3. § 15; II. 6. § 10; with *πρὸς* in an adverbial sense, I. 3. § 19; with the genitive after *τυγχάνω*, I. 4. § 16; after *νικάω*, II. 1. §§ 1, 4; synecdochical, II. 6. § 14; III. 5. § 7; IV. 1. § 23; IV. 5. § 12; by attraction, V. 5. § 19.

Adjective—neut. plur. rarely used with the masc. or fem. substantive, I. 9. § 26; used adverbially II. 1. § 16; often in the neut. sing. in the predicate, although the subject is masc. or fem. or in the plural, II. 5. § 9.

Adverb—constructed with *ἔχειν*, I. 1. §§ 2, 5; 5. § 16; II. 1. § 7; III. 1. § 3.

Adverbial sentences—take the optative when they denote indefinite frequency, I. 2. § 7; 5. § 2; IV. 3. § 20.

Anacoluthon—II. 5. §§ 5, 59; III. 1. § 17; V. 8. § 13; VI. 4. § 18.

Anaphora—IV. 3. § 7.

Aorist—used for the pluperf. I. 1. § 2; for the future, I. 2. § 2; intermingled with the imperfect, I. 3. § 2; with *ἄν* denoting repetition with reference to a single point of time, I. 9. § 19; II. 3. § 11; in the infinitive referring to an act without reference to its continuance, IV. 3. § 15; aor. subjunctive after *μή* to denote the prohibition of an act expressed as momentarily, IV. 6. § 18.

Apposition—partative, I. 8. § 27.

Article—used for the demonstrative pronoun, I. 1. § 3; put adverbially in the neuter with adjectives and substantives, I. 1. § 6 repeated with the adjunct, when it follows a noun, I. 1. § 8; omitted after *ὠνόμας* followed by a proper name, I. 2. § 21; omitted with the participle when used indefinitely, I. 3. § 14.

Assyndeton—VI. 5. § 21.

Comparative—uncontracted, I. 2. § 4; repeated in the verb, I. 4. § 14; 6. § 5.

Conjunction—omitted frequently between participles, I. 2. § 17.

Construction—impersonal for the personal, I. 2. § 11; 5. §§ 9, 14; 6. § 8; 9. § 16.

Constructio prægans—I. 1. § 3; II. 3. § 18; *constructio κατὰ συνέσιν*, I. 7. § 4.

Dative—*commodi*, I. 2. § 1; 6. § 2; II. 3. § 15; of the cause, I. 3. § 2; denoting the missile, I. 5. § 12.

Demonstrative Pronoun—in the neuter while the substantive predicate is feminine, I. 3. § 18; strengthened by the suffix *ί*, I. 6. § 6; in the neuter plural by *constructio κατὰ συνέσιν*, I. 7. § 4.

Ellipsis—implied in *γάρ*, I. 1. § 6; in *γέ*, I. 3. § 9; after the comparative, III. 3. § 5; after *εί*, IV. 1. §§ 8, 21; VI. 4. § 22.

Euphemism—I. 2. §§ 12, 15.

Formula—*ὁ μὲν—ὁ δέ*, one sometimes omitted, II. 3. § 10.

Future—for the subjunctive aorist, I. 3. § 14; future middle for future passive, I. 4. §§ 7, 8; future periphrastic, I. 9. § 28.

Gender—of adjective sometimes conforms to the gender implied in the substantive, I. 2. § 11; II. 1. § 6.

Genitive—after verbs referring to a part, I. 2. § 3; of quality, custom, etc. without a preposition, I. 2. § 11; of value, I. 3. § 12; after verbs signifying to rule, command, etc. I. 4. § 2; after the comparative, I. 9. § 5; of the thing bought, III. 3. § 18.

Genitive absolute—the subject sometimes omitted, I. 2. § 17; 4. § 12.

Imperative—of the present with *μη* in prohibitions, III. 2. § 17; VI. 6. § 18.

Imperfect tense—used in the sense of the pluperfect, I. 1. §§ 2, 6; II. 3. § 19; 5. § 27; VI. 3. § 22; marks the commencement of an action, I. 2. § 17; with a conative signification, I. 3. § 1; denotes repetition, I. 3. § 1; 9. § 18; intermingled with the aorist, I. 3. § 2; denotes customary action, I. 9. § 25.

Indicative—employed with *εί* in an indirect quotation, I. 3. § 5; with *εί* in the protasis, I. 3. § 14; with *ἄν* to denote customary action; I. 5. § 2; in the aorist with *ἄν* to limit the repeated action to a single point of time, I. 9. § 19; with *ὅπως* for an emphatic imperative, I. 7. § 4; in the apodosis with the optative in the protasis, I. 9. § 18; interchanged with the optative, I. 9. § 27; III. 5. § 13; in the relative clause when the verb of the principal clause is past, present, or future, and the event is definite and unconditional, I. 9. § 28; in the protasis and also with *ἄν* in the apodosis, when both are past actions, II. 1. § 4; after *ἵστε*, II. 3. § 25.

Infinitive defines the preceding clause, I. 1. § 7; with *ἄν* in a potential sense, I. 3. § 6; 9. § 29; II. 1. § 12; 3. § 18; 5. § 13; after verbs of hearing, learning, etc. I. 3. § 20; with a personal construction, I. 4. § 14; after *φαίνεσθαι*, I. 9. § 19; II. 3. § 13; after *αἰσχύνεσθαι* II. 3. § 22; after *ἀκούειν*, II. 5. § 13; III. 1. § 45; after *μαθεῖν*, III. 2. § 25; after *ἔχειν*, III. 5. § 11; after *δορε*, II. 3. § 25; used as an adnominal genitive II. 4. § 3; having the force of a synecdochical accusative, III. 2. § 27; with *ἵστε* after a comparative, when the quality exists in too high a degree to allow something

mentioned to follow, III. 3. § 7; difference of its signification when in the present and in the aorist, IV. 3. § 15.

Interrogative—rhetorical, I. 4. § 14.

Litotes—I. 1. § 8.

Middle voice—with reflexive signification, I. 1. § 3.

Negative—with a verb forming a single idea, I. 3. § 1; 4. § 12; negative question implying an affirmative answer, I. 6. § 7; repeated for sake of emphasis, I. 8. § 20; double negative for an affirmative, IV. 5. § 31.

Numerals—accompanied by *ὡς*, I. 2. § 3; by *εἰς*, I. 2. § 3.

Noun—put after the relative by attraction, I. 1. § 6; 2. § 1; 9. §§ 14, 19; II. 5. § 22; V. 4. § 30; in the nominative by attraction, I. 1. § 8.

Optative—with *ὀπότῃ* to denote indefinite frequency, I. 2. § 7; without *ἄν* after certain particles, I. 4. § 7; with *ἐπει* denoting a past action often repeated, I. 5. §§ 2, 7; IV. 3. § 20; and with *εἰ*, IV. 2. § 4; with *ἄν* in the apodosis, I. 6. § 2; II. 3. § 19; in the protasis with the indicative in the apodosis, I. 9. § 18; interchanged with the indicative, I. 9. § 27; III. 5. § 13; after *εἰ* in past actions without *ἄν*, I. 10. § 5; and also after *εἰς*, II. 1. § 2; a softer form for the imperative, III. 2. § 37.

Participle—after *τυγχάνω*, I. 1. § 2; 5. § 14; II. 1. § 8; 3. § 2; 4. § 15; after *λανθάνω*, I. 1. § 9; 3. § 17; after *διάγω*, I. 2. § 11; after *φθάνω*, I. 3. § 14; after *φαίνομαι*, I. 9. § 19; after *αἰσχύνομαι*, II. 3. § 22; after *παύω*, II. 5. § 13; after *ἤδομαι*, II. 5. § 16; after *μανθάνω*, III. 2. § 25; in the future after *ὡς* denoting purpose, I. 1. § 3; II. 3. §§ 21, 29; III. 1. § 17; denoting means, I. 1. § 8; II. 5. § 24; III. 1. §§ 20, 29; denoting manner, I. 5. § 3; II. 3. §§ 23, 27; after *ὡς* denoting expectation as a reason of what precedes, I. 1. §§ 10, 11; 2. § 19; 4. § 7; 10. §§ 4, 6; after *ὡς* to denote pretence, I. 1. § 11; with *εἰμί*, forming a periphrasis for the verb of the participle, I. 2. § 5; 2. § 21; III. 1. § 2; with *εἶτα*, I. 2. § 25; with *εἰς* put for the finite verb, I. 3. § 6; in the nominative after *σύννοια ἐμαντῶ*, I. 3. § 10; in the future to denote purpose, I. 3. § 14; 10. § 10; II. 1. § 2; III. 1. § 24; V. 3. § 7; in the aorist with an aorist verb, I. 3. § 17; after verbs of hearing, learning, etc. I. 3. § 20; in a restrictive sense, I. 8. § 23; in the nominative absolute by apposition with the subject of the verb, I. 8. § 27; put in the dative by attraction, II. 1. § 2; 5. § 18; accompanied by *ἄν*, II. 5. § 13; omitted after *φαίνεσθαι*, III. 1. § 24; in the singular with the neuter plural, IV. 1. § 13; in the nominative after certain verbs when it has the same subject, V. 8. § 14.

Particle—*ἄν* transposed for the sake of euphony, I. 3. § 19.

Passive voice—with middle signification, III. 5. § 18.

Perfect tense—with the signification of the present, I. 7. § 5; II. 1. § 13.

Pleonasm—I. 4. § 14; IV. 6. § 11.

Pluperfect tense—with the signification of the imperfect, I. 2. § 1.

Present tense—employed for the pluperfect, I. 7. § 16.

Pronominal Adjective—used in indirect as well as direct questions, II. 5. § 13.

Pronoun—with $\gamma\epsilon$ emphatic, I. 3. § 18; in the plural referring to $\tau\lambda$ collective, I. 4. § 8; 9. § 16; put before the proper name to which it refers, I. 9. § 15; repeated after its noun, I. 10. § 18; II. 2. § 20; in the nominative before the infinitive, V. 7. § 18.

Relative—singular after a plural antecedent, I. 1. § 5; attracted to the case of its antecedent, I. 1. § 8; 3. §§ 10, 16; in the plural after $\epsilon\sigma\tau\iota$, I. 5. § 7; placed before its antecedent, I. 9. §§ 14, 20; III. 1. § 43.

Repetition—of $\alpha\nu$, IV. 6. § 13; of a sentiment in an affirmative and negative form, V. 6. § 27.

Subject—of a dependent proposition made the object of a preceding one, I. 2. § 21; 4. § 5; 6. § 5; 8. § 21; 10. § 16; II. 2. § 16; 3. §§ 11, 19; 5. §§ 3, 13; 6. § 24.

Subjunctive—after $\delta\pi\omega\varsigma$ referring to future time, I. 3. § 11; with $\alpha\nu$ equivalent to a future præterite, I. 3. § 15; II. 3. § 2; 4. § 13; with $\mu\eta$ and $\mu\eta\ \omicron\nu\kappa$, I. 7. § 7; used after a verb of past time to denote an action continuing to the present time, I. 8. § 24; employed in place of the optative, I. 9. § 27; with $\alpha\nu$ a mild form for the future, II. 3. § 6; used for the imperative, III. 1. § 46; in the aorist with $\mu\eta$ in prohibitions, III. 2. § 17.

Superlative—strengthened by $\delta\tau\iota$, I. 1. § 6; used adverbially, I. 9. § 5.

Verbs—active transitive used for neuter, I. 2. § 8; sometimes in the plural after neuters plural, I. 2. § 23; 7. § 17; verbs of separation followed by $\epsilon\iota\varsigma$ denoting the place whither, I. 2. § 24; containing a negative idea and constructed with another negative, I. 3. § 2; denoting fear, followed by $\mu\eta$ with the optative, or subjunctive, I. 3. § 17; takes its number sometimes from predicate nominative, when that is nearest, I. 4. § 4; in the singular to conform with the principal subject, I. 10. § 1.

Verbals—in $\tau\omicron\varsigma$ and $\tau\epsilon\omicron\varsigma$, their construction, I. 3. § 11; III. 1. § 17; in the predicate not referring to a proper subject, often put in the plural, III. 4. § 49.

HISTORICAL INDEX

ABROCOMAS—one of the satraps of Artaxerxes Mnemon, said by Cyrus to be on the Euphrates, I. 3. § 20; deserted by 400 Greek mercenaries, I. 4. § 3; does not defend the Syrian passes nor Phœnicia. I. 4. § 5; burns some boats in order to prevent Cyrus from crossing the Euphrates, I. 4. § 18; reaches the king five days after the battle at Cunaxa. I. 7. § 12.

ABROZELINES—the interpreter of Seuthes king of the Thracians.

ÆETAS—grandfather of the king of the Phasians, V. 6. § 37.

ÆNEAS the Stymphalian—a captain who laying hold of a barbarian is drawn by him down a precipice and killed. IV. 7. § 13.

ÆSCHINES the Arcanian—commands the Arcadian targeteers, IV. 3. § 22; 8. § 18.

AGASIAS—an Elean soothsayer, VII. 8 § 10.

AGASIAS the Stymphalian—a captain of the heavy-armed troops, IV. I. § 27; exposes the servile condition of Apollonides, III. 1. § 31; is emulous to be the bravest of the captains. IV. 7. § 11; V. 2. § 15; ridicules the Lacedæmonian claim to pre-eminence, VII. 1. § 30; is sent an ambassador to Heraclea, VI. 2. § 7; dissuades the army from separating, VI. 4. § 10; rescues a soldier from Dexippus, VI. 6. § 7; offers himself voluntarily to Cleander to be judged, VI. 6. § 17; is wounded while fighting valiantly, VII. 8. § 19.

AGESILAUS (king of the Lacedæmonians)—returns from Asia to march against the Bœotians, V. 3. § 6.

AGIAS the Arcanian—is treacherously seized with other generals by Tassaphernes, II. 5. § 31; is put to death, II. 6. § 1; eulogized, II. 6. § 30.

AMPHICRATES—is slain, IV. 2. § 17.

ANAXIBIUS—admiral of the Spartan fleet is bribed by Pharnabazus to entice the Greeks by promise of a stipend to pass over from Asia to Byzantium, V. 1. § 4; VI. 1. § 16; VII. 1. § 3; forfeits his word and fraudulently ejects the Greeks from Byzantium, VII. 1. § 11; through fear of the Greeks he flees into the citadel, VII. 1. § 20; leaves Byzantium, VII. 2. § 5; sends Xenophon to the army, VII. 2. § 8.

ANTILEON the Thurian—being tired of journeying by land, proposes to the Greeks to sail home from Trebizond, V. 1. § 2.

APPOLLONIDES the Lydian—on account of his cowardice is expelled from the army, III. 1. §§ 26–32.

ARBACES—commands a fourth part of the forces of Artaxerxes, I. 7. § 12; satrap of Media, VII. 8. § 25.

ARCHAGORAS—an Argive exile, IV. 2. § 13; is driven by the Carduchians from the hill on which he was keeping guard, IV. 2. § 17.

AREXION—an Arcadian soothsayer, VI. 4. § 13; 5. §§ 2, 8.

ARIEUS—commands the left wing of the army of Cyrus, I. 8. § 5; after the death of Cyrus, retreats to the previous station, I. 9. § 31; refuses the kingdom of Persia offered to him by the Greeks, II. 2. § 1; gives his plan for the retreat, II. 2. § 11; having been pardoned by the king he treats the Greeks coldly, II. 4. § 2.

ARISTARCHUS—Lacedæmonian governor of Byzantium, sells 400 of the Greeks, VII. 2. § 5, 6; being corrupted by Pharnabazus, he prohibits the soldiers who had followed Cyrus from passing over into Asia, VII. 2. § 12; 6. § 13, 24; lays snares for Xenophon, VII. 2. § 14.

ARISTEAS of Chios—a brave captain of the light-armed men, who renders the army great service, IV. 1. § 28; 6. § 20.

ARISTIPPUS of Thessaly—receives money from Cyrus, with which he raises 4000 soldiers to quell a sedition at home, I. 1. § 10; he gives Menon the command of these, II. 6. § 28.

ARISTON an Athenian—is sent as an ambassador to the Sinopians, V. 6. § 14.

ARISTONYMUS of Methydris in Arcadia—a brave captain of the heavy-armed soldiers, IV. 1. § 27; 6. § 20; 7. § 9.

ARTACAMAS—satrap of Phrygia, VII. 8. § 25.

ARTAGERSES—commands 6000 horsemen in the army of Artaxerxes, I. 7. § 11; is killed by Cyrus in the battle at Cunaxa, I. 8. § 24.

ARTAOZUS—a friend of Cyrus, II. 4. § 16; 5. § 35.

ARTAPATES—a most faithful eunuch of Cyrus, I. 6. § 11; dies upon the body of Cyrus, I. 8. § 28.

ARTAXERXES (Mnemon)—son of Darius and Parysatis and the elder brother of Cyrus, I. 1. § 1; succeeds to the kingdom of his father, I. 1. § 3; is wounded by Cyrus in battle, I. 8. § 26; plunders the camp of Cyrus, I. 10. § 1; is terrified at the approach of the Greeks, II. 2. § 18; 3. § 1, demands the arms of the Greeks, II. 1. § 8; makes a league with the Greeks, II. 3. § 25; slays the five generals who had been treacherously seized by Tissaphernes, II. 6. § 1.

ARTIMAS—satrap of Lydia, VII. 8. § 25.

ARTUCHAS—a commander of the king's mercenaries, IV. 3. § 4.

ARYSTAS of Arcadia—a man of a voracious appetite, VII. 3. § 23.

ASIDATES—a rich and noble Persian, is taken with his family and riches by Xenophon, VII. 8. § 22.

BASIAS of Arcadia—is slain by the Carduchians IV. 1. § 8.

BELESIS—satrap of Syria and Assyria, I. 4. § 10; VII. 8. § 25.

BITO—brings money to the army, VII. 8. § 6.

BOISCUS—a Thessalian pugilist, base and indolent, V. 8 § 23.

CALLIMACHUS of Parrhasia—a brave captain of the heavy-armed soldiers, IV. 1. § 27; strives for the preëminence with the other captains, IV. 7. §§ 8, 10; is sent as an ambassador to the Sinopians, V. 6. § 14; also to Heraclea, VI. 2 § 7; at his instigation, the Arcadians and Achaians separate from the rest of the army, VI. 2. §§ 9, 10.

CEPHISODORUS—an Athenian captain who was slain by the Carduchians, IV. 2. §§ 13, 17.

CHARMINUS—a Lacedæmonian who came as an ambassador from Thimbron, VII. 6. § 1; defends Xenophon, VII. 6. § 39.

CHRISOPHUS—brings 700 heavy-armed men to the assistance of Cyrus, I. 4. § 3; is sent to Ariæus, II. 1. § 5; praises Xenophon, III. 1. § 45; exhorts the leaders of the army, III. 2. § 2; differs in a single instance from Xenophon, IV. 6. § 3; sails from Trebizond to procure ships for transporting the army, V. 1. § 4; returns with only a single galley, VI. 1. § 16; receives the command of the whole army, VI. 1. § 32; is soon deprived of it, VI. 2. § 12; is taken sick and dies, VI. 4. § 11.

CLEÆNETUS—a captain who fell while attacking a strong hold near Trebizond, V. 1. § 17.

CLEAGORAS—a painter of the dreams in the Lyceum, VII. 8. § 1.

CLEANDER—a Lacedæmonian governor of Byzantium, VI. 4. § 18; comes to Calpe, VI. 6. § 5; forms a league of hospitality with Xenophon, VI. 6. § 35; VII. 1. § 8; is forbidden by the auguries to receive the command of the army which was offered to him, VI. 6. § 36.

CLEANOR of Orchomenus—one of the oldest of the officers, II. 1. § 10; bitterly inveighs against Ariæus, II. 5. § 39; is chosen a general in the place of Agias the Arcadian, III. 1. § 47; exhorts the leaders to punish the Persians for their perfidy, III. 2. § 4; commands the heavy-armed Arcadians, IV. 8. § 18; is requested by Xenophon to closely inspect the sacrifices, VI. 4. § 22; desires the army to enter into the service of Seuthes, VII. 2. § 2; his devotion to Xenophon, VII. 5. § 10.

CLEARETUS—a captain who perished in a rash attack upon a barbarian village, V. 7. §§ 14–16.

CLEARCHUS—a Lacedæmonian exile, hires forces with money which he received from Cyrus, I. 1. § 9; 3 § 3; II. 6. § 4; joins Cyrus at Celæne with 1000 heavy-armed soldiers, 800 Thracian targeteers, and 200 Cretan archers, I. 2. § 9; commands the left wing in a review, I. 2. § 15; narrowly escapes death from his soldiers, I. 3. § 1; allays the sedition, I. 3. § 3 seq.; is assaulted by the soldiers of Menon, I. 5. § 12; is present at the trial of Orontes, I. 6. § 5; commands the right wing in battle, I. 8. § 4; is praised as an

able commander, II. 3. § 11; 6. § 8; his conference with Tissaphernes, II. 5. § 31; is slain, II. 6. § 1; his character, II. 6. § 1-15.

CLEONYMUS—a brave Lacedæmonian killed by the Carduchians, IV. 1 § 18.

CÆRATADES—a Theban who offered to take command of the Greeks, VII. 1. § 33.

CORYLAS—satrap of Paphlagonia, VII. 8. 25; V. 5. § 12; 6 § 11; makes a league with the Greeks, VI. 1. § 2.

CTESIAS—a Greek physician in the service of Artaxerxes, whom he heals of his wounds, I. 8. § 26; his account of the battle at Cunaxa cited, I. 8. § 27.

CYRUS the Younger—brother of Artaxerxes, is appointed by his father a satrap, I. 1. § 2; on a false accusation is apprehended by his brother, I. 1. § 2; liberated at the suit of his mother and sent back to his province, where he secretly prepares for war, I. 1. § 6; marches from Sardis against his brother, I. 2. § 5; is visited by Epyaxa, I. 2. § 12; gives presents to the Cilician king, I. 2. § 27; is troubled at the sedition of the soldiers of Clearchus, I. 3. § 8; promises to increase the pay of the soldiers, I. 3. § 21; exercises clemency towards Xenias and Pasion who had deserted him, I. 4. § 8; orders the park of Belesis to be cut down, I. 4. § 10; intervenes between Clearchus and Menon, I. 5. § 16; brings Orontes to trial, I. 6. §§ 6-9; harrangues the Greek generals and captains, I. 7. § 3; gives a large reward to Silanus, I. 7. § 18; enters into battle with his head unarmed, I. 8. § 6; rides out to view the hostile armies, I. 8. § 14; kills Artagerses in battle, I. 8. § 24; wounds Artaxerxes, I. 8. § 26; is killed, I. 8. § 27; his eulogy, I.

DAMARATUS—a Lacedæmonian exile, II. 1. § 3; VII. 8. § 17.

DARIUS (*Nothus*)—king of Persia and father of Artaxerxes Μνημων and Cyrus the Younger, I. 1. § 1.

DEMOCRATES—a man of truth and fidelity, IV. 4. § 15.

DERCYLLIDAS—a Lacedæmonian commander V. 6. § 24.

DERNES—a Persian satrap, VII. 8. § 25.

DEXIPPUS—treacherously deserts the army, V. 1. § 15; VI. 6. § 5; calumniates Xenophon to Anaxibius, VI. 1. § 32; accuses the army to Cleander, VI. 6. § 9; is accused by Agasias, VI. 6. § 22; is killed by Nicander, V. 1. § 15.

DRACONTIUS—a Spartan exile, presides over the games at Trebizond, IV. 8. § 25; is sent to Cleander to procure the release of Agasias, VI. 6. § 3.

EPISTHENES of Amphipolis—commands the targeteers in the battle of Cunaxa, I. 10. § 7; receives from Xenophon the guardianship of a boy, IV. 6. § 1; whom he takes with him to Greece, IV. 6. § 3.

EPISTHENES of Olynthus—puerorum amator formosorum, VII. 4. § 7.

EPYAXA—the Cilician queen, comes to Cyrus, I. 2. § 12; requests him

to show her his army, I. 2 § 14; is sent back to Cilicia, I. 2. § 20; persuades her husband to receive Cyrus, I. 2. § 27.

ETEONICUS—closes the gates of Byzantium against the Greeks, VII. 1. § 12; flees to the citadel, VII. 1 § 20.

EUCLIDES—a soothsayer, son of Cleagoras, VII. 8. § 1; gives money to the army, VII. 8. § 6.

EUODEUS—a captain wounded by the Thenoï, VII. 4. § 18.

EURYLOCHUS—protects Xenophon with his shield, IV. 2. § 21; his bravery, IV. 7. § 11, 12; is sent to Anaxibius, VII. 1. § 32; advises to demand pay of Seuthes, VII. 6. § 40.

EURYMACHUS—a Dardanian, V. 6. § 21.

GLUS—son of Tamos, II. 1. § 3; promises rewards from Cyrus to the Greeks, I. 4. § 16; extricates the wagons from the mud, I. I. 5. § 7; announces the death of Cyrus to the Greeks, II. 1. § 3; watches the Greeks, II. 4. § 24.

GNESIPPUS—an Athenian captain, VII. 8. § 28.

GOBRYAS—one of the generals of Artaxerxes, I. 7. § 12.

GONGYLUS—an Eretrian, VII. 8. §§ 8, 17.

GORGIAS LEONTINUS—the teacher of Proxenus, II. 6. § 16.

GORGIO—brother of Gongylus, VII. 8. § 8.

GRECIANS—manner in which they are assembled by Cyrus to go against the king, I. 1. §§ 6-11; their number. I. 2. § 9; are unwilling to march against the king, I. 3. § 1; 4. § 12; rout the barbarians opposed to them in the battle of Cunaxa, I. 8. § 21; 10. § 11; return to their camp, I. 10. § 17; are afflicted at the news of the death of Cyrus, II. 1. § 4; march to join Ariæus, II. 2. § 8; encamp separately, II. 4. § 1; come to the river Zabatus, where their leaders are treacherously seized and slain by Tissaphernes, II. 5. § 31; their discouragement, III. 1. § 3; their courage is aroused by Xenophon, III. 1. § 15-44; elect new commanders, III. 2. § 47; pursue their march fighting, III. 3. § 7; defeat the Persians, III. 4. § 15; and drive them from the heights, III. 4. § 25; pass with difficulty through the country of the Carduchi, IV. 1. § 8; with whom for seven days they are obliged continually to fight, IV. 3. § 2; traverse Armenia, IV. 4. § 1; suffer from snow and cold, IV. 5. § 3; reach the Phasiani, IV. 6. 24; attack the Taochi, IV. 7. § 2; are opposed by the Chalybes, 7. § 15; proceed through the country of the Scythini, IV. 7. § 18; make a league with the Macrones, IV. 8. § 7; conquer the Cholci, IV. 8. § 19; reach Trebizond, IV. 8 § 22; attack the Drylæ, V. 2. § 1; take the chief city of the Mosynœci, V. 4. § 26; make a league with the Tibareni, V. 5. § 3; sail from Cartyora to Sinope, VI. 1. § 14; thence to Heraclea, VI. 2. § 2; divide into three bodies, VI. 2 § 16; reunite, VI. 4. § 1; conquer the Bithynians, VI. 5. § 31; reach Chrysopolis, VI. 6. § 38; cross to Byzantium, VII. 1. § 7; from which place they are excluded, VII. 1. § 16; force their way in, VII. 1. § 17; enter the service

of Seuthes, VII. 3. § 4; assist him in conquering the Thracians, VII. 3. § 34-48; have difficulty in obtaining their pay, VII. 7. § 56; sail to Lampsacus, VII. 8. § 1; reach Pergamos, VII. 8. § 7; and join the army of Thimbron, VII. 8. § 24.

HECATONYMUS—an ambassador from Sinope to the Greeks, V. 5. § 7; threatens war, V. 5. §§ 10-12; advises the Greeks to proceed by sea and not by land, V. 6. §§ 3, 10.

HEGESANDER—an Athenian captain, VI. 3. § 6.

HELLAS—wife of Gongylus, VII. 8. § 8.

HERACLES of Maronea—advises the Greeks to make presents to Seuthes, VII. 3. §§ 16-29; booty is delivered to him to be sold, VII. 4. § 2; calumniates Xenophon to Seuthes, VII. 5. § 6; accuses him to the Lacedæmonians, VII. 6. § 4.

HERCULES—the Greeks offer sacrifices to him at Trebizond, IV. 8. § 25; VI. 5. §§ 24, 25; Xenophon sacrifices to him, VI. 2. § 15; the place where he descended for Cerberus, VI. 2. § 2.

HIERONYMUS EUODEUS—a captain wounded by the Thynians, VII. 4. § 18.

HIERONYMUS of Elis—the oldest captain of Proxenus, III. 1. § 34; VI. 4. § 10; is sent by Xenophon to Anaxibius, VII. 1. § 32; is wounded by the Thynians, VII. 4. § 18.

ITABELIUS—brings aid to Asidatas, VII. 8. § 15.

JUPITER—*Ξένος*, III. 2. § 4; *Σωτήρ*, III. 2. § 9; IV. 8. § 44; *βασιλεύς*, VI. 1. § 22; *Μεγάλχιος*, VII. 8. § 4.

LACEDÆMONIANS—their brevity of expression, III. 1. § 46; 2. § 2; are taught in youth to steal, but are punished if detected, IV. 6. § 14; contend with the Athenians for the supremacy in Greece, VI. 1. § 27; the places subjected to their command, VII. 1. § 28; reward Xenophon, VII. 8. § 23.

LOTOPHAGI—III. 2. § 25.

LYCIUS son of Polystratus—an Athenian commander of the cavalry of the Greeks, III. 3. § 20; IV. 3. § 22; IV. 7. § 24.

LYCIUS a Syracusan—sent as a scout by Clearchus, I. 10. § 24.

LYCON an Achæan—opposes Xenophon, V. 6. § 27; persuades the army to demand supplies of the Heracleans, VI. 2. § 4; is sent on this business to Heraclea, VI. 2. § 7; excites a sedition, VI. 2. § 9.

MÆSADES—king of Thrace, and father of Seuthes, VII. 2. § 32.

MEDOCUS—king of the Odrysæ, VII. 2. § 32.

MEDOSADES—is sent by Seuthes to Xenophon, VII. 1. § 5.

MEGABYZUS—guardian of the temple of Diana, at Ephesus, V. 3. § 6; restores the treasure committed to him by Xenophon, V. 3. § 7.

MEGAPHERNES—a Persian officer who conspired against Cyrus and was executed, I. 2. § 20.

MENON a Thessalian—brings troops to Cyrus, I. 2. § 6; is sent by Cyrus into Cilicia, as an escort of Epyaxa, I. 2. § 20; is first to cross the Euphrates, I. 4. § 13; some of his soldiers attack Clearchus, I. 5. § 11; commands the left wing of the Greeks in the battle of Cunaxa, I. 8. § 5; is sent to Ariæus, II. 1. § 5; remains with him, II. 2. § 1; is suspected by Clearchus of treachery, II. 5. § 28; is taken by Tissaphernes, II. 5. § 31; and put to an ignominious and lingering death, II. 6. § 29; his character, II. 6. § 21.

MIDAS—king of the Phrygians, who is said to have caught the Satyr, I. 2. § 13.

MILESIA—a concubine of Cyrus, I. 10. § 3.

MILTOCYTHES a Thracian—deserts with some troops to the king, II. 2. § 7.

MITHRIDATES—a friend of Cyrus, II. 5. § 35; gives treacherous advice to the Greeks, III. 3. §§ 2-4; attacks them on their march, III. 3. § 6; attacks them the second time, III. 4. §§ 2, 3; but is repulsed, III. 4. § 4; is satrap of Lyconia and Cappadocia, VII. 8. § 25.

MYSES a Mysian—executes a stratagem for Xenophon in the retreat from the Drylæ, V. 2. § 29; is wounded, V. 2. § 32; dances at an entertainment, VI. 1. §§ 9-12.

NEON an Asinæan—in the absence of Chirisophus receives his share of the booty, V. 3. § 4; commands in the place of Chirisophus, V. 6. § 36; calumniates Xenophon, V. 7. § 1; persuades him to march by himself, VI. 2. § 13; on the death of Chirisophus is elected in his place, VI. 4. § 11; heads a foraging party, VI. 4. § 23; is left with others to guard the camp, VI. 5. § 4; demands of Cyratades provision for the army, VII. 1. § 41; desires to be general of the whole army, VII. 2. § 2; separates himself from the rest of the army, VII. 2. § 11.

NICANDER a Lacedæmonian—kills Dexippus, V. 1. § 15.

NICHARCHUS—an Arcadian captain who announces to the Greeks the seizure of the generals, II. 5. § 33; deserts with twenty men to the Persians, III. 3. § 5.

NICOMACHUS an Ætæan—commands the light-armed troops, IV. 6. § 20.

ORONTES—a Persian related to the king, lays snares for Cyrus, I. 6. § 1; is tried, I. 6. §§ 6-9; and condemned to death, I. 6. § 10.

ORONTAS—son-in-law of the king, II. 4. § 8; accompanies Ariæus and Tissaphernes, II. 4. § 9; 5. § 40; satrap of Armenia, III. 5. § 17; IV. 3. § 4.

PARYSATIS—wife of Darius and mother of Artaxerxes and Cyrus, I. 1. § 4; prefers Cyrus to Artaxerxes, I. 1. § 4; her villages in Syria, I. 4. § 9; and in Media, II. 4. § 27.

PASION a Megarean—brings to Cyrus 700 men, I. 2. § 3; is deserted by some of his soldiers, I. 3. § 7; he leaves Cyrus, I. 4. § 7.

PATAGYAS—a Persian faithful to Cyrus, I. 8. § 1.

PHALINUS—a Greek who was with Artaxerxes, and sent by him to command the Greeks to lay down their arms, II. 1. § 18.

PHARNABAZUS—satrap of Bithynia, VII. 8. § 25; his cavalry attack the Greeks, VI. 4. § 24; his troops are defeated, VI. 5. § 26; requests Anaxibius to remove the Greeks from Asia, VII. 1. § 2; afterwards neglects him, VII. 2. § 7; treats with Aristarchus, VII. 2. § 7.

PHILESIUS an Achaean—elected general in the place of Menon, III. 1. § 47; said to be one of the oldest of the generals, V. 3. § 1; speaks against Xenophon, V. 6. § 27; is fined for embezzlement of effects committed to his charge, V. 8. § 1; is sent as an ambassador to Anaxibius, VII. 1. § 32.

PHILOXENUS a Pellenian—his bravery in storming a fort of the Drylae, V. 2. § 15.

PHOCAIS or the Phocian concubine of Cyrus, I. 10. § 2.

PHRASIAS—an Athenian captain, VI. 5. § 11.

PHRYNISCUS an Achaean general—remains with the Greeks, VII. 2. § 1; wishes to march to Seuthes, VII. 2. § 2; receives money from Seuthes, VII. 5. § 4; refuses to serve Seuthes without Xenophon, VII. 5. § 10.

PIGRES—interpreter to Cyrus, I. 2. § 17; I. 8. § 12; helps to extricate the carriages from the mud, I. 5. § 7.

POLES—is reported as coming to succeed Anaxibius as commander of the fleet, VII. 2. § 5.

POLYBOTES—an Athenian captain, takes possession of a village, II. 5. § 24.

POLYCRATES—an Athenian captain, occupies a village, IV. 5. § 24; appointed to collect ships at Trebizond, V. 1. § 16; goes with Xenophon to Seuthes, VII. 2. § 17; defends Xenophon, VII. 6. § 41.

POLYNICUS—an ambassador from Thimbron to the Greeks, VII. 6. §§ 1, 39, 43; VII. 7. §§ 13, 56.

PROCLE son of Demaratus—informs the Greeks of the death of Cyrus, II. 1. § 3; goes to Ariæus and returns, II. 2. § 1; brings aid to Xenophon, VII. 8. § 17.

PROXENUS a Bœotian (II. 1. § 10)—raises troops for Cyrus as if to go against the Pisidians, I. 1. § 11; joins him with his troops, I. 2. § 3; is accompanied by Xenophon, III. 1. § 4; attempts to reconcile Clearchus and Menon, I. 5. § 14; his station at the battle of Cunaxa, I. 8. § 4; responds to the messengers sent by the king to demand the arms of the Greeks, II. 1. § 10; walks with Xenophon before the camp, II. 4. § 15; is treacherously seized by Tissaphernes, II. 5. § 31; and put to death, II. 6. § 1; his character, II. 6. §§ 16-20.

PYRRHIAS—an Arcadian captain, VI. 5. § 11.

PYTHAGORAS a Lacedæmonian—commands the fleet sent by the Lacedæmonians to the aid of Cyrus, I. 4. § 2.

RHATHINES—is sent by Pharnabazus with troops against the Greeks, VI. 5. § 7.

RHOPASAS—governor of Babylon, VII. 8. § 25.

SAMOLAS an Achæan—sent to Sinope for ships, V. 6. § 14; commands a detachment of reserve in the battle with Rhathines, VI. 5. § 11.

SEUTHES king of Thrace—invites the Greeks to enter his service, VII. 1. § 5; is visited by Xenophon, VII. 2. § 17; relates his history and fortunes, VII. 2. § 32; calls the Athenians his relatives, VII. 2. § 31; 3. § 15; gives an entertainment to the Grecian leaders, VII. 3. § 15; marches with his Greek allies against some villages, VII. 3. §§ 40–48; which he burns, VII. 4. § 1; orders the prisoners to be slain, VII. 4. § 6; pays the officers, but gives to the army only twenty days' pay, VII. 5. §§ 2–9; is prejudiced by Heraclides against Xenophon, VII. 5. §§ 7–8; agrees to give up the Greeks to the Lacedæmonians, VII. 6. § 3; is persuaded by Xenophon to pay the Greeks in full, VII. 7. § 55; but does not perform his promise to Xenophon, VII. 5. § 8; VII. 6. § 18; VII. 7. § 39; wishes him to remain with him VII. 6. § 43; VII. 7. § 50.

SILANUS an Ambracian soothsayer—receives ten talents from Cyrus on the accomplishment of his prediction, I. 7. § 18; V. 6. § 16; divulges the secrets of Xenophon, V. 6. §§ 17. 29; is threatened by the soldiers if he should desert them to go home, V. 6. § 34; escapes from Heraclea, VI. 4. § 13.

SILANUS—gives the signal with the trumpet, VII. 4. § 15.

SMICRES—commander of a body of Arcadians, is killed by the Thracians, VI. 3. § 4

SOCRATES the Achæan—enrols forces for Cyrus, I. 1. § 11; joins Cyrus with his troops, I. 2. § 3; is treacherously seized by Tissaphernes, II. 5. § 31; and put to death, II. 6. § 1; his character, II. 6. § 30.

SOCRATES the Athenian philosopher—is consulted by Xenophon respecting his expedition, III. 1. § 5; his reply, III. 1. § 7.

SOPHENEtus a Stymphalian (called I. 2. § 9 an Arcadian)—is on friendly terms with Cyrus, I. 1. § 11; brings troops to him, I. 2. § 3; goes to meet Ariæus, II. 5. § 37; is left to guard the camp, IV. 4. § 19; is said to be one of the oldest generals, V. 3. § 1; is fined for neglect of duty, V. 8. § 1.

SOSIAS (or Socrates) a Syracusan—comes to Cyrus with troops, I. 2. § 9.

SOTERIDAS a Sicyonian—a worthless soldier, who reproaches Xenophon, III. 4. § 47.

SPTHRIDATES—is sent by Pharnabazus against the Greeks, VI. 5. § 7.

STRATOCLES—commands the Cretan archers, VI. 2. § 28.

SYENNESIS—king of Cilicia, I. 2. § 12; VII. 8. § 25; guards the Cilician

pass against Cyrus, I. 4. § 4; leaves the pass, I. 2. § 21; on the approach of Cyrus, abandons the city Tarsus, I. 2. § 24; is persuaded by his wife to give himself up to Cyrus, I. 2. § 26; assists Cyrus with money and receives honorable presents from him, I. 2. § 27.

TAMOS an Egyptian—commands the combined fleet of the Lacedæmonians and Cyrus, I. 2. § 21; having previously commanded the fleet of Cyrus in the siege of Miletus, I. 4. § 2; the father of Glus, II. 1. § 3.

TERES—an ancestor of Scuthes, VII. 2. § 22.

TERIBAZUS—a satrap of Western Armenia, IV. 4. § 4; and governor of the Phasians and the Hesperitans, VII. 8. § 25; makes a treaty with the Greeks, IV. 4. § 6; but plots against them, IV. 4. § 18; his tent is taken, IV. 4. § 21.

THARYPAS—connected with Menon, II. 6. § 23.

THROGENES—a Locrian captain wounded by the Thynians, VII. 4. § 18.

THEOPOMPUS an Athenian—refuses to surrender, II. 1. § 10; called by Phalinus a youth and philosopher, II. 1. § 13.

THIBRON or **Thimbron**—invites the Greeks with Xenophon to join him against Tissaphernes, VII. 6. § 1; makes war with them against Tissaphernes and Pharnabazus, VII. 8. § 24.

THORAX a Bœotian—opposed to Xenophon, V. 6. § 19.

TIMASION a Dardanian—elected general in place of Clearchus, III. 1. § 47; VI. 1. § 32; an exile from Troy, V. 6. § 21; had formerly served with Clearchus and Dercyllis in Asia, V. 6. § 24; one of the youngest of the generals, III. 2. § 27; tries to prevent Xenophon from founding a city in Pontus, V. 6. § 19; commands the cavalry, VI. 3. § 22; 5. § 28; VII. 3. § 46; remains with the army, VII. 2. § 1; wishes to cross from Byzantium into Asia, VII. 2. § 2; receives money from Scuthes, VII. 5. § 4; refuses to serve in the war without Xenophon, VII. 5. § 10.

TISSAPHERNES—goes up with Cyrus to Darius, I. 1. § 2; calumniates Cyrus to his brother, I. 1. § 2; kills some and banishes others of the Milesians, I. 1. § 7; discloses the design of Cyrus to the king, I. 2. § 4; II. 3. § 19; is one of the four generals of the king, I. 7. § 12; informs the king that the Greeks have conquered, I. 10. § 5; professes good will to the Greeks, II. 3. § 18; makes a league with the Greeks, II. 3. § 26; endeavors to remove their suspicions of him, II. 5. § 16; treacherously seizes the leaders of the Greeks, II. 5. § 32; attacks the Greeks, III. 4. § 13; the Lacedæmonians declare war against him, VII. 6. § 1-7; 8. § 24.

TOLMIDES an Elean—the best crier in the army of the Greeks, II. 2. § 20; III. 1. § 46.

ULYSSES—alluded to as returning asleep to Ithaca, V. 1. § 2.

XANTICLES an Achæan—elected a general in the place of Socrates, III.

1. § 47; is fined for embezzlement of effects committed to his charge, V. 8 § 1.

XENIAS a Parrhasian—accompanies Cyrus on his visit to Darius, I. 1. § 2; assists him in his expedition against Artaxerxes with 4000 troops, I. 2. § 3; celebrates the *Λύκαια* at Peltæ, I. 2. § 10; some of his soldiers desert to Clearchus, I. 3. § 7; in consequence of which he secretly leaves the expedition, I. 4. § 7.

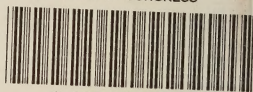
XENOPHON an Athenian—on friendly terms with Proxenus by whom he is invited to share the fortunes of Cyrus, III. 1. § 4; he consults Socrates, III. 1. § 4; is referred by him to the Delphic oracle, III. 1. § 5; goes to Cyrus at Sardis, III. 1. § 8; acquaints Cyrus with the watch-word of the Greeks, I. 8. § 15; answers Ariæus, II. 5. § 41; his dream, III. 1. § 11; awakes and summons the captains of Proxenus, III. 1. § 15; harangues them, III. 1. §§ 15-25; is elected general in the place of Proxenus, III. 1. § 26; degrades Apollonides, III. 1. § 30; advises the generals, III. 1. §§ 35-44; exhorts the soldiers, III. 2. §§ 7-32; proposes a plan for the march, III. 2. § 34-39; pursues the enemy unsuccessfully, III. 3. § 8; and is therefore blamed by the older generals, III. 3. § 11; appoints slingers and cavalry, III. 3. § 20; reaches the summit of a mountain before the enemy, III. 4. §§ 44-49; is reproached by Soterides, III. 4. § 46; advises Chrisophus to spare the country, III. 5. § 4; deceives the Carduchians by a stratagem, IV. 2. § 2; is deserted by his armor-bearer, IV. 2. § 21; sees a vision in sleep, IV. 3. § 8; performs libations, IV. 3. § 13; repulses the Carduchians in passing the river Centrites, IV. 3. §§ 20-34; relieves some famishing soldiers, IV. 5. § 8; encourages those who are overcome with cold, IV. 5. § 16; passes the night in the open air without fire or food, IV. 5. § 21; joins Chrisophus, IV. 5. § 23; treats with kindness an Armenian chief, IV. 5. §§ 28-36; disagrees with Chrisophus, IV. 6. § 3; his advice followed in attacking some heights, IV. 6. §§ 10-21; he advises to change the order of march, IV. 8. §§ 10-13; gives employment to the Greeks during their stay at Trapezus, V. 1. §§ 5-8; leads them against the Drytians, V. 2. §§ 1-32; treats with the Mosynœcians, V. 4. § 5; encourages the soldiers, V. 4. §§ 19-21; answers the Sinopian ambassadors, V. 5. § 13; attempts to found a city in Pontus, V. 6. § 15; but is prevented by some of the other leaders, V. 6. §§ 19-35; repels the accusations made against him, V. 7. §§ 5-12; charges disorder upon some of the soldiers, V. 7. §§ 13-33; purifies the army, V. 7. § 35; is accused of insolence in the exercise of command, from which charge he defends himself, V. 8. §§ 1-26; refuses the office of commander-in-chief, VI. 1. §§ 19-31; consults Hercules on the expediency of continuing with the army, VI. 2. § 15; marches to the assistance of the Arcadians, VI. 3. § 19; exhorts the soldiers, VI. 5. § 14; quells a disturbance among the troops, VI. 6. § 8; urges them to obey Cleander, VI. 6. § 12; appeases their fury against the Byzantians, VII. 1. § 22; takes leave of the army, VII. 1. § 40; is sent back to them by Anaxibius, VII. 2. § 8; Aristarchus plots against

him, VII. 2. §§ 14-16; he goes to Seuthes, VII. 2. § 17; conducts the Greeks to Seuthes, VII. 3. § 7; by whom he is entertained, VII. 3. §§ 15-33; is reproached by some of the army, VII. 6. §§ 7-10; defends himself, VII. 6. §§ 11-38; replies to Medosades, VII. 7. §§ 4-10; persuades Seuthes to pay the Greeks, VII. 7. §§ 21-57; is compelled by want to sell his horse, VII. 8. § 2; is well received at Pergamos, VII. 8. § 8; besieges Asidates, VII. 8. §§ 11-19; makes him prisoner and takes all his effects, VII. 8. § 22; is received with honor by the Lacedæmonians, VII. 8. § 23; makes an offering afterwards at Delphi in his own name and that of Proxenus, V. 3. § 5; is exiled from Athens, V. 3. § 7; VII. 7. § 57; takes up his abode at Scilius, where he builds a temple to Diana, V. 3. §§ 6-12.

XERXES—defeated by land and sea by the Greeks, III. 2 § 13; after his retreat from Greece, builds a citadel and palace at Celænzæ, I. 2. § 9.

ZELARCHUS—a commissary, V. 7. § 24.

LIBRARY OF CONGRESS



0 003 057 025 A

